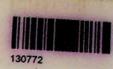
op Chennai and e

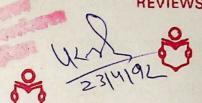
Indian Book Chronicle

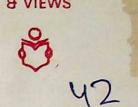


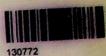
Digitized by Arya Samaj Foundation Chennai and eGangotri CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar 13012



A MONTHLY JOURNAL ABOUT BOOKS & COMMUNICATION APTS REVIEWS, NEWS & VIEWS







OOK

New in its 17th Year!

This Copy-14.00

In This Issue . .

1 Jaidev: ON LITERATURE

4 Toong-choon Shin: BEYOND LANGUAGE

- Review by Darshan Singh Maini

5 C. N. Srinath: THE ILLUMINED VISION-Essays on American Literature

-Review by Partha Kumar Mukhopadhyay

6 Yearn Choi: AUTUMNAL VOCABULARIES

-Review by T. V. Reddy

7 A. Janaki Ram & Bruce Bennet: ENCOUNTERS-Selected Indian and Australian Short Stories

-Review by Anurag Sharma

8 R. S. Singh (Ed.): CLEANTH BROOKS—His Critical Formulations

-Review by Ramesh K. Srivastava

THREE ANTHOLOGIES OF INDIAN POETS

-Comments by V. S. Skanda Prasad

Laxmi Narain Mahapatra: THIRD EYES V. S. Skanda Prasad: RISING STARS Krishna Srinivas: WORLD POETRY

10 JUMP JIM CROW: 'BLUES'-The Native American Music

Allan Govenar: LIVING TEXAS BLUE

-Review by O. P. Joshi

SPECIAL FEATURE

ON THE EVE OF RANGANATHAN CENTENARY

12 TOWARDS A USABLE PUBLIC LIBRARY

-by Mohammed Taber

14 Girja Kumar: CRISIS MANAGEMENT IN LIBRARIES -Comments by M. P. Satija

15 B. M. Gupta (Ed.): LIBRARIES, ARCHIVES & INFORMATION

TECHNOLOGY

-Comments by M. P. Satija

16 J. P. Comaromi & M. P. Satija: EXERCISES IN THE 20TH EDITION OF

DEWEY DECIMAL CLASSIFICATION -- Comments by S. D. Vyas

17 Tara Patel: SINGLE WOMAN

-Reivew by K. Narayana Chandra

Tabish Khair: MY WORLD 18 Jaswant Singh Kanwal: DAWN OF THE BLOOD

-Review by Prema Nandkumar

(Continued Inside Cover)

Chief Editor: Bhupendra Hooja (Founder Editor: Amrik Singh) Exec. Editor: Subodh Bhushan Gupta Associates: C/o Aalekh Publishers

P. C. Mathur, Rakesh Hooja, I. K. Sharma & Rima Hooja

Editorial Address:

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar
11. Uniara Garden, Jaipur-302004

M. I. Road, Jaipur-302001

19	PORTRAIT OF A MAN OF SCIENCE—Kameswar C Wali: CHANDRA
	-A Biography of Dr. S. Chandrasekhar -Review by Ram K. Vepa
20	M. P. Sreekumaran Nair: AFTERMATH OF NON-COOPERATION AND
	EMERGENCE OF SWARAJ PARTY —Review by B. M. Sankhdher
22	Myron Weiner: THE CHILD AND THE STATE IN INDIA —Review by Mohinder Singh
24	TOMORROW — Poem by Laxmi Narayan Mahapatra
25	Malvika Rajbans: POEMS, RECENT & EARLY —Review by G. D. Barche
26	Surendra Sahu: TRAPPED ANIMAL ,,
27	Lester W. Milbrath: LEARNING OUR WAY OUT —Review by M. L. Dewan
28	NEWS & NOTES OSCAR FOR SATYAJIT RAY (Contributed)
29	Utsa Patnaik: AGRARIAN RELATIONS & ACCUMULATION —Review by Arun Bose
30	S. C. Malik: MODERN CIVILISATIONA Crisis of Fragmentation-Review by M. M Agrawal
31	ENCOUNTERS ON THE STAGE Ranbir Singh: PARSI THEATRE —Review by Gopal Das
32	Jai B. P. Sinha: WORK CULTURE IN THE INDIAN CONTEXT —Review by Jaspal Singh
34	A KINGDOM OF TOLERANCE
	Kenduri Sarojini Devi: RELIGION IN VIJAYANAGAR EMPIRE - Review by K. Mojumdar
35	LOSING BATTLE —Poem by S. Vasuki
36	Shiela Gujral: SIGNATURE OF SILENCE —Review by K. S. Duggal
37	B. P. S. Bhadouria: DECENTRALISED PLANNING FOR DEVELOPMENT IN INDIA
	—Review by P. C. Mathur
38	YOUNG SCHOLARS' SECTION : The Theme of Self-Knowledge
	in Angus Wilson's HEMLOCK & AFTER —by Aruna Pandey
40	M. Srinivas: ORGANISATION AND MANAGEMENT OF CO-OPERATIVE BANKS
	-Review by Kewal Khanna
41	MARTYR'S NOTEBOOK —Extracts from the Prison Notebook of Bhagat Singh
43	WORLD BOOK FAIR (February, 1992)—Some Impressions —M. Prabha & Ram Dhamija

With Best Compliments from:

INDUCTOTHERM (India) Ltd.

Manufacturers of -

INDUCTION HEATING & INDUCTION MELTING EQUIPMENTS

H. O.: Ambli-Bopal Road, Bopal, Post Ambli, AHEMADABAD-380054 (India)

Phone: (02707)—216-265, 366-367, 369-370

Gram: POWERTRACK

Telex CC-P2 In Byblic Donnein Gurukul Kangri Collection, Haridwar Fax: (0272)—464603

Chief Editor: Bhupendra Hooja

Associates: P. C. Mathur, Rakesh Hooja,

I. K. Sharma & Rima Hooja

Exec. Editor: Subodh Bhushan Gupta

A VIVEK TRUST JOURNAL (Founder Editor : Amrik Singh Assisted by SANGHAR VIDYA SABHA TRUST

Book Chronicle

Vol. XVII Nos. 1 & 2

Jan.-Feb., 1992

"MODERNISM"

Jaidev (Ed.): ON LITERATURE

ILAS, Shimla, in association with Allied Publishers Ltd., 1990, Rs. 120.

Review by A. Maverick

In June 1990, there was a proposal by the then Cabinet Committee to wind up the Indian Institute of Advanced Study housed in the Rashtrapati Nivas, Shimla, and convert it into an ITDC five-star hotel. There was a chorus of protest in the media, and massive opposition from the academics belonging to humanities and social sciences. The proposal subsequently died a natural death. The book under review is one of the latest offerings of IIAS, and I have bestowed more than my casual attention to assess its merit and worthiness.

It will be useful to know, in the words of the Director. J.S. Grewal, the origin of the publication: "The fellows of the Institute and visiting scholars present papers to the weekly seminars of the Institute which are considered for publication from time to time. Whenever a number of papers have a bearing on the same theme, they are published in the form of a book under the scheme of Occasional Papers, On Literature is such a volume."

A COSTLY AFFAIR WITH "MODERNISM"

The publication has an attractive jacket; is printed on superior paper and gives all the appearance of a coffeetable book. On a rough estimate, it would not have cost the Institute less than Rs. 30,000 to Rs. 40,000 for an order of 300 to 500 copies. This observation is being made since, out of the nine papers, not more than three have any original scholarship and research, meriting their publication. Four of them deal with aspects of American literature ('Postmodernist Fiction: The Limits of Reflexivity', 'Some Trends in American Feminist Theory', 'Misogyny, Misanthropy, Modernism: T.S. Eliot's The Love Song of J. Alfred Prufrock', and 'The Confessional Poets') making up two-fifths of the book. Another one-fifth, Juneja's 'Towards a Theory of the Novel of Colonial Consciousness' is a rehash from texts of that topic available a dime a dozen. It says very little that is not already known, and can in no way be termed an innovative contribution. Kumar's 'Tradition and the Emergence of the Modernist Temper in Post Independence Hindi and Urdu Short Fiction', though Indian in context, is so surfacial and sketchy that it is hard to believe it is product of a pedagogue's concentrated labour in a cloistered environment.

Let's now turn to the this remaining papers.

ROOTS OF EMC IONAL RESPONSE

Bijoy Boruah, Asstt. Prof. of Philosophy, IIT, Kanpur, discusses an item from the realm of epistemology related

INDIAN CONTEXT

both to Psychology and to Poetics. It tries to analyse the emotional response of a reader to works of fiction. In a layman's language, the issue boils down to this: how can a reader bring himself to empathise with the vicissitudes of a character in a story or a novel which he or she believes has had no actual existence. The same problem could extend not only to fiction but to one's response to films and art. Is this emotional response related to one's aesthetic training? Is it related to biological and gender factors? Of course, one category that Boruah has failed to highlight is the non-sensitive reader and viewer who cannot generate within himself such a response at all. Eva Schaper's proposed solution does not cater for such cases.

A PROGENY OF ANGLO-BENGALI MUSE

The second paper 'Poetry and Truth in Sri Aurobindo' is on dubious grounds from the very start. By common consensus, Ghose's poetic effusions (Savitri, most of all) have not yet been accorded the status of authentic and permanent contribution to Indo-English poetry. Let me quote R. Parthasarathy:

In Savitri, Ghose attempted to catch something of the Upanishadic movement so far as that is possible in English. But Savitri fails as a poem, because Ghose's talent and resourcefulness in the use of English were limited. Far from plugging the holes in the umbrella, he sprang a leak which, even twenty-five years after his death, has been only partially stopped.

Man, sole awake in an unconscious world, Aspires in vain to change the cosmic dream. Arrived from some half-luminous Beyond He is a stranger in the mindless vasts; A traveller in his oft-shifting home Amid the tread of many infinitudes, He has pitched a tent of life in desert Space."

(Introduction to Ten Twentieth Century Indian Poets Edited by R Parthasarathy, OUP, 1976.)

If Ghose propounds poetry as 'mantra', is it then demonstrated anywhere in his own work? The whole problem is that our cosmic, spiritual, esoteric view of life and philosophy prevents us from making any worth-while ingress into the bastion of English lexis, syntax and prosody. Trite expression, stale phrase, cliched word and romantic drivel were the stock of Bengali poets writing in English from 19th century onwards - Kasiprased Ghose, Michael Madhusudan Dutt, Manmohan Ghose (elder brother of Aurobindo), Romesh Chunder Dutt, the three Dutt brothers-Govin Chunder, Hur Chunder and Omesh Chunder. Aurobindo was also a progeny of this Anglo-Bengali Muse.

"MODERNISM"...

Prof. Roy, continuing in the same strain, has propounded a rather vague and nebulous poetic doctrine. He has tried to argue out Aurobindo's belief of poetry as mantra which he calls, 'truth'. While elaborating his theory, Roy makes his argument less than convincing by omission of exemplification from Ghose's work. Except for the following stanza, no other glimpse is provided to the reader of Ghose's seminal poetics:

A pure perception lent its lucent joy ...
A door parted ...
Releasing things unseized by earthly sense;
A world unseen, unknown by outward mind
Appeared in the silent spaces of the soul.

Structuralism and deconstruction are the two magic words obsessing the teachers of English literature today. I would not seem to be on the side of those who habitually think of literature in non-literary ways, not even when these ways are sufficiently intellectual and disciplined to merit respect. One may refer to the political, sexist, philosophical and psychoanalytical modes of confrontation which use fiction, drama or poetry to ideas and ideologies. I find Jaidev & Pankaj Singh's 'Misogyny, Misanthropy, Modernism: T.S. Eliot's *The Love Song of J. Alfred Prufrock'* contrived in its approach, frivolous in its method and maliciously prejudiced in its treatment of the poem.

ANTI-LITERARY WARES IN OUR CAMPUSES

This is a part of the anti-literary wave that has swept the campuses today. The readers have a right to know the background. In the West, teachers and critics have, for sometime, been questioning their traditional role as humble servants of the literary text, with no further claim upon the reader's interest or attention. Using Barthes, Derrida and Bloom as props, they have been bandying about the term 'discourse' with vested interest, in order to bring campus criticism at par with literature. Soon one may expect a delegation from the Yale School to Stockholm clamouring for a Nobel for criticism as well!

A sprinkling of the gobbledegook from this paper may give you an idea how this has affected our own groves of academe:

"First, there is no absolutist, essentialist or logocentric meaning in a discourse, for the semiotic universe is decentred, characterized by difference. Secondly, in all discourse, certain structural components get arbitraily privileged at the expense of others which are therefore arbitrarily marginalized or erased. This happens inevitable due to structural imperatives. While there is no escape from such arbitrary privilegings and marginalizations, a deconstructionist resists the discourse and its 'centralizing' thrust to recover or re-claim the marginalized components, if only to see the other, neglected side of reality."

AMERICANA

But let's come to Americana proper. 'Some Trends in American Feminist Theory' by Malashri Lal, 'Postmodernist Fiction: The Limits of Reflexivity' by Suzette Henke and 'The Confessional Poets' by A.K. Jha. I wonder if this undue emphasis is due to the influence of previous Director IIAS, Margaret Chatterjee, a lady of American origin. Otherwise, in a publication of the *Indian* Institute of Advanced Study, how are funds made available for publishing things un-Indian?

To add insult to injury, there is little originality and research in any of the three articles — only information. The editor says, 'Lal begins by raising the question of canonization of literary texts in American history ... Next, Lal demonstrates how valuable a resistant, feminist reading is for the purpose of discovering gaps and erasures in a text, along with their ideological import.' All this is a familiar refrain of the American feminist criticism. She has merely compiled it like any M.A. student from various sources available. In this context, I recall the words of late Sisir Kumar Ghose who, for forty years, taught English Literature at Visva-Bharati and whom I chanced to meet at a Sahitya Akademi Festival in the eighties. He remarked, "If the teaching of English in the capital has assumed a slanted and distorted perspective, it is due to several female lecturers - all heading for New York, 'Oh these metro vixen with one leg in the land of Nixon'; and all of them without exception, daughters/wives of influential academics or bureaucrats."

How well the truth of this statement was borne out by Upamanyu Chatterjee's novel English, August!

TRADITION & MODERNISM — WEIGHTY SOUNDS OF AN ESSAY

'Tradition and the Emergence of the Modernist Temper in Post-Independence Hindi and Urdu Short Fiction' is a long and impressive caption. I had eagerly looked forward to discover some new and exciting material in it, some fresh concepts with suitable examples from Hindi and Urdu literatures, some indigenous theorising and native intellectuality. Instead, the topic proper refuses to take off unitl your have reached half its length.

The first half merely reverberates with weighty sounds of western authors. Samples:

- 1. "The cultural historical continuum gets connected with the individual artist's ego with this clearly defined perception which helped modernists such as Ezra Pound and T.S. Eliot in stressing the impersonal and objective side of human experience."
- 2. "In 1915, D.H. Lawrence said, 'Our idea of time as a continuity in an eternal straight line has crippled our consciousness cruelly.' The logical consequence of this heightened consciousness of time is clearly demonstrated in such literary movements as the Symbolist movement wherein the historical sequence of events is intersected with the timelessness of the artistic revelation."
- 3. "Marlow, the narrator in Joseph Conrad's Heart of Darkness, for instance, projects the modernist's enriched awareness of time."
- 4. "Stephen Spender pointed out this phenomenon very well in his book *The Struggle of the Modern*".
- 5. "Whether it be the work of Picasso, or Eliot, or Kafka, or the music of Stravinsky, the formal power of method is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

... IN INDIAN CONTEXT

clearly demonstrated in their buoynat experimentalism with artistic devices and form."

- 6. "Steven Helmling, in his essay on the prominent modernist James Joyce, makes a similar point...."
- 7. "Ezra Pound defined the depersonalization of art in terms of 'vorticism' to emphasize the 'self-propelling' quality in his artistic usage of 'imagism'."
- 8. "Goethe's idea of cultural utopianism explicit in his world literature comes close to Matthew Arnold's concept of modernity."
- 9. "Matei Calinescu's definition of modernity, on the other hand, clearly refers to a culture of rupture and crisis."

How does a reader breathe in such an atmosphere of academic flatulence?

In the latter half, when allusion is made to Dinkar's 'Modernity and Indian Religion', we are again confronted by vague comment and generalised statements. One would have preferred the relevant translated extracts from Dinkar's Aadhunik Bodh.

PROGRESSIVISM Vs. OPEN-ENDED MODERNITY

The main gist of her essay seems to be that the progres-Urdu writers were epitomised by Krishan sive movement Chander, Ismat Chughtai and Rajinder Singh Bedi. These writers, according to her, wrote fiction committed to social realism. Their stance was challenged by another group of writers who discarded strict ideology for an open-ended modernity. Here she cites Qurratulain Haider, Ratan Singh in Urdu; and Bhisham Sahni, Mohan Rakesh and Kamleshwar in Hindi. One name of an obscrue Urdu writer, Joginer Paul, is quoted thrice, and we presume Kumar has some close kinship with him, because there is no specific reference to any of his works which could place him alongside Haider, Monto, Bedi or Sahni. A long quote again intrudes towards the end of the essay, and this time, it is Spender's views commingled with the trinity of Picasso, Joyce and Socrates. The article ends as its begins -- in a welter of irrelevance, amphibology and synchysis.

ON FEMINISM - IN THE WEST & AT HOME

It is in Jaidev's 'Feminism and the Contemporary Hindi Movel', we come across, perhaps, the most authentic piece of writing in the entire book. He traces the origins of feminist literary theory in the west:

"Of the several strategies used by the capitalist system to contain or counter feminism, the two most important are: the strategy of trivializing and fetishizing feminism, and the strategy of making it too involved, jargon-ridden and abstractified. Under the first, feminism is reduced to a popular trend, a consumer item. The system-appropriated feminism by initially allowing some "unspectacular concessons and then by tailoring it so that it ceases to be a threat. This strategy can be called castration by canonization."

Talking of feminism in our context, he thinks that feminist research here is fast turning into an industry. He lambasts this tendency with the observation "that given our bourgeois fondness for all western trends and fashions, and also given the conversion of feminism into an international

best-seller, we need to avoid becoming feminists just because it is the in-thing, because it promises trips abroad, avowedly to grasp the situation of women in our rural areas!"

Malashri Lal's patchwork and collage of American feminist theory is perhaps an enterprise undertaken with precisely this in view.

CONTEMPORARY HINDI NOVEL

When Jaidev discusses the contemporary Hindi novels, he shows a sure and scholarly grasp of the feminist fiction scene in our country. First he analyses in depth the works of two male novelists -- Rekha of Bhagwati Charan Verma and Basanti of Bhisham Sahni. Among the female novelists, Shivani's Pootonwali, Krishna Sobti's Dar se Bichhudi and Mitro Marjani, Mannu Bhandari's Aapka Banti and the three novels of Mridula Garg are dissected in an adroit manner, giving a new perspective by adopting a wholly unaccustomed approach. He is forceful while praising Sobti and justly deprecatory while condemning Garg. This research paper alone stands apart, and he emerges as a feminist critic of a high calibre.

QUESTION OF QUALITY, CONTENT AND RELEVANCE

However, this does not absolve Jaidev of his sins as an editor. He has shown lack of discretion and judgment by passing off substandard, shoddy, mostly purloined and irrelevant stuff as research work.

Philip Thody, Prof. of French Literature, University of Leeds, U.K., who brought out a book on Ronald Barthes on a two-year research assignment in 1977, wrote in his Preface:

"As always, my thanks go to the staff of the Brotherton Library of the University of Leeds for their constant help-fulness, as well as to my hard-pressed fellow tax-payers in the United Kingdom. Without their readiness to maintain large provincial universities, I should never have enjoyed the comparative leisure which has enabled me to write this and other studies."

That is the true regard of an academic to the treasury of his nation. In our case, how did the Director, IIAS, ever permit the launch of On Literature from within the institutional funds? Are there no set of rules to determine the quality, content and relevance before a manuscript is approved? Had the publication been privately funded by Jaidev, we would have less reason to complain. But since it is from the tax-payers' money, the venture is to be condemned in the strongest terms—the Human Resource Development Ministry, in the bargain, making our poor forego their bread so that some meretricious dons could have their cake.

Yes, instead of functioning as an exclusive club for pedagogic parasites as at present, the IIAS can be profitably turned into a five star hotel for housing tourists!

A. Maverick. is the Pseudonym of an ardent critic student of modern literature.

BRIDGES BETWEEN PEOPLE

Tong-choon Shin: BEYOND LANGUAGE Writers' Workshop, Calcutta, (1990), pp.68, Rs 100/-

Review by Darshan Singh Maini

When a volume of verse is called Beyond Language, clearly, the poet in question is wanting to get up a triple testament for our consideration. And the articles of her poetic faith include: (a) the fundamental misery of the language qua language to carry the weight of human experience beyond a point, (b) the business of poetry as an "affair" with words, and (c) the act of translating poetry as an extravagant but necessary exercise.

That all such thoughts are posited in Tong-choon Shin's poetry is amply demonstrated in the leading poem entitled "The Language," and in the 40 odd poems that follow. Since quite a few translations are the poet's own handiwork---and she's teaching English at the Hanyang University in Seoul--- whilst in the remaining she appears to have collaborated with the eminent translators who were attracted to her poems, the outcome is a refreshingly engaging and felicitous example of modern Korean poetry.

Selected from a fairly large crop of verse spread over some 30 years or so, these poems manage to convey, despite the barriers of tongue, something of the delicacy and complexity of the classical Korean culture, of Confucian ethics, and of Zen- Buddhist ethos and art. Also, they vindicate Tong-choon Shin's view that poetry reaches out and beyond, and that it is not only heard, but also overheard.

THE LANGUAGE

This is how the poem that defines her canon begins:
"The language

That is neither yours nor mine, After loitering through

The fog of the early winter morning,

Hides behind a stump,

And I lose the meaning of

The searching words...."

Anyone familiar with T.S.Eliot's "Prufrock" would easily recall the passage concerning "the yellow fog" that makes "a sudden leap" of "a soft October night" before curling up "about the house," and falling "asleep". There is, to be sure, no direct comparison between the two themes, but Tongchoon Shin has certainly learnt the art of pastiche as a means of lighting up another area of experience.

There are more echoes from Western poetry and mythology in some other poems also, though the images and metaphors thus used are fully subordinated to the operative imagination, and integrated into the poetic structure of the verses in hand. For instance, in the quintent called "Metamorphosis", where we follow the poet's journey as "a mere tree" into a bird that" carols as it pleases", the passage from vegetation to wings is suggestive of Ovid, among others. However, it is important to know that finally

when she finds herself "eaten" by the flowers, she asserts her faith in the abiding power of "the mountain and its trees."

IMAGES & LIGHT TOUCHES

In all these poems where her thought moves, at times, Donne-like, in elaborate conceits, she is able to insert startling images of precision and power, as in the following lines:

The red moon half-eaten

By a cat dangles on

The bough of a tree.

Such sharp and needle-keen touches alternate with light brush-work reminiscent of Chinese ink-and-line painting and soft water-colours. Or, take these lines from "A Voice":

On this empty field

A wind is whispering

With a voice resolute in the fathering dusk,

I feel your presence

Beyond a remote dog's barking

Under the largest star.

"The fathering dusk" is a fine example of a phrase coming to life through a metaphorical imagination of consequence.

THEMES

The major themes of Tong-choon Shin's poetry are the urgencies of art and language, love's ministrations and magnanimities, a nostalgia for the vanishing glories and graces of life, an ethic of personal pieties and protocols etc. There are, besides, variations on sin and suffering, religion and death, but the grid that really holds the poems together is made up of memory and desire. For instance, in a poem called "In Fall", she writes:

We love better in fall because the sky is getting deeper in blue

Commenting on these lines, the Iowa patriarch of international poetry, Paul Engle, in his 2-page "Introduction", observes acutely: "The sky seems to deepen in blue because the love makes it seem that way. It is also important that the season is "fall" as in "fall in love," or "fall from grace." That's the magic of Tong-choom Shin's verse; its artful simplicity carries many a playful echo.

In her "Preface," the poet observes that this little volume is but an attempt to span a bridge between people and people, between continent and continent, between modernity and tradition. In sum, her poetry is one long metaphor for the continuities and discoveries of life. To find proper language for such a pursuit is to go beyond its putative aspect.

Reviewer Dr. Darshan Singh Maini, former Professor of English, Punjabi University, visited Seoul in August 1990, as a member of the International Advisory Committee of the World Poetry Congress.

A TRANSCENDENTALIST VISION

C.N.Srinath: THE ILLUMINED VISION: Essays on American Literature

Mittal Publications, Delhi (1988), p.85, Price Rs.90/-

Review by Partha Kumar Mukhopadhyay

Critics have written a lot in recent years about American literature and its major authors. Despite this flood of critical works, the Transcendentalist Movement in American literature remains a neglected field in the arena, and in this book, Srinath is mainly concerned with its role in the nineteenth century, which he explains with the critical theories of Melville, Thoreau and Emerson. In the process, he comes to rescue the literary reputation of some writers from critical oblivion. Emily Dickinson, Melville and Thoreau's poems are discussed in the first three essays of the book. The other four essays are about James's novel and T.S. Eliot and Emerson's criticism. The author journeys into a comparatively neglected area of American literature to bring out its different shades of ideas and influences on the works of its principal crusaders.

OF DIVINE INSPIRATION

Srinath's essay on the critical theory of the Transcendentalist movement in American literature demands attention. What is new in the Transcendentalist critical theory is the critics' attempt to develop the thesis of the 'divine' inspiration behind creativity, which evades any venture of critical analysis. In their critical ideas, Emerson and Thoreau followed Coleridge and the neo-Platonists as well as the German idealist philosophers. This school of writers had firm faith in the function of the mind as a transcendental force giving birth to the symbolic form. Brooks has explained the growth of this literary cult in the context of the waning forces of Rationalism and Empiricism. Kant's view that the mind is an active force behind shaping the conception of reality was also a significant step towards a critical doctrine close to the Transcendental one. Emerson, Thoreau and Melville break new grounds for this emerging trend by arguing that the mind is a transcendental force. Srinath examines Emerson's idea of the organic principle in relation to the transcendentalist aesthetic experience to prove that Emerson's firm faith in the organic theory and the self-creating process of art is partially responsible for his neglect of the creative process of writing. Sringth's discussion about Edgar Allan Poe's departure from the traditional transcendental criticism is also convincing and provocative. He comments, "Granted his achievements, Poe sounds less effective because of his mechanistic leanings in art and criticism leaned in the other direction : it contributed greatly, as H. H. Clark suggests, to an important shift in American criticism, namely from the mechanistic to the organic."

ON DICKINSON, THOREAU AND MELVILLE

Srinath's study of the works of Dickinson, Thoreau and McIville assumes importance in the context of these poets contributing significantly to the spread of the transcendental doctrine in nineteenth century America.

Dickinson's sensibility to nature amounts to a tender, feeling about the natural world - a feeling intimate and inward in character. Some lines of her poems demonstrate Dickinson's sensitiveness to the mellow solitudes of nature, fostering in her a subtle metaphysical awareness expressed through the deft handling of verbs, adjectives and telling images. Moreover, her concept of "Circumference" transcends the territory of the tangible world. Like an oyster retreating back into he shell, Dickinson takes refuge into her confined world of solitude laced with the shadows of Death and Immortality. Her famous poem, "Because I could not stop for Death" shows her embracing the Indian concept of the transitoriness of life with eternity as the supreme goal and looking forward beyond heaven in contrast to the English metaphysical poet Vaughan's hope for a retreat back to heaven. In fact, Dickinson's poems are metaphysical in symbols and images. Srinath argues, she is close to Donne in her love perms - "They are an expression of the devotee who surrenders herself in rapture before the master reminding one of Mira's bhajans" (P.9). Srinath also considers Dickinson's poems in the light of Indian religious thought and literature. She mainly belongs to the Western mystical tradition enriched by Indian mysticism "which influenced Plotinus and through him St. Augustine". Desiring to be anonymous, Dickinson craves for merging with the Immanent Spirit, and Srinath observes that her unearthed greatness deserves further revaluation.

In his eassy on Thoreau's poetry, Srinath takes care in pointing out that his transcendentalist vision imbues his poetry and prose, but his metaphysical strains have nothing to do with the poetic visions of Whittier and Poe. Though unmistakably American in his poems on Nature and love, Thoreau is international in sentiment and outlook.

Melville's poetry, on the other hand, written in a resigned mood, is the product of a mind seeking solace in peace and equanmity. In Battle-pieces, Melville offers, like a harp placed by the side of a window played upon by passing winds, different moods and airs. Melville's images stem out from his belief that good and evil are integral part of life — his image of the shark gliding through the phosphorus sea shows it, as also his functional sea imagery speaking volumes about his sophisticated use of poetic mediums. Srinath takes care to discuss how Melville in poems like 'The Maldive Shark', is concerned with the serious issues of life, and how at the same time he can be ironical and humorous in poems like 'Montaigue and his Kitten'. Srinath's article on Melville rescues some of his praiseworthy poems from oblivion.

JAMESIAN VISION OF EVIL

The author offers only one essay on American novel. It his about James's vision of evil in *The Portrait of a Lady*. His argument that James depicts evil in metaphysical terms seems to be unconvincing, but he is correct in observing that he follows Hawthorne in narrative technique, employing powerful symbols and suggestive epithets. Casting light as

(Continued overleaf Col. 2)

SEARCHING FOR HAPPINE SS Samaj Foundation Channal and Changetines. 'A Critical Appraisal' is full

Yearn Choi: AUTUMNAL VOCABULARIES
Writer's Workshop, Calcutta, (1990) pp 58; Price Rs.80/-.

Review by T.V.Reddy

Autumnal Vocabularies is a collection of 34 poems divided into four sections with captions: My Sail, A Poet, A Resume and America. Being a Korean immigrant, a 'Komerican', in some of his poems, he tries to voice the immigrant's feelings and sentiments; while many others narrate his impressions of and experiences in America. While a few poems reveal his poetic talent and flair for poetry, others seem to be mere catalogues of prosaic details of the mechanical progress of America. By and large, the poet has a talent for writing poetry and occasionally he expresses his ideas through potential imagery.

'My Sail', the first poem in the collection, expresses the inherent existential predicament of an immigrant —

What am I searching for in a distant land?
What have I cast off in my native land?
Alas! I am searching for happiness.

These lines are expressive of the feeling of nostalgia for the land he has left and a psychological vacuum that fills his mind in this new land. This automatically leads to an immense solitude, amid which he searches for happiness beginning with the act of smoking a cigarette.

'To the Flowers of Indiana' smacks of romanticism; and it starts with a note of escape from the academic atmosphere of the University into the romantic world of woods where 'Flowers picked are arranged into a meaning and then presented to a girl on the way to town'. While the first part of the quoted lines is meaningfully written, the latter half sinks into the shadow of detachment, as the line is written in passive voice. He then tries to explore the deeper meaning of these relationships.

Other poems such as 'A Postcard from Toranto' 'To My Mother', 'Nostalgia', 'In Autumn', 'Reminiscence' -- are all subjective poetry dealing with the spirit of nostalgia; and often the lines expose the poet's egoistic tendencies and strike a note of optimism - "I am a happy son, happy poet and happy scholar" (p. 18), which obviously strikes a note of discord with the general spirit of his verse.

'Wisconsin' reads like a school boy's verse and poems such as 'A Poet', 'The Words' (p.32) and 'A Resume' look like academic exercises. While 'A Violinist' tries to extend the meaning of life into time infinite with the support of the strings of the musical instrument, 'Winter' (p.37) is a string of cold prosaic statements. Sometimes there is confusion in syntactic arrangement leading to confusion at semantic level. For instance, "I met a girl in the nap

I met in a Florida orange field."

Whom did the poet meet in the field -- a girl or the nap?

'A Christmas Poem', the lines totally read like a prayer; there is less of poetry and more of piety.

The half a dozen verses on America and New York cannot be called poems. They are narrative and reflective

of personal assertions, frequently sweeping. The last poem 'To A Poet in a Developing Nation' evokes some interest in the reader's mind.

Dr. T.V.Reddy is in the Deptt. of English Govt. College, Chittour (A.P.)

A TRANSCENDENTALIST VISION (From page 5)

it does upon the complex pattern of this great novelist's vision, this article contributes significantly to the rich treasury of Jamesian criticism.

ON ELIOT'S POETIC DRAMA

Srinath's essay on Eliot's dramatic theory and practice is thought-provoking but unsatisfying in treatment. Largely quoting from Eliot's works, and sometimes echoing the views of the standard critics like Martin Browne, C.H.Smith and Dennis Donoghue, Srinath comes to the conclusion that Eliot's experiment in poetic drama is sincere but imperfect. It may be pointed out that Eliot's argument that dramatic poetry can only express the peculiar range of sensibility at its moments of greatest intensity, deserves more careful critical analysis, and Eliot's claim that poetic language can only be embraced by the audience if it belongs to their world, raises problems of linguistics which writers like Madox Ford have long been concerned with. Eliot was aware of the vast potentialities of poetic drama. Has he succeded in exploiting that medium properly? Srinath's analysis of Eliot's plays is satisfactory, but the question whether and how far Eliot's theory helps his practice of poetic drama goes almost unanswered in the article.

EMERSON AS POET & CRITIC

The farewell article of the book is on Emerson, the poet-critic. Srinath discusses Emersonian canon of criticism aptly in the light of his representative poems like "Merlin", "Saadi" and "Brahma" to establish the point that Emerson is indebted to the Indian religious thoughts contained in the *Bhagavad Gita* and *Vishnu Purana*. One can easily discern the transcendental quality of his muse in many of his poems, but Srinath should have paid more attention to Emerson's attempt in exploiting the magic of language as a vehicle of prophecy or as a means of fusing imagination and intellect to create a medium with its own architecture. However, this discourse on Emerson is revealing and interesting.

Srinath's reputation has been established by his several books on English, Australian and Canadian literature. His "Illumined Vision", the book under review, could be more convincing and thorough had he taken the trouble of explaining the characteristics of the Transcendental Movement in America in relation to the other dominant theories of literature. However, Srinath's Indian approach to the theme, presentation of the materials in a persuasive style and his sympathetic approach to the writers make these essays an interesting probe into a rather neglected phase of American literature.

Prof. Partha Kumar Mukhopadhyay is a Senior Lecturer in English of a Calcutta College and associated with The Statesman and A.I.R.

FORGING LINKS ACROSS THE OCEANS

A. Janaki Ram & Bruce Bennett (Eds) ENCOUNTERS: Selected Indian and Australian Short Stories

Pointer Publishers, Jaipur, (1988) p.222. Rs. 195/-.

Reviewed by Anurag Sharma

This anthology is a collection of short stories of contemporary writers of India, Australia and Overseas Indians residing in Fiji, Malaysia, Singapore and the USA. It is brought out with a view to serve as "a survey-point of a geographical/language area", to use Tom Shapcott's words from his "Foreword" to the South Pacific Stories. This is what the editors have claimed in the introduction to the book.

The "encounters" which are dealt with in these stories are of varying kinds. A. Janaki Ram, one of the two editors, himself explains these "encounters" in his introduction to the book:

"..... they basically involve facing up to interesting or challenging situations at home or in the lands of adoption, chance meetings with people during travel or conferences, immigrant experiences marked by a sense of exile or an awareness of dual or multiple cultural heritages and exposure to newer and unfamiliar areas of awareness...

Frank Moorhouse, one of the frontline "new wave" short story writers in Australia, hints at the motif of encounter as basic to most short stories: "A good short story is like a good conversation, a sexual encounter with a stranger which turns out to be surprisingly good, or a beautiful handmade toy".

* *The State of the Art (Penguin, 1983)

Most of the selected stories are by well-established authors. For example, among the Indian short-story writers, Mulk Raj Anand, Raja Rao, Ruskin Bond, K.N.Daruwalla, Arun Joshi, Jayant Mahapatra, Anantha Murthy and Kamala Das have found their places in this book. The Australian authors are: Frank Moorhouse, Michael Wilding, Tim Winton, Barry Oakley, Geoffery Bewley, Faya Davis, Peter Cowan, Elizabeth Jolley, Fay Zwicky and Vincent O' Sullivan. The book also includes some Overseas Indian authors like Gopal Baratham (Singapore), K.S.Maniam (Malaysia), Subramani and Satendra Nandan (Fiji), Malathi Rao and Syed Amanuadin (US).

INDIAN ITEMS

The first story of the book, Anand's "Professor Cheeta" narrates the saga of the struggle of a dedicated old crusader against the callous British Raj. Rao's story "Policeman and the Rose" reads like a metaphysical parable making use of a rich and profound symbolism. Kamala Das, in her typical humorous vein, deals with the universal theme of "Jealousy, thy name is husband!" in her story "Sanatan Choudhuri's Wife". But it is Mahapatra's "And under the Pines" that sweeps the reader off his feet. Full of poetic lyricism, it shows what a poet can do to a short story.

The two stories from the Singapore — Malayasian region are a class apart. Gopal Baratham's "Roses in December" is the story of an old man's quest for the intensity of experience. "Project: Graft Man" of Maniam clinically analyses the menaces of computer-crazy civilization.

AUSTRALIA

Among the Australian authors, only Moorhouse is given enough space for two stories, while other writers have been represented by a story each. Moorhouse is one of the pioneers of 'new fiction' in Australia, and his "The Communa Does Not Want You" is a witty and ironic story on the phenomenon of the protest movements of the 1970s. His second story "Words and Bloods" is perhaps the most humorous one in the whole anthology. The narrator ridicules the professional conference-goers and also how a conference is usually held these days.

Wilding joins hands with Moorhouse in the 'new wave' movement and his "As Boys to Wanton Flies" is, like his other stories, surrealistic, discontinuous and ironically humorous.

WOMEN WRITERS

In the anthology, the women writers are also given a place of importance. Fay Zwicky's "The last Rites of the Nizam" is really an interesting story, especially to the Indian readers who are well-acquainted with the name of the Nizam of Hyderabad. The irony of "A New World" of Elizabeth Jolley is that the new world of a new generation is still not the one which an old man, representing the old generation, dreamt of.

The anthology as a whole hints at the growing possibilities for cross-cultural links in the region.

Almost all the stories are interesting and gripping. They cater to all types of tastes and have an appeal for a wider community of response. But the readers would surely miss their favourites like Narayan, Malgonkar and Anita Desai, whose stories could not be included because of certain reasons beyond the editors' control. But accepting the things as they are, a book like this is always welcome to the readers and researchers in the area of short-story writing. They would not fail to find that the stories selected are an artistic and proper representation of the present socio-cultural ethos of the two countries that 'encounter' each other and seem to form a diptych, confirming and strengthening the cross-cultural links.

Mr. Anurag Sharma is in the Dept. of English, Dayanand (P.G.) College, Ajmer.

We wish our Readers, Reviewers & Contributors

A HAPPY NEW YEAR

(Editors)

A CRITICAL APPRECIATION OF THE CRITIC

R. S. Singh. (Ed.): CLEANTH BROOKS: His Critical Formulations

Harman Publishing House, New Delhi, (1991) p 300; Rs. 300

Review by Ramesh K.Srivastava

In the 1920's, literary criticism in England and United States had become so much concerned with extra-literary considerations that it was no longer, what Matthew Arnold had defined, "a disinterested endeavour to learn and propagate the best" about a work of art. The critics began to interpret poems, short stories, dramas and novels from moral, historical, sociological, psychological and Marxist viewpoints, as if justifying Coleridge's view that having vainly tried their talents at poetry, history or biography, people turned to criticism and wrote what they knew and thought. The literary work itself was relegated to the second place.

NEW CRITICS

Joel E.Spingarn rejected these traditional approaches to literature and declared that literary criticism must concern itself with the basic question -- "What has the poet tried to express and how he has expressed it?" Other critics, such as, Ezra Pound, T.S.Eliot, I.A.Richards, William Empson, John Crowe Ransom, Cleanth Brooks, Robert Penn Warren and Allen Tate also held the same view of respecting the inviolable autonomy of a literary work.

Disregarding biographical and historical approaches to literature, Brooks considered the form, structure and the language of a work of art, particularly a poem, quite vital. Cleanth Brooks belongs to the category of New Critics who consider a work of art to be a self-sufficient entity constituted by its parts in their internal relations. He considered the real function of a critic to study the form of a poem which is inseparable from meaning or context.

The anthology consists of eleven critical essays. In the Introduction to the volume, Professor R.S.Singh gives the background of Cleanth Brooks who came to prominence in the 1930's and 1940's with his two books Modern Poetry and Tradition (1938) and The Well Wrought Urn (1947), in which he analysed poetry of all kinds by close reading of the text, and then extended the method to fiction and drama. Each work and each image was read both separately and together for the enrichment of the meaning of a poem or a novel, and many times altogether a different creation emerged. Richard Foster had rightly felt that "by encouraging us towards close understanding of texts, they have literally taught us how to read poetry."

Professor R.P.Bharadwaj, in his opening article "Cleanth Brooks: An Introduction" gives a plethora of eulogical opinions on Cleanth Brooks to show what place of eminence Brooks has in literary criticism. He also points out the significant events in Brooks' life which brought about a change in him, such as, his learning of the closereading of the text of a poem at Vanderbilt University, Nashville, as also the influence of T.S.Eliot and

I.A.Richards on him. He found that with such a reading, a poem or a short story begins to glow with meanings. Brooks also brought a reform in producing textbooks of poetry by analyzing the effect of words, rhythms, structure and poetic language on the total meaning of the poems.

ON MEANING, TRADITION & LANGUAGE

Giving a balanced evaluation of Brooks as a critic, Professor Naresh Chandra, in "The Critical Credo of Cleanth Brooks", agrees with Brooks that the meaning of a poem does not lie in paraphrasing it; that irony, paradox and wit are significant properties of poetry of all kinds; and that not much importance is to be given to the biographical context of a poem; but he disputes the critic's view that the text of a poem is self-sufficient and yields meanings by itself. Words and contexts, for Chandra, are like the flint and steel which do not yield sparks independently, but do so when struck together. Words too change their meanings in different contexts, sometimes even those meanings of which the poet knew nothing at the time of composition.

In his informative and scholarly paper, Dr.A.N. Dwivedi, points out what Brooks meant by the term 'Tradition', and how different it is from the term used by T.S. Eliot. While Brooks believed that the poetic tradition is not something fixed, T.S. Eliot thought it something that flows like a stream connecting the past with the present. So the past is always relevant and assertive in a genuine artist.

Professor B. Ramchandra Rao, in "Cleanth Brooks and the Language of Poetry", gives an in-depth analysis of Brooks' views on the language of poetry. Brooks considered the language of poetry to be some kind of barometer, and the desensitized language symbolized a diseased society. Good poetry, for him, is always concerned with the subjective and the objective, the individual and the communal aspects of experience. Rao finds nothing unique in Brooks' criticism of the industrial society, because great literature peels off the dead tissue of language and revitalizes it. Brooks writes: "The dying flesh of language may produce a spiritual gangrene. One of the uses of literature is to keep our language alive to keep the blood circulating through the tissues of body politic." This revitalization of language is done through the use of me, shor, paradox, and irony. Professor Rao's article is quite analytical and gives a comprehensive idea of Brooks' views on the language of poetry.

In his paper, "Cleanth Brooks and Other Contemporary Critics," Professor R.S.Singh shows how Brooks was influenced by I.A.Richards, T.S.Eliot, John Crowe Ransom, W.B.Yeats and W.H.Auden. Richards' views on the emotive use of language, Yeats' use of symbols in poetry, and Auden's belief in magical powers of poetry to induce or repel emotions had impact on Brooks. The article gives a good perspective of Brooks in relation with other critics who influenced him.

Professor Sant Singh Bal, in his article, "Cleanth Brooks as a Practical Critic of Poetry", places Cleanth Brooks in a

THREE ANTHOLOGIES OF INDIAN POETS

Reviewed by V.S. Skanda Prasad

The Third Eye, an anthology of contemporary Indian English Poetry, is yet another creative work of significance brought out during 1991. Of the very few anthologies of like nature brought out during the current year or in the recent past, mention may be made of 3 anthologies: viz. 'Rising Stars' (February 1991) edited by Dr.V.S.Skanda Prasad, Mangalore. (with about 160 pages covering 84 poets from 25 countries) 'World Poetry, 1991' (April 1991) brought out by Dr.Krishna Srinivas and including above 34 poets over 400 pages and the 'Third Eye' by Laxmi Narayan Mahapatra of about 210 pages including above 100 poets from different parts of India.

While the first two anthologies have given an international coverage and introduced poets from different corners of the world, the one by Dr.Laxmi Narayana Mahapatra has exposed noted writers and poets of India, with writings of high standard. It is gratifying to note that in this anthology, some of the poems written by younger poets excel even those written by poets of greater standing, in terms of academic accomplishments and the number of years they have spent in the pursuit of creative writing. That should be the 'spirit' of younger poets who have the capacity to contribute still better poetry. This should not, in any way, be mistaken by the noted poets; but they should also encourage such trends, which are healthy for both poets and parnassian world.

NEW POETS OF A NEW ERA

These three anthologies brought out in a short span have maintained their uniqueness both in quantitative as well as qualitative measure -- any one could be attributed better than the others. These literary productions give an impression that these new poets in different parts of our country and even in other parts of the world have already emerged as a distinct force to uphold the spirit of fellowship amongst poets.

A new era seems to have commenced wheresin-Indo-Anglian poetry is most vibrant with many young writers producing excellent poetry, though many have not been able to bring out their own collections. But these anthologies have come to their rescue in introducing their talents and exposing them to the elite literary and socially conscious public.

These poets communicate their heartfelt feelings to each other along with their poems, fostering friendships amongst brother poets in particular and other literature lovers in general.

Indian poets are now gaining a much wider acclaim than their counterparts in other countries, mainly due to their qualities as is evident in those anthologies, for these have been compiled by individuals of considerable merit and standing.

Oceanic tides of Indian Poetry are now brimming with a large number of writers, both of old and young genera-

tions, competing for recognition of a high class of writing. A brief glance at the Indian side of contributions in 'Rising Stars', 'World Poetry 91' and 'Third Eye' reveals the veracity of the statement and holds out the promise that our younger generation is attempting for greater contribution to poetry, if only due encouragement is extended to them.

Let the literary pundits not be under the impression that poetry written in the 'mother tongue' should alone be encouraged, and not the one written in English, (for mother tongue of most of the poets in India is not English). In fact, Indian poetry in English provides a wider spectrum and introduces Indian Poetry to an international market directly. Let these anthologies thrive galore!

Dr. V.S.Skanda Prasad is President, Chetana Literary Group, and a Corporation Bank Executive at Mangalore.

(Continued from page 8)

CLEANTH BROOKS - AS A CRITIC

proper perspective after giving the historical background before New Criticism came on the literary scene. Brooks focussed his attention on the poem rather than on the poet and the reader. Summarizing Brooks' ideas on close-reading of the next, language of poetry and other critical approaches to understand a work of art, Professor Bal feels that though Brooks' approach to a poem is scientific and his efforts to liberate the text of a given poem from all extraneous considerations quite commendable, this kind of 'monism' is not likely to be of much help either to the ordinary reader or to an academic scholar. His critical method needs to be supplemented by other critical approaches, such as, archetypal, psychological, sociological and linguistic.

On the whole, Professor R.S. Singh's anthology on Cleanth Brooks, is a very scholarly, comprehensive and a useful attempt to bring together critical studies from different perspectives. The papers, arranged in a logical manner, go to the depth of the problem and cover nearly all important aspects of Brooks as a critic. Since probably no books has appeared on Cleanth Brooks other than The Possibility of Order: Cleanth Brooks and His Work by Lewis P. Simpson, Professor Singh's book fulfils a long-left need of the scholars. With an impressive bibliography and well-produced, the anthology is refreshingly free from printing errors which so much characterize Indian publications. Besides being useful, it makes a significant contribution to the criticism on Cleanth Brooks and helps in understanding him properly.

Author of several books and critic, Dr.Ramesh K.Srivastava is Professor of English in the Guni Nanak Dev University, Amritsar (143 005).

JUMP JIM CROW: 'BLUES' - THE NATIVE AMERICAN MUSIC

Alan Govenar: LIVING TEXAS BLUES

The Dallas Museum of Art, (1985). pp 88, 70 black and white photographs, (price not stated).

Reviewed by O.P.Joshi

'Blues' is native American music rooted in the experience of African slaves deceived and brought against their will to the colonies of North America. As a form of music, however, Blues did not develop as a musical genre until the 1890s. Black Americans, faced with the brutal and oppressive conditions of slavery, were confronted by a myriad of problems. Yet the 'leisure' that could be extracted from even the most desolate shotgun shack was vitally new; and it served as an important catalyst in the creation of Blues. As Leroi Jones indicates, "Early Blues developed as a music to be sung for pleasure, a casual music, and that was its strength and its weakness".

LAMENTS OF SLAVERY

The study and documentation of 'Blues' from Texas by the author is a fascinating study of music-creators and music-makers of Houston. This work establishes the 'Black Music' and the diversity of 'Taxes Blues'. The author has selected and introduced large number of well-known music-makers from 1897 to contemporary artistes. The author as a researcher devoted enough time—and—hard work in collecting beautiful photographs and data from the field.

The Blues were heavily influenced by the hollers and shouts which issued from slavery and the hard labour of Black Americans. In their most rudimentary form, hollers and shouts were strident laments in which every phrase was exploited for its sound qualities in empty air. In addition, there were functional calls, such as the shouts to the water carrier or the sounding of the time of day.

Oooh, the sun goin' down
And won't be here long
Oooh, the sun goin' down
And won't be here long
Oooh, then I be goin' home.

NEGRO HISTORY, PHILOSOPHY & RELIGION

The study of Blues is a short history of the bondage of Blacks and the development of their music in America. Early Blues used the basic call and response-pattern established in the work-songs. However, early Blues usually had instrumental accompaniment, which had been impossible with work-songs that were sung by slaves and later by share-croppers and prison-farm convicts, while picking cotton, laying railroad ties, felling trees and breaking rocks.

In the development of 'Blues', the leisure, musical instruments and religious music also played important role. "By listening and listening and fervently responding to the pure poetry of the Negro preacher, the Negro masses got a sense of history and moral philosophy." — (Lewis Lomax). Despite the conflicts between preachers of the Church and singers of "devil songs" and "Jig Tunes", the two

worlds, frequently overlapped, with many a singer "getting religion" or a preacher turning to the Blues. The Blues singer was able to articulate feelings and attitudes less frequently touched by the Church.

Well I walked all over big Dallas, from the rich part to the slums and back.

Well I walked all over big Dallas, from the rich part to the slums and back.

I'm gonna stay right here on Ellum, wait for my baby to come back.

Well it ain't nobody's business just what I'm going to

I may stay right here and holler all night Long as I can sing the blues.

ROOTED IN THE BLACK AMERICAN EXPERIENCE

The Blues music was rooted in the Black American experience and that the South was the general milieu in which the music developed. There are regional styles of Blues — Mississipi Delta Blues, or the Blues of Carolina, Virginia, Georgia and Texas. The focus of the present study is Texas and the style of Blues which developed in the nineteenth century and have survived into the present.

Towards the end of 19th century, travelling minstrels were singing "Happy John" and 'Jump Jim Crow'. After the Civil War, "Black" American minstrels were forced by the demands of the "White" - dominated entertainment business to adopt this stereotypical role. The tradition of fiddling was widespread among rural Blacks in Texas in the late nineteenth century. Mostly, Black fiddlers performed at house parties and country dances.

SOME LIFE-HISTORIES & THEIR SOCIAL CONTEXT

The author has given the life-histories of some Black singers which give us the information regarding the social context of 'Blues'.

HEART - BREAK

As a young man, Thomas taught himself to play the quills, and then the guitar. The quills is a traditional 'Black American' folk instrument made from the reeds of sugar cane which were cut and tied together. By blowing across the openings of tops of reeds, a musician could produce a simple scale of notes. Thomas' voice was high and plaintive, there was little slurring of notes of the nobody. The sound of his voice was clear, intense and challenging — its slow rocking cadences constantly evoking the rhythms of an agrarian culture. Most of his songs recorded were blues. Thomas' songs are related to episodes in the lives of hard travelling men and of personal heartbreak.

I beat my girl with a single tree
She heist up the window, sweet mama
hollered 'watch over me'

Don't you ease, don't you ease Ah, don't you ease me in.

HANDICAPPED SINGER

The life of blind Lemon Jefferson is the experience of a handicapped singer; his ability to identify with everyday problem of jobless migrant workers, hobos and criminals, but also to retain a sense of humour:

I wonder why they electrocute a man after the one O'clock hour of the night Because the current is much stronger When the folks turn out the lights.

HOBOING ACROSS THE CONTINENT

Jimmy Rodgers was the first 'White' musician to integrate 'Black American Blues' and Jazz with country and western swing. Many Black singers like Bill Neely, due to great drought, like millions of other Americans in 1930, swung abroad a passing freight train and went looking for work. Over the next eight years, he hoboed through forty-eight States, following the corn harvests and seasonal work, and then returning home to Texas in the off - season.

ON THE SIDEWALKS & IN BLACK ALLEYS

The life of Huddie Ledbetter, 'Leadbelly' is the story of shuttling between streets and prison. Leadbelly developed a highly rhythmical style of strumming his guitar, influenced by the bass figures of barrel house blues piano on the crowded streets of Deep Ellum. Leadbelly discovered the hard life he was looking for — gamblers and prostitutes, musicians jamming on the side-walks and in the black alleys. He sung, "Black girl, black girl

Don't lie to me
Tell me where do you sleep last night?
In the pines, in the pines
Where the sun never shines
I was shiver' the whole night through.

Leadbelly killed a man over a woman and was sentenced to thirty years. There he worked six years of hard labour, and then tried unsuccessfully to escape. He was officially pardoned by Texas Governor, Pet Meff, for his ability to sing. He resumed his life as bluesman and 'hellion'. In 1930, he was arrested again and sentenced to ten years for assault. The folklorist John A. Lomax met him in 1934, and pleaded for a pardon, and he was released. He settled with his wife in Ney York where Leadbelly became part of 'Folk Revival'. He performed with Paul Robeson, Josh White, Sonny Terry and Brownie McGhee.

FARM HAND & OTHERS

Hopkins worked as a farm labourer through-out most of his life, and knew well the degradation of rural Black Americans. The piano player, Little Brother Montgomeryin an interview said," I ran away from home when I was eleven years old. First job I had was eight dollars a week, room and board.My father was juke, he had a hanky-tank and I heard the guys playing there."

The book includes interviews and brief life histories of Robertshaw, 'Big Walter', 'Buster', Victoria Spirey, Charlie Christian and T-Bone Walker, Pee Wee, Pete Mayes and Johnny Copeland and many others.

LONG AS I SING THE BLUES

Alan Governor has done commendable work in this beautiful presentation on 'black' musicians. He has produced an audio cassette and a documentary film also on the theme. The universities and museums helped him in this venture. The book is worth keeping in any collection for one, who is interested in the music of life.

The gist of the Blues music is:
"... Well it ain't nobody's business what
What I'm goin' to do
Well it ain't nobody's business just what
I'm goin to do
I may stay right here and holler all night
Long as I sing the blues."

Long as I sing the blues ..."

The "Bluesman" is like a preacher in his own w

The "Bluesman" is like a preacher in his own way, for a simple reason. He is delivering a message. He has made an art form out of it. That's the message of Blues.

THE DALLAS MUSEUM

Museum deserves congratulations for such a venture and Dr.Alan Govenar has proved his ability as an excellent social scientist.

Can our museums of art and universities think of organising and assigning such types of studies to scholars? There is need of such studies about the art groups, musician groups, craftsmen and other important art trend-setters?

Dr. O.P.Joshi, a sociologist of Art, is working as an Officer on Special Duty in Jawahar Kala Kendra, Jaipur. a developing multi- arts and research centre.

IBC Editorial Associates

Aligarh : H.A.S. Jafri
Bangalore : Rabindra Menon
Baroda : Chhaya Patel

Bombay : Subhash Chandra Sarker
Calcutta : Udayan Majumdar
Cochin : P.M. Mathew

Delhi/New Delhi : Madan Gupta : Sunaina Kumar

Ashoka Mahajan & Prabha Mahajan

: Harsh Sethi
Dehra Dun (U.P.): Madhu Singh
Madras : D.Anajaneyulu

Maranda/Kangra (H.P.) D.C. Chambial Pondicherry : P. Raja

Shimla : Atma Ram & T.N. Dhar Trivandrum : G. Krishnan Kutty

Chandigarh : K.K. Sarin

Mangalore : Louolla Lobo Prabhu &

V.S. Skanda Prasad

A SPECIAL FEATURE ON THE EVE OF RANGANATHAN CENTENARY

TOWARDS A USABLE PUBLIC LIBRARY

. Dr. Mohamed Taher

The year 1991-1992 is being celebrated as the birth centenary of Prof.S.R.Rananathan. Acknowledged as Father of Indian Library Science, he has received appreciation from world over. He needs to be remembered in the context of reappraisal and re-evaluation of what we have inherited from him. It was due to him and his contemporary souls that librarians today enjoy a status (at least in academic and research areas) equal to that of the teaching community. Do we librarians teach, or always learn? That is a debate, we are not dealing here.

FIVE LAWS OR PRINCIPLES

Ranganathan gave to the world of books the five laws of library science. These laws (or principles) are meant for a continuous evaluation of the role of librarians, role of the public, and role of the people's representatives (or the management of these libraries). These five laws are: Books are for Use; Every Reader his/her Book; Every Book its Reader; Save the Time of the Reader; and Library is a Growing Organism.

According to views expressed by leading librarians and information scientists of East and West, including Berwick Sayers, J.H.Shera, Eugene Garfield, F.W.Lancaster, Pauline Atherton, etc., these laws are the best summary of what libraries are or should be about.

If this be the fact and the expectation, the question is:
Are the libraries in India meeting these expectations?
Ranganathan's five laws were first published over sixty years ago. Do these make any sense at the turn of the century? What is the state-of-the-art of libraries in 1990s?

An observer, or an outsider, may reply to these questions in a broad way and say, 'Well! there are many "books" and hence many "libraries". A policy-maker will say, 'Well! we do and have provided enough support in our budgets for the libraries, and it is for the librarians to utilize this effectively'. A librarian will have a lengthy tale to tell.

Books demand access and use, if modern definition of libraries is applied. Every reader, and every other reader, has to be given a book, if the library is meant for users. Every book in the library must find its user, if the book exists in the library and if the existence is supposed to be fruitful. If the user goes satisfied from the library, and is expected to go satisfied, then the profession is fulfilling its foremost obligation of saving the user's resources. Demand for resources is a life-long process, which implies that libraries keep pace with this growth, and keep saving the time of the users day by day.

Ranganathan became a source of inspiration and promoter of these ideas for the progeny. And these acclaimed laws became fundamental to all development processes in the field of library science and documentation. One wonders why the planners and policy-makers are more concerned with the twenty-point programme, rather than with these laws which can definitely lead to an all-round

development of this country. These laws can be made the corner-stones of national planning and implementing programmes, and in all walks of life.

THE LAWS & THE CHALLENGES THEY SPELL

Let us see how these laws will assist the development of the country. If "books" (and all information sources) are for use, it is a must that libraries be kept *opened*, and provide free *access* to all the citizens of the area. If books are not meant to be simply acquired, decorated and stored for exhibition or display, these must be publicized, advertized and made known to all. If this is the aim of all concerned, then the rate of literacy, growth rate of informed/enlightered citizens, and rate of polling booths will all come under impact. The votes can become more effective. Do we need such informed/enlightened voters? Do we have such books, suiting the rural majority and the lingua franca of the regions, as can/and will serve them?

If every reader has to have his/her share in the books acquired in a library, it is obligatory on the management, librarians and readers themselves that they jointly share their responsibilities. Even if (presumably) the management has supplied the necessary finance, and even if the librarian (presumably) has duly acquired the required books or documents, and the readers misplace the required Nizam's Charter, who is to be blamed? (Recently, it was found that this document was missing in libraries of the Nizam's heartland). Do we need such readers? The blame can be shared by other share-sholders squarely, if found involved in such misplacement. Further, this second law requires that the information suppliers should be aware of the needs of the potential and actual users of information. For this, market survey becomes an essential component of libraries. Do we have such market surveyors?

The thir law requires marketing of its information and books. (by the library). Here comes the question of skill or ability to publicize and canvas the collections, among the society, i.e., users of the library. This means that all information in the library must find its suitable 'users'. No information, should be, therefore, acquired without its likely use and no information should be stored unsused. Do we have such unused libraries? Are all libraries equipped with 'information'/marketing' managers?

The fourth law relates the idea of books and their use to the readers/or users' urgency of information need. In other words, users desire immediate/instant information. If the time of the users can be saved, it adds to the prestige and position of the library. Do we have such means and methods that can instantaneously provide the users their desired information? Do we have such users in our libraries? And, are our user communities so time-conscious?

If books and users both grow in time and space, the fifth law becomes operational and valid. Since 'information explosion' and 'the population explosion' are becoming closely linked up, their impact falls on libraries. Is this relationship (and marriage) a social reality or a fictional concept? Does information need grow with time, or do the users of information in India, irrespective of their area of interest, feel contended and satisfied with the 'stagnant' environments and 'stagnant' libraries?

FOOD & CLOTHING VERSUS BOOKS

We may now view the present status of Indian system of information, in the context of the changing social background. If books have the potential to create social and cultural revolutions, the Indian scenario does not seem to reflect this aspect/impact of our book culture. A country whose first and foremost need as yet is food and clothing, and whose major attraction is for "imported information", is hardly capable of creating a culture based on information or on the book world. If the country solves its unemployment and economic problems, the Indian society may be expected to enter the arena or category of an information society. However, we are now outgrowing some of the economic drawbacks and are achieving some levels of self-sufficiency.

Libraries of all types, at all levels in India, are "equipped" now (with eight States having a state legislation and an access to public funds) to provide books to literates. But the majority of the illiterates still largely go unattended. Who should provide information, at what level, and in what ways, — is a challenge yet needing the proper attention of policy-makers and planners in the country.

NEEDS OF ILLITERATES & NEO-LITERATES

In a book-based library, can there be a place for illiterates or neo-literates and even for multi-lingual users among the literates? For illiterates, there are hardly suitable audio-visual aids and 'non-book' materials, like tapes, slides, video and audio-cassettes, etc. For neo-literates, the level of book collection is so high or advanced, that these hardly match their information needs. For multi-lingual literates, too, there has been a serious problem, as all regional libraries cannot be expected to be more than tri-lingual, in their emphasis of languages — national and regional.

The next question is: Are there books for all? And also, are there useful reading/information material for all? In libraries which try to cater to the literates, like in the metropolises the state/national sponsored libraries are doing some "service". But these libraries, more so in the context of public or general libraries, are not equipped with market surveyors, market managers, and time-saving devices. Let alone meeting these expectations of Ranganathan — (as enunciated in his second, third and fourth laws)—these libraries, by and large, are not even equipped with basic facilities for deserving to be called a "usable" public library.

USABLE PUBLIC LIBRARIES

What are usable public libraries? Where do Indian public libraries stand with the present scenario? What is to be expected from the management/librarians/users, if these are to be made usable libraries?

The answers are both simple and complicated. Simple in the fact that these three share-holders must be made to understand their respective roles. The answer is complicated, as no one knows where is the Jahangir's Bell? Or, why is there a mis-proportion or mis-match in planning — 20 point programme vs. library development? Or, who should bell the cat and when?

Usable public libraries are all such information centers which cater to overall and varied needs of the "majority" of user community, and which provide "basic" facilities like reading and using environs, and which also care for human needs of information, than mere collecting garbage meant for re-cycling on the Arabian shores.

One may ask, what is the real place to see such a usable public library? The response to such a query, will be, that there are such libraries in the U.S., U.K., and other advanced countries. Librarians who have visited these countries/libraries or have been educated in these environs positively support this view and plea for usable public libraries. The public library in New York (New York Public Library), for instance, does treat the user as a customer a customer for whom, by whom and of whom is all the custom and costume in the library. The customer is the center of all the goals, objectives, planning, budgeting and implementing activities. The services of the library, location, design, working hours, are based on users' convenience. The collection building and collection dissemination rotates around user needs. Information, here, is the part of the users'daily bread, and information is generated instantly based on user's demand. The training of the librarian makes them both academicians and professional information handlers. The library is a place as crowded and as useful as is a mall or market. The New York Public Library issues its monthly calenders, with details of library programes and events. The library provides a lot of hand-outs to educate the users on issues ranging from how to use a catalogue, what services it offers, and to how it can be helpful to the users in different ways. The staff are 'human' and cordial while presenting the "books" in a way anyone can handle. The user-friendly surroundings in the library make such public libraries 'usable', to say the least.

Ranganathan's conception of libraries and librarianship in Indian has yet to emerge, though India reaches the year 2000 AD with hopes for building a usable public library system.

Dr. Mohamed Taher is associated with the library information services at the Amercian Studies Research Centre, Hyderabad.

Later in the year, he may guestedit a Supplement devoted to the Library & Information Science and scene in India. -- Eds.

LIBRARIANS & USERS MAKE A LIBRARY, NOT ONLY ITS BOOKS OR BUILDING.

DATE WITH A PUBLIC LIBRARY

Girja Kume: : CRIMS MANAGEMENT IN LIBRARIES. Har-Anana Publications, with Vikas Publishing House., New Delhi. (1990) vi, 180p. Rs. 195/-

Review by M.P. Satija

Conflict is a state of divided self or disputed opinions. Crisis is failure to reconcile conflicting views or interests. Conflict is inevitable in every decision-making process. It is the foundation of progress and provides energy to the organizational dynamics. Only the dead are conflict-free.

The book under review does not propound any theory of crisis management. It is a piece of autobiography centrally describing the author face to face with crisis during his short stint from June to December 1985 as chairperson of the Board of Delhi (Public) Library (DPL) — a Unesco project established in 1952, as a model for air developing countries. Thus, it is a unique book in the annals of Indian library literature, as it illustrates the principles of crisis management with self-worn experience. Few librarians in Indian have a nerve to write of their own direct and bitter professional experiences. Even Ranganathan wrote obliquely of his bad experiences.

Girja Kumar is a variously experienced librarian with a knack for provocative writings, which makes us to think. Now in his retirement, he has spread his wings of academic interests to wider fields of scholarship; and also writes on books and broader academic matters for a few popular journals. In the book in hand, he writes of his difficult days when he was face to face fighting an acute crisis.

The book is in two parts of ten chapters in all, besides a preface which provides background to the heigh and opens avenues to the text. Section I of Part-I sets the theme in theoretical perspectives defining conflict and crisis both the terms have been wrongly taken synonymously. Definition of conflict used here, has been borrowed from the discipline of international relations - a discipline of his experience. Here, it may be in order to recall that Girja Kumar had been the chief of a special library on international relations, and one of his earlier work centres on classification of international law. The definition and its elements have been illustrated with actual happenings from his short stint as chairman, DPL, Board. The book thus combines history and theory. The section II aptly subtitled as "A Page in Autobiography" (pp.25 88) is the terra firma of the book.

EXPERIENCE OF DELHI LIBRARY

After his retirement as librarian of the Jawaharlal Nehru University in 1984, Girja Kumar was nominated as chairman of the Delhi Library Board. With a view to uplift the DPL and improve and extend its services, he commissioned a number of studies which suggested drastic measures to enable the library fulfill its objectives. He had to face a stiff and determined and deep-rooted opposition from the earlier members of the Board with many vested

interests. They were powerful and had political links. Money for books was being squandered on substandard and irrelevant literature acquired to please and benefit certain members and their allies. In the opinion of the author, members lacked calibre and essential academic qualifications. In his letter of 4th November, 1985, he wrote to Mr.P.Narsimahan Rao (then HRD Minister) that some of the members of the board "sought to achieve their ends through scheming, intrigues, and blusters and by providing patronage through jobs" (p.86). Political interference inhibited the professional growth of the library. He enlisted the help of many, and counted on support from the Ministry of Culture. Ultimately, he tried in vain to get the Board disbanded to clear his way.

Not being able to have his way and improve the state of affairs, he resigned in December that year, but he was relieved of his charge on 31st March,1986, the closing day of a financial year. His account of his stint and the report of enquiry is one of the candid piece of Indian library literature. He not only narrates, but also reflects deeply on matters. His battle with the mighty old guards presents a high dran. and the course of events takes many a sudden turn. The interest builds on as a crisis follows crisis, and the developments are dramatic. The book is thus thought provoking, raising many questions and makes a compulsive reading. His language is idiomatic and flows from his pen effortlessly.

A USEFUL REPORT

Section III is a record of the report of the Committee (1984) for the re-organization of the Banaras Hindu University Library, of which Girja Kumar was the Chairman. Stating the terms of reference, the report takes stock of the then existing situation, and makes some recommendations for a multi-library system for improvement of library services. The report recommended automation and netwroking of the main and branch libraries. As a novel and thoughtful recommendation, the report emphasised the need for teaching the faculty and the researchers to build their personal information system (PTS). Such an idea is useful for all the university teachers and researchers in India, as few have cared to build their worthwhile collections or are skilled users of their libraries. For them, the user education is a panacea. A summary of eighteen specific recommendations (pp.117-118) ranges from student discipline to staffing pattern, and a time-bound implementation programme for the recommendations. Unfortunately, the report remained a "report" without any action on it. Nevertheless, the suggestions made therein are still relevant for any large University library.

Rest of the book, i.e. Part II is on assorted topics on user education (Chapters 7 and 8), and on staffing pattern (Chapter 9), latter again a recommendation of the UGC Committee with Girja Kumar as a member. The report makes specific recommendations on promotional avenues for university and college library staff. Staffing norms are

2

d

it

ie

ic

te

e

ls

ıg

d

of

as

ly

rt

ry

n

en

ne

ve

en

ee

lu

ck

n-

of

ıd

ıd

ne

ld

15

ın

c-

10

n

u-

n-

S.

14

re

er

C

rt

25

e

2)

AN ANNOTED BIBLIOGRAPHY (1970-1990)

B. M.Gupta (ed): LIBRARIES, ARCHIVES AND IN-FORMATION TECHNOLOGY: An Annotated Bibliography, (1970-1990). pt.1

Aditya Prakashan, New Delhi; (1991) xxxviii + 454 p. (Handbook of libraries, archives and information centres in India, ed.by B.M.Gupta, et al, Vol.II

Comment by M.P.Satija

India occupies a unique position in the world of library and information science (LIS) and provides a model of library education for the developing countries of the Third World. In this output of LIS literature in English, India ranks third in the world. From time to time, and especially since 1965, continued efforts have been made to put this literature under some form of bibliographic control. (R.J.Prytherch, and M.P. Satija: "Indian Library and Information Science Literature: A Guide to Its Coverage and Control". Libri 36 (3) Sept 1986: 163-186).

A MONUMENTAL WORK

The bibliography under review crowns all the previous efforts as a monumental work with a mine of bibliographic data and information not contained elsewhere in a single volume, and done single-handed. This bibliography is the culmination of the ambitious 13-volume Series: Handbook of Libraries, Archives and Information Centres in India (1985/1991), edited by B.M.Gupta, et al. The full bibliographic information will be contained in the last three volumes (namely 11 to 13) of the Handbook Project. Of these three volumes, the first volume has been published, and is the subject of comment here.

ENTRIES GALORE

The terra finna of the bibliography comprises of 2957 entries culled from about 200 serials, 150 conferences, and 50 composite books published over the period 1970 to 1990, in English language mostly. It also includes textbooks and monographs.

The scope of the text is many-dimensional. Most of it pertains to serial literature published in core and fringe LIS journals in India. It not only records the literature published in India, but also on India published anywhere; it also endeavours to include literature published abroad by Indian and Non-Resident Indians (NRIS) information scientists living abroad. Besides, it also covers relevant literature on South Asia and the Third World Countries. Thus it has an extended scope.

SOURCES & METHODOLOGY NOT DISCLOSED

Mr. Gupta has not disclosed his sources, especially the methodology: whether compiled from primary or secondary sources? Therefore, no claim can be admitted on its being exhaustive -- indeed no such claim has been made; yet it has reasonably wide coverage. However, some omissions and commissions can be spotted. Sometimes the work transgresses its scope by including entries such as 'Indexes to secondary periodicals in science and technology'; while serial number 1970 is a ghost entry. I find some of my publications missing here. Such instances could be multi-

plied. Ironically though, many non-LIS journals have been successfully scanned for relevant literature, while two core Indian newsletters namely *Library Today* and *NISSAT Newsletter* carrying important articles have been left out.

BROAD CONTENTS

The entire volume has been broadly divided into three parts. Prefatory portion gives an overview of the Indian LIS literature and its sources; list of journals indexed and their abbreviations; and the list of general abbreviations with full meanings. The textual part of the bibliography has been divided into 16 broader subjects with a chapter each, namely (giving number of entries in parenthis): Acquisition and book selection (1-191=191); Archives (192-730=539), Bibliographical control (731-850 = 120), Biography of librarians (851-1106 = 256), Cataloguing (1107: 1283 = 177), Circulation (1284-1306 = 23); Classification (1307-1923 = 617); Collection development (1924-2049 = 126); Document delivery and UAP (2050-2089 = 40); Exchange of publications (2090-2098 = 9); Information and reference sources (2099-2259 = 161); Information seeking behaviour, needs and requirements (2260-2396=137); Inter-library loan (2397-2406=10); Librarianship (2407-2763 = 357); Librarianship as a profession (2764-2809 = 46); Library and information management (2810 - 2957 = 148).

Subject analysis of the bibliography could yield interesting clues, which, however, is not the intention here. Moreover, all is not well with the division of the chapters. Some of the chapter headings such as 'Librarianship', and 'Librarianship as a profession' could have been profitably merged together. So could have been 'Acquisition and book selection', 'Exchange of publications' and 'Collection development'. The chapter "Library and information management" is rather vague. Chapter heading "Inter Library Loan" is not only narrow but old-fashioned.

In view of the pending volumes, it is perhaps too early to comment on chapterization. Each chapter has been meticulously divided into sub-headings. Under these, entries are arranged by author. Each entry provides full bibliographical details preceded by an unbroken serial number. Titles and serial numbers are printed in bold face.

from page 14

based on job description and analysis. Chapter 10, another assorted chapter on "Literacy, Development and Public Libraries", though incongruous with rest of the theme, is relevant and useful for the ILY 1990.

In brief, the book is inspiring, and makes an interesting reading and provides solutions to many problems. It ranges from history to practical norms. But the ultimate value of the book lies in its capturing with a finesse some exciting movements of Indian library history.

Library scientist M.P. Satija teaches Library Science teaches in Guru Nanak Dev University, Amritsar

DEWEY DECIMAL CLASSIFICATION

J.P. Comaromi and M.P. Satija : EXERCISES IN THE 20TH EDITION OF DEWEY DECIMAL CLASSIFICATION

Sterling Delhi, (1990), x + 127p. Rs. 125/- (Cloth)

Comments by S.D.Vyas

The 20th edition of *Dewey Decimal Classification* (DDC) which appeared in 1989 was edited by J.P. Comaromi, who is also the principal author of this book. The new edition has appeared exactly after ten years. Since DDC has an international application, its significance is much more than any other classification scheme. DDC has gradually undergone changes after its 17th edition. Criticism was levelled against DDC by S.R. Ranganathan, when he brought out *Colon Classification* in 1933. Americans believe in a pragmatic approach; and the result is that DDC is used in more libraries. Surveys of classification practices conducted in India have revealed that DDC is popular among Indian libraries as well as among library users. A main drawback of DDC is its limited base of arrays, but it does not belittle the importance of the scheme.

Puspa Dhyani's Practical Guide to DDC and P.S.G.Kumar's Practical Guide to DDC 20 and the present book under review have produced enough range of literature to understand and appreciate DDC and how to use it. A new edition is always welcome, because it takes care of new subjects or subjects which have not been covered in previous editions. For example, the 20th edition of DDC provides new allocation of Computer Science, Music, Sociology etc. with some changes in standard subdivisions; and the manual on the use of DDC with was published separately in 19th edition has now been included in volume four of 20th edition.

With every new edition, the existing libraries/librarians frown upon it, because they find it difficult to change old numbers to new numbers. For example, Computer Science books, earlier classified in 621 are now given 004, whereas Computer Hardware is still under 621. It seems that teaching DDC is easier than actually applying DDC numbers in a practical situation. One can imagine the amount of work involved in reclassification. Many libraries may not go for new numbers.

In their other book, Dewey Decimal Classification; History and Current Status, the authors have claimed that there is an improvement from the 16th edition on-wards about Indological subjects e.g. Indian Philosophy had nine subdivisions in the 16th edition, which were expanded to sixteen in the 17th edition. There is still scope to expand schedules to accommodate Indian subjects in DDC. Comaromi being the chief editor of DDC and head of the Decimal Classification Division of the Library of Congress is fully aware of the recommendations made by Indian librarians. Yet nothing significant has happened in the 20th edition so far as the treatment of Indian subjects is concerned.

Practical guides are always welcomed by the students and library practitioners. Such guides help us to understand how to build a number on the basis of new edition. It is appreciated that the manual has become a part of DDC in the 4th volume of 20th edition, which had been missing in earlier editions.

The book is a welcome addition to the existing literature of library science.

Sh. S.D.Vyas is Librarian of the Central Library, Banasthali Vidya-pith, P.O.Bansthali Vidyapith, District Tonk, Rajasthan-304022.

from page 15

About eighty per cent of the entries have been provided with adequate informative abstract, but no criterion has been stated for providing or not providing abstracts.

The bibliographic text is followed by four indexes and three useful appendices. There are author and publisher indexes. From these two indexes, the prolific writers and main LIS publishers are quite abvious.

There are two subject indexes: one general or conceptual subject index; and the second for corporate organizations as a subject of study. There could have been a 'form' index to gauge the proportion of each category of literature.

The first appendix lists alphabetically 175 Indian publishers and distributors of LIS books. The second appendix is a comprehensive list of about 100 Indian LIS journals and newsletters indicating their scope, year of origin, subscription and full postal address. It is the most comprehensive and uptodate list on the topic ever compiled. It, however, also includes some 'ceased' journals without indicating so. Third appendix provides list of full books and monographs published from 1980 to 1990 arranged under publishers, both commercial and institutional. However, in this volume, only publishers from A to I have been covered.

This imposing work is much more than a bibliography. In essence, it is a reliable 'one-roof' record of the literary output on Indian archives, LIS and related literature of the last two decades, unmatched in contents and method. It is de facto a national bibliography of the Indian library and information science literature.

Shri M. P. Satıja teaches Library Science in Guru Nanak Dev University, Amritsar.

ALL NEW? ALL NEWS?

Tara Patel: SINGLE WOMAN

Tabish Khair: MY WORLD Rupa & Co., 1991. Rs. 40/-

Review by K. Narayana Chandran

Nothing remains of the old in recent Indian poetry in English, except its set style. The "period style" is forgivable only because we discern it relationally, as belonging to a specific period which the style shapes or defines. While we mark the distinctive styles of, say, Ezekiel, Ramanujan, or Mahapatra, we don't hope to be allured by them any more in the works of other poets, unless they be parodies of exceptional merit. The "Period" now seems to be stretching on and on, lugging about with it much of the style that made The Exact Name (1965) and The Striders (1966) memorable. In the 'Nineties, shall we keep away our erasers and pretend that the styles have changed and we have something new? The readers of poetry cannot always be indulgent and sensitive at once. "To make a clam play an accordion," said Wallace Stevens, "is to invent not to discover."

Rupa's two collections, Single Woman by Tara Patel, and My World by Tabish Khair are new (1991). I avoid asking whether there is enough here to read, and for quite a while. Instead, I shall begin with a few lines from the title-poem of Khair's collection:

My world is small and its walls are weak,
For they are made of clay, and clay to clay returns-Leaving no trace where it stood, no monument of
defeat.

My world is so weak; it has never craved immortality. Still, when prouder worlds, bigger worlds, shall lie in ruins,

On the levelled loam of my world someone will build with clay again. (Khair, 55)

A POET OF MINIATURES AND LYRIC CAPSULES

The young poet's dilemma is a commonplace we understand. What makes Khair's passage representative of decent 'beginnings' is its utter simplicity and earnestness whose words are the poet's own. The world of clay and straw is there for anyone to see, but not the challenge it throws to a new poet. The metaphor affords possible choices -- of building the world anew, of gloating over its ruins -- but the poet's hope is of a piece with the despair that causes it. Khair is a poet of miniatures, little souvenirs, small regrets, tiny shards of memory, in fact, of all those small titbits that excite longing. The refrains of such longing, as in "Each Morning," are louder than they ought to be even in a poem like "Remembering Tiananmen." A curious foot-note tells us that the Tiananmen poem collects its souvenirs from Chinese literature.

Part II of My World is a long poem called "My India Diary -- I-L." It carries fifty lyric capsules of desultory reflections, spur-of-the-moment-asides, sketchy impressions, imagistic vignettes, and free-floating reveries. While

Khair's long lines of the earlier poems are rather unappetizing (and occasionally faulty in terms of syntactic rigour and exactitude as in the passage beginning,"Paused, steadied himself..." on p.24), his footloose exercises with clipped lines and stark images in "My India Diary" are commendable. These fifty bits of extremely well-toned overtures are framed by two even, alternately rhymed, four-lined stanzas. The 'frame-poems' connect the sky and the grass, while the exultant mediator, the mitigator of casual sorrows, chants a level-toned valediction at the end of the sequence. Khair's 'plan' merits special mention because he seems to have observed and learnt the right lessons from our elder poets. The debt, for instance, to Ezekiel's "Poster Poems" is obvious, but it must be remarked that the young poet's assemblage in each case evokes a vivid poster-effect, the sense of language erupting into a visual field. Such recognitions help slow down and realign our reading:

VII

Cups of tea over employment news yesterdays [sic] fate being decided today

(Khair, 59)

XV

geckoes upon the wall a moth on the lampshade

i stare in horror

(Khair, 61)

The "Metro" poem of this kind is perhaps easy to write but certainly hard to drive home as art. Khair succeeds in this mainly by excisions of artless rumination and comment.

TRIBULATIONS OF BEING SINGLE & A WOMAN

If one's compulsion to write exceeds the compulsion to create, or to compose oneself, we may have too many poem-looking, poem- sounding things. That surely is an embarrassment Tara Patel's Single Woman carries thirtytwo exercises in the lyrical mode. I would rather read them all as one poem in order to cut my long story short. The tribulations of a single woman in Bombay form a thematic node from which grow shoots of intense physical and mental longing, meetings and partings, reminiscences of love lost and won by turns. The story is sad, and too familiar to recount. Versions of it are told, now plainly, now manneredly, in "Woman" (9), "If Only" (23-24), "A Kind of Freedom" (29-30), and "In Passing" (63). Patel knows, as we all do, that it is not the story that changes but its significance. And yet, if the prosy descant of "To be Alive" does not behave well at all, it is only because the poet chooses to spare the rod. Here are the first two stanzas of "To be Alive":

The world is not your oyster.

A pearl's innocence is in question

(Continue Overleaf Col. 2)

WITH NAXALITES IN THE PUNJAB

Jaswant Singh Kanwal: DAWN OF THE BLOOD Translated from Punjabi by Sant Singh Sekhon (Ajanta Publications, Delhi-110007. (1989) 361 pages.

Rs.200.

Review by Prema Nandkumar

There are no isolable events in the Punjab tangle, not yesterday, nor today. Dawn of the Blood is about some of the yesterdays when the Naxalite movement had produced its own brand of terrorist hysteria in Punjab. The hapless public were then caught between the Naxalites and the police. Kanwal's telling of those days has not dated, though the Naxalite movement is now only a bitter memory. Just read 'Khalistani terrorists' in the place of 'Naxalite extremists' and Dawn of the Blood could be a piece of investigative reportage from today's Punjab.

Jaswant Singh Kanwal generally deals with the rural scene. A votary of Marxist socialism, he packs every page of his novel with righteous indignation. Who can blame him? When the illiterate and economically backward population in Punjab has been so steadily brutalised by the police and the bureaucracy when the ruling party is little more than a "powd'ring tub of infamy", when society's institutions are all corrupted beyond repair, when religion has become a desecrated fount, what can the unprivileged do, but turn against the oppressors?

There is plenty of action and plenty of propaganda in Dawn of the Blood which is written in a rugged, no-holds-barred style, so characteristic of the earthy, plain-speaking, hard-working, honest Punjabi peasant: the blood-battered Sikh past (Guru Arjun, Guru Tegh Bahadur, Guru Gobind) makes an apropriate background. Characters drawn from all walks of life give us a total view. Santokh (teacher), Surmel (writer), Pritam (revolutionary), Hira (farmer), Jwala (Sikh untouchable), Harinder Singh (DSP), the Sant of Balhar (religious leader) are but a few of the scores of men who battle to live and to succeed.

In Kanwal's narrative trajectory, faked encounters play a seminal part. The revolutionaries seek to 'liquidate' the enemies of the people and are themselves 'liquidated' soon enough. Parasu Ram, the same Inspector General of Police who has built the dream castle to the east of the capital, has simple solutions for eradicating the Naxalite problem:

"They are to be killed in a framed-up encounter on a canal bank or under the shelter of a grove of trees. Those who are killed in the encounter have to be shown to the people around in order to strike terror. So that no one should again take up weapons to kill a police informer".

But fake encounters only spell the beginning of the evil dance of revenge. We shall have the red flag on the Red Fort, the Naxalites enthuse themselves as they go on a rampage. The landlord Mukhbain Singh is shot dead in cold blood. The common man walks in fear of his own shadow, while police cells echo to endless, inhuman, meaningless torture.

It is a horrifying, sad and alas a true tale! Mother of the Five River's land! When will you be at peace? When will you smile in stainless joy mid your golden wheat?

Dr. Prema Nandakumar is a well-known literary critice based at Sri Rangam (TN)

[This comment has earlier appeared in the Hindu, Madras. -- Eds.]

(Continued from page 17)

Where men are bastards,
until proved otherwise.
Women chase men's balls, saying,
If you catch a man by his balls
his heart and mind will follow.
Humour is a man's sense of humour.
A poisonous sun blazing
in a high wind of indifference.
The pecking order is alive and kicking.
Someone picks up a stone,
another follows.

(Patel, 13)

Neither anger our courage saves this voice from pity. And that seems to be the reason why those lines -- short, colloquial, hard, yet banal -- do not add upto much. This coarse handling is quite characteristic of Patel's work. In poem after poem, we confront a desire for desire -- call it "a man," "freedom," "complexion" or "Gul Mohur" --, an idea perpetually on the sniff for its meat of words. The nearest we ever get to those words is probably in one of the last poems in here:

In the winter cold I fold myself in supplication to hear myself more clearly.

Listening to my own confessions is a third-degree past-time.

I function as a one-woman courtroom.

I have sealed up my life in black envelopes addressed to no one in particular.

'A woman can feed herself. Love begins with a man.'

Ans so on and so on.

(Patel, 62)

After such heavy blows, the soul is slow to recover. It is pointless, too, to ask whose soul it is. Reading Patel, I couldn't help feeling that she has placed herself too much at the service of her subject to do justice to herself as a poet.

A reviewer's pot luck is by now proverbial. It may well be coincidental that Patel and Khair are journalist-poets, and both draw upon the newsdesk. Patel's news is local, gossipy, and occasionally private. Khair's, on the contrary, seeks blanket-coverage: Tiananmen to townsfolk. That is one way of making Indian-English poetry newsworthy.

Dr. K. Narayana Chandran teaches English at the University of Hyderabad, Hyderabad (500 134).

PORTRAIT OF A MAN OF SCIENCE

Kameswar C. Wali: CHANDRA-A BIOGRAPHY OF DR. S. CHANDRASEKHAR

Viking, Pp 307, (1991)

Review by Ram K. Vepa

I first became aware of Dr. Chandrasekhar's prodigious reputation in the late forties when I was a doctoral student at the University of California. My professor, himself a noted scientist, would refer to Chandrasekhar in glowing terms and would often say that he was a far greater scientist than his better-known, illustrious uncle, C.V.Raman.

Later, I learnt that we had many things in common: we were both from the same alma mater (University of Madras), had both studied the same course and had stood first in the University in our respective years. We had both then gone to the USA on a government fellowship; but then our paths diverged. We both belonged vaguely to a small elite group, often referred to as the 'Mylapore Brahmins', who included such luminaries as Radhakrishnan, Srinivasa Sastry, Sivaswamy Iyer, Alladi Krishnaswamy, Ramesam of whom it was said a la Churchill: 'Never was so much owed by so many to so few'.

NOBEL LAUREATE

In 1983, the Nobel Committee awarded the coveted prize in Physics to Prof. Chandrasekhar for his work in Astro-Physics. It was an honour long over-due; some of his students had by then become Nobel Laureates themselves. The delay was partly due to the fact that the field in which 'Chandra' (as he is referred to by his colleagues and friends in the US) had worked for almost fifty years, was not, for a long time, considered a core branch of Physics such as Nuclear Physics; and also because, unlike many others, Chandra was too modest a man to vigorously push his name forward.

The biography by Mr. Wali is well-written and well-researched, and based on numerous interviews with all those who had known him and with the subject himself. What comes out is the story of a man who has pursued his work with a single-minded devotion without being lured by the trappings of power and prestige. It is little wonder that he had taken as his role model the celebrated mathematician, Ramanujam (who is mistakenly referred to more than once in the book as the first Indian to be elected to the Royal Society; he was not -- that honour belonged to a Parsi shipbuilder Cursetji) who was a pure mathematician dealing with the theory of numbers.

There are many delightful snippets of the legendary figures Chandrasekhar knew and who dominated the science of that time: Eddington, Milne, Rutherford and Dirac in UK, and later Fermi, Von Neumann, and Niels Bohr in USA. It is recalled that when Dirac, who had just won a Nobel Prize, was loudly applauded as he entered the hall at Cambridge, Rutherford stopped it, saying: 'That is enough; it is not the first time the Nobel Prize has come this way'.

INDIAN SCIENCE SCENE & CHANDRAS ABROAD

There are many comments in the book on the state of Indian Science and the tendency of Indian scientists, like their religious counter-parts, to collect a band of 'faithfuls' dividing Indian science into warring factions. There is the celebrated controversy round Raman, whether he did or did not give adequate recognition to his fellow worker, Prof. Krishnan, in the discovery of Raman Effect. (Incidentally, uncle Raman and nephew Chandra did not get along too well). Even Saha and Bhabha do not come out too well, though their signal contributions to science are generously acknowledged in the book. The best of them was S.N.Bose (of the Bose-Einstein Statistics) who, like Chandrasekhar himself, ploughed a lonely furrow at the Dacca University (and later at Calcutta) without being lost in science administration.

The book provides a fascinating account of the long and arduous work which lead the shy introverted lad from Madras to the top of the scientific ladder; it was not easy to do so. He had to reckon with the antipathy (sometimes irrational) of Eddington, before his theory of the collapse of the white 'dwarfs' (which lead to the Chandrasekhar 'limit' for the mass of such stars) was accepted. Curiously, it was in the USA, even after he had attained eminence, that he experienced racial discrimination at the highest levels of the academic community.

With a great deal of heart-searching, Chandrasekhar and his wife, Lalitha (a college-friend who herself came from a family of social reformers and gave up a promising career in physics to look after her famous husband) became American citizens in 1955 -- much to the dismay of his strong-willed father who felt that, by doing so, he had betrayed the great traditions of the family. But he did not! His heart was (and still is) in the country of origin; but, in a sense, he had grown beyond national boundaries. His real devotion was to Science and Mathematics -- and to it he brought such lustre as to make his country and countrymen proud of him. It was in the best Indian tradition of doing one's duty without thought of immediate reward-- though Chandrasekhar is human enough to relish it.

The story of Chandrasekhar's life is one that deserves to be better known. The Government of India had awarded him the Padma Vibhushan; but, surely, he deserves much more -- perhaps, the ultimate award, the Bharat Ratna, which sadly seems to have become the monopoly of politicians. Dr. Wali has done a signal service to India through documenting the life story of a man, who should provide great inspiration to every young Indian. He belongs to the long line of sages and thinkers India has produced from time to time and who are, in the ultimate analysis, its richest legacy to the world.

Dr. Ram K. Vepa, former development administrator and a technical consultant, is a frequent contributor to these columns.

WITH GANDHI IN YERAVADA PRISON

M. P. Sreekumaran Nair (ed.): AFTERMATH OF NON-COOPERATION AND EMERGENCE OF SWARAJ PARTY - Sources on National Movement

Indian Council of Historical Research/Allied Publishers, New Delhi (1991), pp. 333, Rs. 125

Review by B. M. Sankhdher

Mahatma Gandhi was a real miracle in Indian politics. He became a legend, even when he had not entered the Indian politics, or returned to India from South Africa. It will be impossible for future generations to believe after a few thousand years that such a saint-philosopher could have guided the destiny of countless millions in the way he did, during India's struggle for freedom.

Perhaps there was hardly any British diplomatic move, sophisticated or blatant, which the Mahatma could not comprehend; and there was hardly any move adopted by this great master of human psychology, which was not beyond the British comprehension. His every move, his every action, his every thought appeared to the British a puzzle, a riddle and a question.

PLEADING GUILTY & IN YERVADA PRISON

When arrested by the British in March 1922, and tried in the court of justice, Gandhi said that to "preach disaffection towards the existing system of government has become almost a passion with me.... and I wish to endorse all the blame that the learned advocate-general has thrown on my shoulders in connection with the Bombay occurrences, the Madras occurrences, and the Chauri Chaura occurrences.... It is not possible for me to dissociate myself from the diabolic crimes of Chauri Chaura.... I know I was playing with fire. I ran the risk and if I was set free, I would still do the same. I do not ask for mercy...." (In Chauri Chaura. near Gorakhpur, the angry people shut up in a police station and burnt alive 21 constables and i sub-inspector of police in February 1922.).

He further condemned the British colonialism and remarked that the British connection had made India "more and more helpless." Gandhi was sentenced to six years' imprisonment for creating disaffection towards the British Government, but Justice Robert Bloomfield was not happy with his own judgement and remarked that if the British Government finally reduced the period and released Mahatma Gandhi earlier, "No one will be better pleased than I."

What a miracle! The British judge, due to Mahatma Gandhi's great moral power, felt disappointed and sad at his own judgement!

And in fact, Mahatma Gandhi was released from Yeravada on February 5, 1924, within less than 2 years, for his operation for acute appendictis at Sasson Hospital, Poona.

Mahatma Gandhi was the supreme tactician of India's struggle for freedom. Every now and then, he changed his strategies. The British Viceroys and Secretaries of State – all looked small in his prescene. The British Empire was nervous and afraid. Not only were his utterances, but even his silence was a thunder to the ruling race.

To paralyse the struggle for freedom, the authorities in Yeravada put him in a solitary cell, so that he should lose his touch with the national movement and the outside world. It was a torture, and perhaps only a Gandhi could endure it.

Hand-spinning was 'a matter of vow' with Gandhi, and he was allowed to spin earlier in Sabarmati prison. He, therefore, requested the Yeravada prison-authorities to allow his spinning-wheel inside the prison. The prison authorities were, however, so much panic-striken for quite some time, that they turned down the request and said bluntly that "Yeravada was not Sabarmati."

According to the prison rules, the prisoners were permitted to read certain periodicals, but in the case of Gandhi, the authorities were not perpared to concede even that, and Gandhi wrote desperately, perhaps sarcastically, "What is to be considered a periodical will probably be finally decided by his Excellency the Governor in Council."

It will be impossible for the future generations to believe that the supreme architect of India's freedom, and an internationally respected saint-philosopher could not get, for a long time, even a knife to cut his lemons and to toast his bread in the prison, because the British, out of their sheer nervousnes, considered it 'a lethal weapon', most dangerous in the hands of the prophet of non-violence and peace'.

In Yeravada, Gandhi was compelled to use his books as pillow because the British authorities, in their supreme wisdom, were not prepared to provide even basic amenities to this great political leader.

Devdas Gandhi, Gandhi's son, could not control his tears and wept loudly, in Yeravada. They did not have the courtsey to offer a seat to the beloved leader of crores of Indians, and kept him standing in their front, like a criminal or a slave.

SWARAJ PARTY (1922-24)

Dr. M.P. Sreekumaran Nair's Aftermath of Non-cooperation and Emergence of Sawraj Party, published by the Indian Council of Historical Research, contains some interesting documents on the freedom struggle, particularly on the role of the Swaraj Party from 1922 to 1924. In a really remarkable letter to Jawaharlal Nehru, commenting on the political developments, Sarojini Naidu, wrote on July 13, 1923, from the Tajmahal Hotel, Bombay:

"Old Rajagopalachari is behaving shockingly and with sundry deviation from the exact cross-your-heart kind of truth! The Swaraj Party here is about finished and Patel is, I hear, setting up some rival candidates against Swaraj Party candidates! C.R.Das is marking matters pretty desperate by his speeches."

It is apparent from the volume under review, that immediately after the so-called withdrawal of the non-coperation movement and the removal of Manatma Gandhi from the political scene due to imprisonment in Yeravada, a total confusion was created in the Indian Congress. This resulted in a tug of war between those who wanted to boycott the legislatures and those who wanted to wreck the Councils from within. Chitaranjan Das, Motilal Nehru, M.R.Jayakar, who had formed the Swaraj Party, wanted to enter the legislatures, but Chakravarty Rajagopalachari was deadly against the Congress participation in the elections. The confusion continued for some years till Mahatma Gandhi, once again, emerged on the political scene and tried to bring all the antagonistic forces together; and finally launched the Quit India Movement in 1942, which forced the British to leave India and the country attainted its great objective: Swarajya.

INTERESTING STUDY & ITS SOURCES

The work also throws light on M.N.Roy and his activities both in India and abroad, the Nagpur National, Flag movement, the Akali politics and Guru ka bagh satyagraha, the National Liberal Federation etc. It is both scholarly and interesting. The selection of documents from the collected works of Mahatma Gandhi, the Young India, the AICC proceedings, etc. is extremely useful.

The editor has also consulted some archival sources and a few newspapers and periodicals. But it is beyond understanding why a large number of private papers, newspapers and the British Parliamentary papers etc. available in India, either in microfilm or in original, have not been utilized It is surprizing that the private papers of M.R.Jayakar, one of the founders of the Swaraj Party, and which, in my estimation, are one of the most invaluable private collections in the world, have been completely omitted by the editor.

The editor has made use of the Reports on Native Newspapers etc. but he has not utilized the same for the coverage of many Indian Provinces, Princely States etc. such as U.P., N.W.F.P., or Rajputana.

INDIAN GALAXY

Besides Mahatma Gandhi, Motilal Nehru, Jawaharlal Nehru and Deshbandhu Chitaranjan Das, many other prominent leaders figure inescapably in the volume, such as V.S. Srinivasa Sastri, Lala Lajpatrai, Bhagwan Das, Sir Tej Bahadur Sapru, Hakim Ajmal Khan, Dr. M.A.Ansari, Sarojini Naidu, Vallabhbhai Patel, and Dr. Rajendra Prasad.

An important question which the volume has raised is about the role of the Swaraj Party and that is: Why was it absolutely unavoidable to adopt a more flexible attitude towards the noncooperators when the press and the people had come out openly to denunciate the Sawaraj Party? Why Deshbandhu Chitaranjan Das, Motilal Nehru and M.R. Jayakar could not re-evaluate their policies and

programmes, when it looked clear that the masses were not with them?

ON BRITISH REACTIONS

Dr. M.P.Sreekumaran Nair has done well by including the British Prime Minister Llyod George's well-known "steel-frame" speech on August 2, 1922, that the non-cooperation movement was in a "state of collapse"; but had the editor also included a few select documents on the reaction of the British press and people in England towards the Government policies and the national movement in India, relevant to the study, he could have almost effortlessly added a new dimension. It is well known how some newspapers in England threw bombs and rained bullets on British policies, exactly in the same manner as their Indian counterparts.

A complete list of published and unpublished research works on the subject would have added to the utility of the work.

The Indian Council of Historical Research deserves congratulations and thanks for having initiated this source-material series. The other volumes of the series are Curzonian Policies and the Great Debate edited by Dr.B.L.Grover and Protests, Disturbances and Defiance edited by Professor V.N.Datta and Dr.S.C.Mittal.

All these volumes are extremely useful for scholars working in different universities and research institutions in the country and outside. But will it not be worthwhile today, if instead of using the well-known published sources, the editors also concentrate on unpublished archives, both private and public, available in India and abroad, and do not neglect the invaluable historical materials in Indian languages?

Why, even after 44 years of Independence, are we not entitled to know the views of the Hindi journals like Abhyudaya, Chand and the Saraswati on the role of the Swaraj Party? Why only the English-language sources should continue to have the total monopoly?

Dr. B.M. Sankadher is in the School of Social Sciences, Jawaharlal Nehru University, New Delhi.

Our Latest Books

1. Women's Development:
Policy and Administration;
Sudhir Varma

Power and Politics in Africa Sushila Agarwal

3. Indian Political Culture: Anam Jaitly Rs: 200.00

- Rs. 150.00
- Rs. 225.00

Aalekh Publishers, M.I. Road, Jaipur (India)

CHILDREN AT WORK, NOT SCHOOL

Myron Weiner: THE CHILD AND THE STATE IN INDIA

Review by Mohinder Singh

Weiner's latest book "The Child and the State in India" (Oxford University Press, 1991) ends with the following paragraph:-

"One is left then with the pessimistic conclusion that barring a conceptual change in the thinking of those who make and implement policy, and a new direction in policy by the Indian government, the number of children in the labour force will not significantly decline, conditions for working children will not significantly improve, school retention rates will not significantly increase, and literacy rates will continue to grow at a slow pace and will leave a large part of the Indian population illiterate into the middle of the twenty-first century. With illiteracy and child labour declining world wide at a faster rate than in India, India's global share of illiterates and child laborers will continue to increase"

Myron Weiner is Professor of Political Science at the Massachusetts Institute of Technology, and Director of the Centre for International Studies there. He is an author of several incisive studies of Indian politics and society.

CHILDREN AWAY FROM WORK: ELITE BELIEF SYSTEM & POLITICAL WILL

The thrust of the book is that all developed countries and many developing countries have removed their children from the labour force by requiring that they attend school. Weiner takes us through the whole historical process by which that was achieved in Germany, Austria, England, USA, Japan, as well as in People's Republic of China, Taiwan, South Korea, Sri Lanka and even Kerala.

He details how different countries managed it in different circumstances. Their success in this field can not be explained by such economic variables as gross national product, average per capita income, the extent of poverty, or the level of industrialization. Nor, on the score of a country's regime being democratic or authoritarian. Within India itself, the situation has varied widely in regions, unrelated to economic or demographic variables.

Poverty alone has not prevented governments of other developing countries from making primary education compulsory. Several African countries with income levels lower than India have expanded primary education impressively. To Weiner, the crucial factors for success are the belief systems of governing elites and the political will towards the expansion of school education.

STATE & COMPULSORY PRIMARY EDUCATION

It was through compulsory primary education as a policy instrument that the state effectively removed children from labour force: the state standing "as the ultimate guardian of children, protecting them against both parents and would-be employers".

Primary education in India is not compulsory; nor is child labour illegal except in organized factories. Child labourers in the country may well be numbering 40 million or more, working in cottage industries, family households, eating places, or in agriculture. In Sivakasi alone, over 45,000 children are employed in match and fireworks industries. And many thousands, as young as 8 or 9, are engaged in dangerous or backbreaking work in glass factories or in carpet weaving. Numberless ones stay at home to care for cattle, tend younger children, collect firewoood, or work as bonded labourers or beg in streets.

Not that the rhetoric of mass education is missing in the country. The Directive Principles of State Policy as enshrined in the Constitution (V.T.Krishnamachari had characterized these as "a set of veritable dustbin sentiments") promised free and compulsory education by 1960, for all children till they complete the age of fourteen years. It finds place in anti-poverty programmes like the Minimum Needs Programme and the 20-Point Programme. And is echoed in various election manifestos and ministerial orations. One government commmission after another recommit the government to universal compulsory education. Government documents on education ring with phrases that would lead one to believe that the country is ardently committed to popular education - for these reports say that education is essential for "democratic values", for "social development", for the "human resources" needed for development and for "national integration"

PROMISE & REALITY IN INDIA

That's the promise. Now what's the reality?

The 1981 Census reported that 82.2 million of the country's 158.8 million children of ages 6 to 14 did not attend school. Education Ministry's figures of enrolment for the year 1984-85 (flatteringly put at 95.7 per cent for the 6-11 age group, and 53.2 percent for the 11--14 age group) are highly suspect (the more educationally backward a region, the more unreliable its enrolment statistics). The Ministry's percentages include a lot of children who are in classes one to five, but are below the age of 6 or above 11. And similar distortion exists in the upper elementary classes. And these enrolment figures have been found to be 30 per cent higher than the school attendance figures thrown up by census, which means that many children on school registers are not actually attending school, more so from those enrolled in classes one and two.

DROP - OUTS

Out of 100 children who join class one, barely 35 complete class five and 25 complete class 8. A large percentage drops out in class 8. A large percentage drops out in classes one and two, lapsing back into the unlettered state.

This overall dropout rate (inclusive of stagnation) for classes one to five has been hovering around 65 per cent for the last thirty years, and shows no signs of tapering off. Incidentally, if the poor didn't drop out like this, the existing

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

school setup would be simply overwhelmed by the numbers.

This drop-out rate (which industry can survive such a percentage of rejects?) is the most disturbing failure of our primary education -- a colossal waste of students' lives and educational resources.

The usual explanations offered are: the poor often can't spare a child for full-time school as the child is needed to take care of the siblings or animals, or for income generating activities like work in the field or at a craft, or to supplement family finances by paid employment. Other factors are listed: inability to meet expenses of schooling, especially of acceptable clothing, sickness of the child or a member of its family, indifference or even negative attitudes towards girls' schooling, illiteracy of parents, or abject poverty where life itself is without hope and a school meaningless. Some have even explained the phenomenon as 'schooling network outpacing local educational needs', and this gets reflected in high drop-outs.

Undoubtedly external factors like parents' income and family background have an important bearing on school retention (in the same school some stay, while others quit), yet their impact vis-a-vis internal factors like the quality of schooling merits a closer examination.

ASPIRATIONS BELIED & THE SYSTEM AT GRASS ROOT LEVEL

When illiterate parents enroll a child in class one, a commitment or at least a wish is there to educate the child, a thing that they missed themselves. And they hope to bear the sacrifices that go with sending a child to school. Children, in any case, are not much of a help at home till the age of 8 or 9; they could even be nuisance. Girls are still too young to have the parents worried. So when a child of 7 or 8 drops out of school (the majority drop at this stage), parents' poverty and their illiteracy may not be playing as decisive a role as the bad school.

When a parent gains the impression that the child was learning nearly nothing over a year or so of school, that's the time that a less motivated parent accepts a withdrawal. Or, in reverse, the child finds the school so unexciting, so dull or even distasteful, that he or she is not inclined to continue. In short, the school offers no pull.

The negative features of an average rural primary school are well-high daunting. Scant teacher attention, more so in a one — teacher school; no proper building or educational aids, often without a blackboard; no organized games; not even potable water.

Out of rupees 100 spent on primary school education in 1978-79, 95.3 per cent went on teachers' salaries, 1.9 per cent on administration and supervision, leaving 1.7 per cent for buildings and 1.1 per cent for all other expenses (UNICEF, 1984). Learning does not take place in such dismal surroundings.

A way to lend sure support to such schools is to earmark schoolwise, in an automatic manner, a fixed minimum percentage of salary bill for supplies and other expenses: 15 per cent would be a good basis to start, going up to 25 per cent eventually.

If schooling was good and parents discovered that the child was fast getting literate and learning interesting things, many a parent would be prepared to make further sacrifices (including any work adjustments) to retain the child longer in school; rather in line with the child's wishes if schooling is fun. Of course, some will still leave on the score of abject poverty, but nowhere at the drop-out rate with which we have been plagued for decades.

Possibly a good strategy in primary schooling would be to give an overriding priority and emphasis on reading ski'ls, followed by writing and numeracy. An accelerated impartation of reading and some writing skills, even to the extent of shedding away subject studies in the earlier years. Subject-information can be conveyed in the reading matter itself as a side activity. This will not only make the schooling more attractive, it would have bestowed literacy on children who have to leave school in 3-4 years.

POVERTY OF SCHOOLING : POVERTY OF RESOURCES

Much of our failure in the field of primary education can thus be attributed to the poverty of schooling offered. The argument that it was all due to our limited resources is not a good enough excuse. India has committed less of its national resources to the development of its primary schools than most other low-income countries.

Some make the point that we have to provide for an exploding population of school-age children. But Indonesia, with an equally high population growth rate, has managed a superior school structure.

Weiner is of the view that it is within the power of Indian resources to send every child to school and keep it there for 5 years if not 8. See Kerala. It keeps virtually all children in the six-eleven age group in schools. But then, its government spends more on education than any other State government: sixty-four rupees per capita as compared to thirty-three rupees for all states.

SCHOOLING, CHILD LABOUR & DEVELOPMENT

The book narrates how in country after country, the establishment of universal schooling signalled the virtual end of child labour. Child-labour laws proved to be unenforceable, unless all children were required to attend school. It is easier for an employer to bribe the industries inspector than for a poor parent to bribe the compulsory education officer.

In Kerala itself, the work participation rate' of children was 1.9 per cent against the all-India figure of 7.1 per cent (National Sample Survey of 1971). And, most likely, it is this advance in schooling that gives the State a fertility rate of 25 per thousand against the all-India rate of 33.2 per thousand. And brings down its infant mortality rate to that of half of the country.

Through mass education, Kerala has acquired an educated work force which enjoys high mobility. They say, if

(Continued)

CHILDREN AT WORK

the whole of India was like Kerala, it would almost be an advanced country.

The returns from primary education are the highest among all educational levels, perhaps the highest of any investment. It makes for better farmers and workers, controls fertility and promotes mobility.

ELITE PERCEPTIONS:

CHILDREN AS "HANDS" OR AS "MINDS"

Weiner who, in the course of preparing for the book, had extensive dialogues with Indian educationists, educational administrators, labour leaders, political and social activists, is quite critical of the Indian scene for compulsory primary schooling. "Indians of virtually all political persuasions oppose the notion that education should be imposed..... No teachers' unions have demanded that education be made compulsory. No local authorities have invoked the state educational laws that permit them to make education compulsory."

And as to child-labour, "in no State have trade unions launched a campaign for the enforcement of child-labour laws. And few, if any, voluntary organizations have actively pursued state labour departments to enforce child-labour legislation." To demographers, such a scenario where poor parents enhance family income through their children's work is an inducement to a high fertility rate.

Weiner adds that while Indians believe that the poor gain when their children are employed, in other countries the thinking is often the reverse; the poor are made worse off by it, because the employment of children drives down the wages and employment of adults. Tea-stall owners like to hire an eight year old than to employ an eighteen year old at a higher wage. And children would, in any case, be better off with four to six years schooling than with early employment, with the resultant risk to their health and mortgaging their chances of better prospects in life. As to the argument that children promote productivity in certain industries like carpet weaving or bidi rolling because of their nimble fingers, it is really facetious. Surely an element of technolgy can redress the position.

In relation to child-labour, Weiner notes, "that members of the Indian middle class conceptualize a distinction between the children of the poor and their own children. A distinction is made between children as "hands" and children as "minds"....

TRADITIONAL NOTIONS & THE FUTURE CHALLENGE

"The traditional Hindu notions of social rank and heirarchy are subtly incorporated into the ways educated Indians distinguish between education for the children of those who do manual work and those who are in services." And he goes on to comment, "Hindu religious groups have not been a force promoting mass education in India, except when they feared Christian missionaries. Hinduism, a religion with a weak theology (it is essentially a religion of mythologies), gives no importance to the mastery of religious texts by ordinary people... The notion that it is unnecessary (and even undesirable) for lower castes to

acquire education is not easily shaken by school teachers, many of whom regard lower-caste children as unfit for studies."

It is often augued that with rising incomes, parents will see the long-term benefits of sending their children to school. But will the country's schooling system be able to offer an adequate standard of primary education to everyone and reduce dropouts to an acceptable level, assuming children were otherwise forthcoming? Authorities these days talk of making up the leaway through a cheaper non-formal schooling. But what could be simpler than a rural primary school of these days? The whole scheme of non-formal schooling for 6-11 or 6-14 age group children may turn out to be nothing more than an alibi for not extending the needed resources to primary education.

The demographic factor, no doubt, will pose a big hurdle. The number of children under 14 increased by almost 50 million between 1981 and 1991, and the number is likely to increase by the same magnitude between 1991 and 2001. Without a major increase in the amount of resources allocated to elementary education, which few governments have been prepared to make (in fact, all are currently under intense pressure to cut expenditure), a large portion of the expansion in education will simply cover the increase in the number of school-age children. Universal schooling, that way, seems to be decades away.

S. Mohinder Singh is a former Education Secretary to the Government of Rajasthan, who retired as Secretary, Government of India.

TOMORROW

by Laxmi Naravan Mahapatra

Tomorrow the sun may not rise
The lingering night will expand
Like a sheet of burnt paper
The sand dunes will turn to ice heaps.

Tomorrow the earth may be parted in middle
The blazing fire will erupt and a volcano
Will emit hot lava which will turn all men
and creatures

Into toys of clay, and the trees and bushes Will be dead fossils.

Tomorrow the time may stop
A frozen silence
Will resound on the earth
Like the foot-falls of the dead souls.

Tomorrow may not be there at all The yesterdays will unclock

and like a dead horse

Galloping, the black knight
Will suddenly blaze up like a fierce pyre.

HER FIRST BOOK OF POEMS

Malvika Rajbans Sanghvi : POEMS RECENT AND EARLY

Writers'Workshop, Calcutta (1989), pp.49 Hardback: Rs.40/-, Flexiback: Rs.30/-

Review by G. D. Barche

This is the first book of poems of Malvika Rajbans Sanghvi. The poet has herself divided her poems into two parts. The first part of twenty poems written between 1982-88 is labelled as 'Recent Poems'. The second part labelled as 'Early Poems' has fourteen poems written between 1975-82.

The poems of the first part deal either with inner problems such as certain factors disquieting the mind in 'Mute Alphabet', an inner conflict in 'Pisces', conflicing dualities in 'Rooms', a typical state of mind of an old man in 'My Grandfather Died From A Lack of Hugging' etc. or with the external problems, viz, the shape of the present generation in 'Smart People', discrimination between a male and a female child in 'Hide And Seek', the way the social life is going on in 'There is A Babble Around Me', the process of getting old in 'Growing Old' etc. There are also some poems of a very complex nature, e.g. 'Monsoon Poem', 'Zee In Love', etc.

The poems in the second part deal with in variety of themes, e.g., the description of non-obliging sleep in 'Insomnia', an unhappy state of a lift attendant in 'Lift Attendant's Love Song' and of a hack in 'Hack', love for nature in 'We Must Go Back', etc. Besides, there are poems with gentle satire and humour like 'Luncheon Meats', 'Prayer', 'Home Spun Hopes', 'Blanks Not Words' etc.

A close and careful study of Malvika's poetry makes one notice broadly four special features. One, some poems are plain and straightforward, e.g. 'Insomnia', 'Lift Attendant's Love Song', 'Hide And Seek', 'Tombstone' etc. Here is how the fate of the Lift Attendant is described:

I take them upstairs,
They leave me below,
I am their seven-second clown,
Their transparent gigolo;
If I die here standing
Will any of them know?

Then there are indirect subtle and satirical poems such as 'What Is What With The Wog -- 1978', 'Folk Song', 'Prayer,' 'Luncheon Meats', 'Blanks Not Words' etc. Let us see how the poet has depicted come one who behaves differently after visiting the western countries:

Returning from countries
Of cream-cheese and black pudding
You profess to turn vegetarian
Lecture me to hunt my own food
If I insist on being barbarian - - -

e

Some poems are difficult and symbolic, e.g., 'Mute Alphabet', 'Pisces' 'Zee In Love', 'Obsessive Love', 'Monsoon Poem' etc. In 'Zee In Love' the poet has presented different crucial aspects of love, i.e., mental, physical, social and universal. Here is a sample:

For some babies and sex Symbols. Love's an itch That's never reached.

Similarly, in 'Monsoon Poem', the whole truth of life is summed up and presented through two symbols, viz, 'rain' and 'water'. 'Rain' comes from above. When you expect, it is not there, and when it is there, you don't expect. Sometimes it is scarce, while at times in plenty. Similarly things happen to people in life. 'Water' singnifies existence and continuity. As, the poet says:

The rain is all All is water All is rain All in rain.

However, she has a tendency to make some poems unnecessarily difficult and incomprehensible. For instance, these lines from the poem, 'Legacy'.

I will fight you
The relay runner slipped
this letter in my palm
his soundless eyes screamed
You are the one
I heard the drums beat
for me and you and knew
the battle had begun

Such expressions can become a problem for an average reader; and the very purpose of poetry is defeated. Sometimes, disjointed things are yoked together, not like the metaphysical poets, leading to the failure of communication. For instance, in 'When A Tall Tree Falls The Earth Is Bound To Shake', the poet first talks of some men with 'maces', match-sticks, lathis 'coming' at night with their hate', and then of 'chhaya-Geet', and then there is a switch over to 'The Blood' that leaks/From net work to work', and so on. This trend is originally found in the British poetry. But then there one finds certain directions and definite designs, while looseness and confusion prevail. in this book

On the whole, this first book is of great interest. Its psychological, sociological and formal aspects attract immediate attention. There are indications that, in future, more interesting and lasting works will come from the poet.

LOVE AS THE MAJOR THEME IN A FIRST BOOK OF POEMS

Surendra Sahu: TRAPPED ANIMAL

Writers' Workshop, Calcutta (1900) pp. 70, Hardback: Rs. 80/-, Flexiback: Rs. 60/-

Review by G. D. Barche

This first book of verse by Surendra Sahu contains sixty poems of moderate length ranging from ten to twentyfive lines each. As for the content, over fortyfive poems deal with love, and the remaining ones focus upon life with its certain aspects, such as a fleeting mood of pessimism in 'Life', eternal misery as man's fate in 'Mirage', short-lived feelings of love in 'Transience', the neglected sufferings of the deprived in 'Humanity', different faces of life in 'Life's Journey', etc. However, love is the major theme and the poet has tried to project the lover's psycho-physical state in relation to his beloved in different forms, viz. anaphoric, cataphoric, homophoric and ana-homophoric.

Placed in the present, the lover is looking backward and forward; thinking of the past, future and present in the context of his life in relation to his beloved. Anaphoric here refers to the lover's psycho-physical state in the past as in 'First Love', 'Your Smile', etc.; cataphoric to his visualized mental state in future as in 'Ancient Love', 'The Stormy Beloved'; homophoric to his unique psycho-physical state in the present moment as in 'Days In Waiting', 'Impressions' 'Summons', 'Final Act', 'The Journey', etc.; ana-homophoric hightlights contrasting states as in 'Shadow', 'To Be In Love', 'Flight Of Time', 'The Smile' 'The Connection', 'Reflection' etc., or the present state as the result of the past as in 'Tired Memories', 'A Memory', 'The Epileptic Emotions', etc. In all these poems, the beloved is the affecting agent, and the lover the affected party.

It may sound harsh, but the book is fairly mediocre. Though it deals with the vital theme of love and life, it lacks in poetic qualities. This can be a good example of flat poetry, as it does not have any depth, tension or energy, which form the bedrock of love poetry that we find in Donne, or even in an Indian poet like R.K.Singh. The use of imagery is scarce and largely inappropriate. For instance, 'Moments of Bliss' begins thus:

Moments, when one is engaged
In dissecting the speech of the beloved's eyes

It is obvious that 'dissection' of any thing cannot be a moment of bliss, Futher:

Movments, when the trees dance Like drunken youths with cool breeze

It is really strange to compare trees dancing in cool breeze with drunken youths. Here are some lines from 'Iceberg':

And I wait for the Soothing hands of death Like an iceberg Waiting to self-immolate

Under the bright mild rays of the Sun.

The use of the word 'self-immolate' has marred the whole imagery. 'Immolation' refers to an action of a person who kills oneself as an offering or sacrifice. But an iceberg does not self immolate. On the contrary, it is helpless. When the bright rays of the sun fall, it has no choice but to melt.

The lover is largely interested in the physical aspect of love, with the gratification of his sensual desires as his sole aim. If the beloved does not respond to his wooings, he won't hesitate to curse her, as we see in 'The Stoney Beloved':

she has to pay the price and some day I will make merry At her tears, misery and helplessness For I have had my share.

This may be a 'realistic' description, in its own way, but certainly of a very low kind.

The 'non-love' poems are equally flat and stereotype. For instance, in 'Mirage', the poet wonders how people 'crave for victory' and 'sadden at the thought of a defeat'. Then he concludes:

Let us not bask in the sunshine of victory We are condemned to continual misery

In 'Life's Journey', the poet depicts life as full of 'activity', work and work', 'search for the meaning of life and happiness' leads to frustrations. And finally he offers the solution:

To be good and virtuous and useful We must toil in our gardens ceaselessly But then what of those who don't have gardens?

One comes across errors in the use of punctuation marks. The poet has used these marks randomly. Broadly he has used only commas, full points, and question marks, but even these marks have not been used consistently.

There are a number of spelling errors and also the errors of grammar, all of them would not be printers, devils. A few grammatical errors may be pointed out thus: deter for (p.20),; 'when we Shall meet again, we will be feeling (p.18); resolve to never to fall in love' (p.32); 'a surrendr' (p.11); 'image become dim' (p.50) etc. Besides, he was used some words in diviant forms, e.g., 'virginest', 'savagest', etc. Such deviations do more harm than good.

This is the first book of Surendra Sahu and one can quite understand the short-comings as briefly mentioned above. One hopes that in future the poet will give us some thing better and more meritorious.

Dr .G.D.Barche teaches in the Deptt. of English, S.S.V.P.S. Arts & Commr. College, Dhule 424 005.

ENVISIONING A SUSTAINABLE SOCIETY

Lester W. Milbrath: LEARNING OUR WAY OUT State University of New York (1989)

Reviewed by M. L. Dewan

This book is a food for thought and also an agenda for action on the future of our society.

Our environmental predicament has its origin in the very nature of our society, and we can extricate ourselves out of the trap only by transforming our society. The relationship between Environment and Society is the key aspect of an entire civilization.

Millions of people around the globe now recognise that we must transform society, and the changes must be designed to be sustainable. Envisioning it is difficult. However, the journey from the present to the new sustainable society is difficult to imagine. We fail to realise that our modern society has existed only for an exceedingly short time. It is also changing swiftly and it will transform its self because at present, the trajectory is not sustainable.

The book is in three parts. Part I—The Predicament of Modern Society—makes an inquiry into why it is not sustainable. Part II—Elaborating A vision of a Sustainable Society—is about finding quality of life in a world of limits.

Part III—Transition from Modern Society to a Sustainable Society—outlines possible scenario.

The author, Lester W. Milbrath, is the Director of Research Programmes in Environment and Society, and Professor of Political Science and Sociology at the State University of New York at Buffalo, N.Y. He has written on Political Participation, The Politics of Environment Policy, Vanguard for a New Society.

Prof. Milbrath and the present reviewer participated in a meeting in Toronto, Canada, organised by the Foundation for International Training (FIT), an International Canadian NGO headed by a N.R.I. Mr. Ranjit Kumar. The subject of the conference was 'Sustainable Development'.

Prof. Milbrath presented his thoughts in the paper presented on behalf of FIT, and I felt there were many similarities of ideas of what I have been trying to develop for the Himalayas — 'People's Participation' being the theme. He was kind to present his book to me, and I reciprocated it later from India by sending my book, 'People's Participation in Himalayan Ecodevelopment'.

I have carefully gone through Prof. Milbrath's book. It needs going through a few times before one absorbs all the ideas expressed therein. However, I would outline the mein thoughts and present these to the IBC readers.

The book under review is mainly presented to the North American audience, but it is actually addressed to all the human society. It is a futuristic book. So my friend, Mr.Jagdish Kapur, the well-known and talented futurologist of our country, will find many points of agreement. Perhaps he will agree to some and probably not to others. Although I

my-self have admired the book and the writing, I have not been able to agree with all the findings and conclusions therein.

HUMAN SOCIETY

IN THE PERSPECTIVE OF GEOLOGICAL TIME

First, it is important to know us 'Humans' in the perspective of Geological time.

Our planet was formed approximately 4.6 billion years ago. Humans have lived on the planet for only about 2.5 million years. Civilizations developed about 10,000 years ago; and written histories cover a span of only about 5,000 years. In the last 2,000 years, a mere .00000044 per cent of Earth Time, our human species has brought more changes in the given perspective on these time-spans.

Imagine a movie that runs a full year representing all the time since the origin of the Earth. Each frame in the motion picture is the equivalent of one year of real time. The normal speed of twenty-four frames a second has to be increased about six times to 146 frames(years) per second to fit this movie with a single year. That means that 8,752 years of real time would flash by during each minute of the movie, or 525,740 years in an hour. A day of the movie would represent 12,600,280 years. Imagine that the movie begins on January 1, coinciding with the origin of the Earth and ends with our present time at New Year's Eve the following year. As the movie runs for weeks, no sign of life is seen. The first glimpses of one-celled microbic life do not develop till March. These tiny creatures, visible only by electron microscope, are the only form of life for an additional two billion years.

In one-year long movie, more complex life forms do not develop until August/September. Large and still more multi-cellular organism do not appear till November. Dinosaurs appear about December 13, and become extinct after about 13 days. Mamals appear about December 15. The genes *HOMO* does not develop until five hours before midnight on December 31. Homo sapiens (modern humans) developed only 100,000 years ago; eleven minutes before midnight. Civilization does not appear until *one minute* before midnight. A lifetime year of modern humans would be only *one-half of a second*.

OUR HUMAN ACHIEVEMENTS

The industrial era has lasted about two seconds on the movie. During that era, we humans have used up and scattered a large proportion of the resources in the Earth's crust, altered and expolited eco-systems to serve strictly human needs, held all other species at our mercy and driven many species to extinction. We are now well on the way to poisoning the biosphere and changing the Earth's climate. In comparison to the dinosaurus who survived on the planet for thirteen days, can Homo Sapiens last even one day? Microbes that long preceded us will still be here long after we are gone.

(Continue on page .. 28...)

GROWTH / DEVELOPMENT/ PROGRESS

In the chapter "Can We Sustain Our Direction?" the dilemma of growth is talked about. Growth is considered an honorific word in modern society. We are told constantly that we should be growing in economic output, in population, in prestige, in strength, in stature, in complexity. Growth is associated with development, health and progress. Non-growth is associated with decline, illness, and lack of progress. Progress, defined as growth, is believed to be inevitable and good. Some people even believe that if we do not grow, we will die.

OUR LIMITS OF GROWTH

Does growth have limits? How long will it be before modern society would run out of 'Critical Resources'? The 'Limits to Growth' are being established. Nature has several mechanisations for keeping the number of members of a species within acceptable bounds. Once the available food supply is exhausted, the species must die back. When the humans act 'freely' in their 'own interest', they can exceed the carrying capacity of an eco- system. Thus, under conditions of over-population, freedom in an 'unmanaged commons' brings ruin to all.

In brief, maintaining the expensive economy will eventually be starving from a dearth of resources or choking on super-abundance of garbage. A growing world population needing food and deserving industrial goods is encountering yet another limit - WATER. A few centuries ago, water was thought of as free goods. Now, it has become a scarce resource. Lack of water is limiting further growth in population and economic activity in many parts of the world.

Do we really want to grow in numbers, in needs, in consumption? Why fill up the world with people? Why produce more and more material goods? What values are served by growth? Without a viable eco-system, life cannot be sustained. Society cannot function and it will be impossible to realize quality in living. Growth is not a value, it is destructive, if pursued vigorously.

Pursuit of many of the honorific words in modern society (Productivity, Progress, Power, Biggest Winning, Superiority and so on) actually turns out to be counterproductive for achieving our Deepest Volues. Nature should and will be our most forceful leader, because it leaves us no alternative but to change. We will have to learn quickly, deeply and wisely, if we desire to save our society and our species and walk on the path of a 'Sustainable Society'.

An abridged version of the book has been prepared with many wonderful thoughts and visions of the author included and some remarks by the reviewer. The version has gone for comments and approval of the author (Prof. Milbrath) and publishers (Suny Publishers) before an abridged edition is brought out for the Indian readers.

Soil scientest Dr. M.L. Dewan has had a long association with FAO in Rome. He is now involved in a number of projects related to Himalayan Ecology and in north India. Among other things, he has set up Himalayan Surakshan Ashram Ranichauri- 249199, Tehri Garl:wal District (UP)

NEWS & NOTES ... MEWS & NOTES

SPECIAL OSCAR FOR SATYAJIT RAY

Film-maker Satyajit Ray has brought fresh honour to the country and a recogniton to the Indian of Art cinema, by being singled out and nominated for a Special Oscar for his life-time achievement in the films. The award would be conferred on him on 30th March 92 at Hollywood (Los Angeles), the nerve centre of world film art and entertainment business.

The timing was perfect, with the new year dawning and the seventy year old genius recovering from a cataract operation and a lingering heart problem.

Satyajit Ray has done a great job and rendered valuable service to the art of Indian cinema by putting it in the arena of international films. He is a unique artist a creative person of many talents. He has chosen a wonderful medium of self-expresion which blends both art and technology. Work for him has been an act of dedication and full of utter devotion. He writes the script, directs, composes music, sketches and even designs costumes for his own movies. Gradually and more recently, he has passed on the mantle of his genius to his son. He has been too elusive with the journalists or critics and his admirers and often says, "judge me by my films alone".

Today with about two score productions to his credit (including feature films, tele films, documentaries). Ray has covered a greater range of themes and subjects than any other film-maker.

His first film 'Pather Panchali' (1955) got recognition of the Best Human Document at Cannes. Then came one masterpiece after another ., 'Aparajito' (1956), 'Paras Pathar' (1958), 'Jalsaghar' (1958); 'Apur Sansar' (1959), 'Devi' (1960), 'Teen Kanya' (1961), 'Abhijaan' (1962), 'Mahanagar' (1963), 'Charulata' (1964), 'Kapurush-O-Mahapurush' (1965), 'Nayak' (1966), 'Chiriakhana' (1967), 'Goopy Gyne Bagha Byne' (1968), 'Aranyer Din Ratri' (1969), 'Pratidwandi' (1970), 'Ashani Sanket' (1973), 'Sonar Kella' (1974), 'Jana Aranya' (1975), 'Shatranj Ke Khilari' (1977), 'Joi Baba Felunath' (1978), 'Hirak Rajar Dese' (1980), 'Sadgati' (1981), Ghare Baire' (1984), 'Ganashatru' (1989), 'Shakha Proshakha' (1990), 'Agantuk' (1991). A few prestigious accolades conferred on him for his films include the Magasaysay Award in 1967, Padma Vibhushan (1971), Soviet Land Nehru Award (1985), Legion D'Honneur France (1987), and so on.

Making films and being awarded recognition and accotades was not a smooth but a rather turbulent affair too. At times Ray had to launch films with loans from relatives and against his life insurance policy and later by pawning wife Bijoya's bangles. In the earlier day sometimes the unil had to travel by buses as there was no better substitute

available.

THE DEBATE CONTINUES

Utsa Patnaik (ed.): AGRARIAN RELATIONS AND ACCUMULATION: The Mode of Production Debate

Oxford University Press (1990) Rs.225, pp. i-viii + 272, index.

Review By Arun Bose

This is a book consisting of an 'edited selection' of published articles (and what looks like one private communication by Andre Gunder Frank) on a theme which is more correctly stated by the book's title than in the dust-cover, where it is referred to as 'the development of capitalist production in Indian agriculture'.

THEIR CHANGING VIEWS

The editor says, its aim is to benefit 'new readers', but it will interest many old readers too, if only because many of them will be aware that at least some of the authors of these reprints have changed their views on some crucial theoretical issues on which they took sides in the debate of the sixties and seventies.

In fact, the book would have been far more interesting than it is, if it contained, not only the editor Utsa Patnaik's self-critical comments in her Introduction to the volume on some of her views as expressed in her earlier writings which are reprinted, but also the present views of some (if possible all) other contributors to this volume. For, some of these changed views have very far-reaching implications, which can be glimpsed by considering three issues on which views have changed, from a critical point of view.

First, there is a caveat about 'analytical concepts' entered by the editor, which is worth discussing, even if it is hard to agree with, and represents a change for the worse. An "analytical concept" she says on p.4, "could not be cavalierly treated as one might an elastic glove, stretching it here and there to fit varying empirical reality "(italics added). But has she got hold of the right simile? Is every glove unique in the sense that it fits one particular hand and no other? Do not gloves come in different sizes, elastic enough to fit more than one person's hand? What is the use of an analytical concept which is so "inelastic" that there is strict one-to-one correspondence with only one empirical reality? Does it not then "cease to be theory and become description" -- as she rightly says on p. 71, n 1?

Second, the remark just quoted by the editor was made with reference to the 'concept of mode of production'. Now it is known that one of the other contributors to this volume, Ashok Rudra, who seems to have accepted this concept when he wrote the pieces reprinted in this volume, has changed his views in the eighties so drastically that he proposes that the concept should be abandoned altogether in any Marxian discussion. (His latest views are given in his 'Indian Capitalism and Marxist Theory' in Ghanshyam Shah (ed.) Capitalist Development: Critical Essays - in Honour of Prof. A.R.Desai, and discussed in my review of the book for Indian Book Chronicle. (Vol. XVI. Nos. 8-9, Aug-Sept. 1991 Pp. 8-9)

Rudra insists now that "the mode of production concept is neither useful nor an indispensable tool of analysis for the analysis of developments in history... what is crucially important is the relations of production in general, and the relations of exploitation in particular (op. cit. p. 24).

PRODUCTION RELATIONS

However, both the 'mode of production' concept and the 'production relations' concept ignore or underplay what Marx rightly stressed in *Grundrisse* as the 'organic unity of production, circulation and consumption'.

In fact, Utsa Patnaik seems to concede this in her Introduction when she writes that her earlier over-stress on the "distinction between production and circulation" was "inadequate". Besides, as she had already said in one of her earlier writings reprinted in this volume. "(capitalist) exploitative relations are not confined to the production process..., traders and moneylenders can... acquire a claim on a part of the peasants' surplus labour and appropriate it in the form of trading profit and interest..."(p.209).

Now, one way of getting round the difficulty is to opt for (exploitative) property relations or property rights as the key concept, rather than the concept of 'production relations', as Marx himself did when he declared (as quoted in a piece by Paresh Chattopadhyay in the volume under review on p.98) that "property relations is but a different, that is legal, name for production relations".

Unfortunately, Utsa Patnaik insists in one of her earlier pieces (see pp. 85 and 86 of the volume under review) that while "exact correspondence" of production relations and legal property relations is alright in Marx's 'classical model', their non-correspondence is the key to understanding Indian realities of the "external grafting by the colonising power (of) a legal system which embodied bourgeois concepts of transferable private property and enforceable contracts". This is unconvincing, if only because, she herself conceded on p. 87 that it was "precisely the new legal system enforcing concepts of private property and contract (including alienation of assets for breach of contract) (sic)" that "guaranteed high rates of return from rack-renting and usury". Just so.

Besides, one is hard put to it to find many traces of the so-called 'classical model of Marx' she refers to in Marx's writings. Did Marx not note that "transferable private property" or commodities were recognised by Aristotle, and in Roman and Roman-Dutch Law, on which bourgeois Anglo-Saxon law was based? Marx was not one of those English utilitarians, as some Marxists seem to suggest, who seem to have thought that transferable private property and enforceable contracts originated with them.

THE COLONIAL MOULD

Thirdly, the editor's throw-away remark that the concept of a colonial mode of production as having been "a theoretical non-starter" does not seem to have been true either with reference to the literature of the sixties and

MAN! KNOW THYSELF TO SAVE ALL!

S.C. Malik: MODERN CIVILIZATION - A Crisis of Fragmentation

Abhinav Publications, New Delhi, (1989). Price Rs. 150

Review by M.M. Agrawal

The book opens with the claim that man has yet to discover his place in the scheme of the cosmic evolution. The theory of evolution does not explain the human psychic capacities. Moreover, the human evolution proceeds only on the law of survival and self-preservation. It 'does not guarantee the "progress" of man to be inevitable'. (p.26) In any case, what do we mean by 'progress'? The modern scientific and technological civilization has erected vast super-structures of aims and purposes upon the natural simple ends of survival. In doing this, man has moved far away from a sane holistic living, which would have been in keeping with his spiritual endowments.

The culture and history of man cannot be 'reduced to any natural law or pattern'. (p.27) It can be understood only in terms of human consciousness (thinking, feeling, valuing, choosing etc.) which is 'subject to its own freedom, to its own judgment, to its own choices'. Unfortunately, the judgments and choices that man makes today betray his partial perception of reality, his avarice and his fragmentation. The modern civilization governed by its inner dynamics of material growth and supremacy in power over others, committed to specialization in both 'inner' and 'outer' spheres, has lost sight of the spiritual wholeness of life, and recommends only fragmentary action. This is the crisis of modern civilization.

Man has developed the 'intellect' out of proportion with his humanity. 'Thought' has become all important. His choices are no longer based in his essential humanity—the spontaneity and creativity of being a free subject. Rather, being caught up in the struggle for 'more', the conditioned self, the 'I' remains enmeshed in perpetual conflict, fear and anxiety. "The mind is always after what it has not got, away from what it has now, whatever it may declare to the contrary." (p. 120)

This desire to 'become', psychologically, what one is not, is the central principle of fragementation, responsible for the loss of the 'quality of wholeness of one's being'.

What is the remedy for the fragmented man and the crisis of his civilization? The author suggests 'understanding oneself', which basically involves understanding the nature of Thought, or the system of conditioned responses. Such understanding brings about a radical transformation within oneself. The 'order' within, naturally has a purchase on the society as a whole.

In this context, the author raises the perennial question 'What am I?'. After examining the reference of 'I' at various levels of human existence, the author concludes that the

'I' is not a real entity. It is a function of thought and a product of 'conditioning' of the 'past'. The 'I', as against the common belief, is not the *controller* of the body or the maker of one's choices. The 'I' is only an illusion of agency.

Yet the T is the source of all misery and conflict, for it is essentially self-seeking and blind to the beauty of the wholeness of Being. Following Krishnamurti, (p.136) the author suggests that 'choiceless awareness' or pure watchfulness of one's responses in day-to-day living is the way to the elimination of the T, and thereby to the restoration of the natural holistic perception of reality. Then, inner fragmentation is replaced with a non-ecological consciousness signifying freedom from the post. Then man is able to live creatively in the now, and thought is given its proper place in life to serve the cause of scientific development. This is the first and last step towards solving the crisis of modern civilization.

This insightful and challenging book takes the reader to question the paradigms of 'progress', both individual and collective, when one normally takes them for granted. With its enlightened perspective on human existence, it urges one to know *one-self* in order to save *all*.

Dr. M.M. Agrawal is Professor of Philosophy at the North-Eastern Hills University (NEHU) Shillong. He was a Fellow at the I.I.A.S. Shimla, when he wrote this comment.

(Continued)

The Mode of Production Debate ..

seventies or the literature of today. In fact what she herself writes of her present-day views in her Introduction (pp.4 to 9) could easily be understood to be the outline of a specific form of 'colonial mode of production' introduced by the colonising British in India.

The foregoing three references ought to be enough to convey to the reader that the volume under review is well worth reading, provided it is read with at least a half-open critical mind.

Dr. Anın Bose is former Professor, Deptt. of Economics, University of Delhi. He has now moved to Calcutta.

I.B.C. is a small opening on the big and wide world ... of books! It cannot be a substitute ... but a short introduction to the books you cherish and may like to read!

To become a regular reader, subscribe now or Renew your subscription. 1992 subscription Rate; Rs. 80/- p.a (ordinary Rs. 70/- p.a. for students, teachers and senior citizens).

From June 1991: Rs. 84/- p.a. and Rs. 74/- respectively.

EARLY ENCOUNTERS ON THE STAGE

Ranbir Singh (Ed.): PARSI THEATRE Rajasthan Sangeet Natak Akademi, Jodhpur.

Review by Gopal Das

"The Parsi Theatre could truly be called National Theatre. Its popularity knew no limits;... it made a very significant contribution to our struggle for freedom."

--- Ranbir Singh.

"The Parsi Theatre companies, in a way, developed a total theatre. In their plays, the spectators could enjoy all the rasa(s). The rich and the poor alike were drawn to it. There was magic about it - you never tired of seeing it again and again."

--- Vishvambhar Nath Upadhyaya.

These are two excerpts from the Special Parsi Theatre Number of Rangyog, a quarterly journal of the Rajasthan Sangeet Natak Akademi, Jodhpur. It has been edited by the well--known theatre buff Ranbir Singh. In Apni Baat (Speaking for Myself) Ranbir Singh writes: "I am one of those unfortunates who never saw Parsi Theatre, but I am also fortunate to have heard and learnt a lot about it since my childhood from my mother."

SOME PERSONAL REMINISCENCES

I, however, had an occasion to see the Parsi Theatre in my younger days in Ajmer; but, just as Ranbir Singh's sanskara were developed by his mother, I owe my interest in Parsi Theatre to my maternal uncle. He belonged to an orthodox, elite class of society. Going to theatre was forbidden. But'the passion was much too deep and he would sneak away from home at night. Sometimes he was caught, returning home in the early hours of the morning, and given severe thrashing, However, that failed to deter him. He had also a sound knowledge of music. When I lived with him, in Delhi, whenever in a 'mood' -- he was fond of booze -- he would take out his harmonium and reel off song after song from the theatre. I enjoyed the tunes and the way he sang them. That kindled my interest.

Then, while serving in AIR, I met Radhey-Shyam Kathavachack. With Agha Hashra 'Kashmiri' and Narayan Prasad 'Betaab', he formed the Trinity of Parsi Theatre. He had come to AIR to record a talk. Till then, I had only read his Ramayana, but not any of his plays. I remarked in jest: "Panditji, what is the literary value of your Ramayana and plays?" That rattled him. Fuming, he snorted: "Your Nirala, Pant, Mahadevi and their ilk, all put together cannot match the sales of my Ramayana and it is still selling. Who bothers when you are gone?"

In this vein, he went on for half-an-hour. He spoke about what he had done for the theatre and how popular he was. Even Motilal Nehru and Madan Mohan Malaviya came to see his plays. There were four thousand performances of his play, Raja Harishchandra.

CONTENTS & CONVERAGE

When and how the Parsi Theatre came into being! How it got its name (Parsi) and how, starting with adaptations/imitations of the plays of Shakespeare and other English dramatists, it spread to the entire country; how, in course of time, historical and pauranic plays came to be written! How Parsi Theatre gave expression to contemporary realities and aspirations, promoted the growth and spread of national consciousness, aroused patriotic fervour, incurred the wrath of the Raj, its scripts were proscribed and performances banned! Who were the prominent playwrights and artistes, and the major theatrical companies and their owners? All this information is contained in the publication. Because it has been compiled and published under the auspices of the Rajasthan Sangeet Natak Akademi, it is but natural that there should be detailed information about rangmanch in the State, its prominent centres, patrons and artistes.

ABOUT THE TRINTY AND NEW TRENDS

As mentioned earlier, Agha Hashra 'Kashmiri', Narayan Prasad 'Betaab' and Radhey Shyam Kathavachak could be called the Trinity of Parsi Theatre. There are glimpses of their lives, anecdotes and reminiscences, and their conflicts. The panel of contributors includes scholars and theatre personalities. All well-known. If they have written about the beginning, development and popularity of Parsi Theatre, they have not glossed over its weaknesses and shortcomings, and the reasons for its decline. They have also discussed how, in the circumstances of today, its re-emergence is highly unlikely. "Apart from lack of talent and resources, there is unwillingness for hard work and lack of dedication. We want short cuts. The artistes have become comfort conscious/loving." It is not necessary that every one should agree with this view.

There is a tendency among the so-called 'sophisticated' theatre people of the day to turn their nose on Parsi Theatre. The language of the dialogues was artificial; the acting was melodramatic and the themes were far removed from the hard realities of life. Without going into the pros and cons of these charges, one would like to point out that the theatre halls were always full, and plays had thousands of performances. This is in stark contrast with the present-day situation when plays presented by these 'sophisticated' people are not able to attract enough audience to fill up the hall even on the opening night!

The Parsi Theatre exposed and attacked evil social practices and helped arouse national conscoiusness. Will the theatre people of today look within themselves and assess their role in influencing the minds of people?

LANGUAGE

In the early phase of Parsi Theatre, Urdu occupied the pride of place in writing. That was in keeping with the realities of the times. Even in 'Hindu' states, highly Persianised Urdu was used in official records. Hindi started

TWO TYPES OF ORGANISATIONS & THEIR WORK CULTURES

Jai B. P. Sinha: WORK CULTURE IN THE INDIAN CONTEXT

Sage Publications, New Delhi, (1990) Pp.240, Hardbound

Reviewed by Jaspal Singh

In the book under review, the author has based his findings on data collected from six large organisations in eastern India during 1983-87, which included fertilizer factories, steel mills and banks, two each. What do the results show? In spite of their unique history, technology, product mix and leadership styles, the organisations under study can be divided into two distinct types: (i) soft, and (ii) synergetic. These types do not represent a dichotomy. These are polar types.

WORK CULTURE IN SOFT TYPE OF ORGANISATION

In the former type, due to pressure from the community to come to terms with the widespread unemployment, there is a lot of unnecessary over-staffing. Jobs have been delinked from work.

Power is concentrated at the top. Top executives build up direct links with trade unionists. They keep a few officers and workers -- who are somehow prominent, have political connections, or possesss nuisance value -- in their hands.

Junior managers are powerless. Instead of getting support from the higher officers, they get advice not to create problems and act tactfully. For this, they have to become flexible. They appease some of the subordinates with overtime etc., and overlook their misbehaviour. They cultivate a selected few favourites in order to build up networks of mutual obligations. They transfer the burden of work on to the shoulders of a few dutiful workers.

Managements have to change their policies, programmes and day-to-day decisions under pressures. The subordinate staff is arrogant and careless. Workers shirk work. They move here and there, looking busy doing nothing. They wander from pillar to post in order to get things done for themselves and their social networks. The employees try their level best to create situations to maximise their own gains and to enhance their own status.

The procedures for recruitment, allocation of tasks, promotion and transfer of staff, prop up the soft work culture. What goes on in the name of trade unionism, does the same.

Pressures from political leaders do not allow the managers to exercise control. They become helpless and pliant.

Ineffective control gives rise to apathy, grievances, indiscipline, and confrontations. Low ouput, high costs, delays and running losses follow suit. Eventual losses of the public sector are written off by the soft State The traditional socio- cultural structures are allowed to interfere with the functioning of soft organisations.

SYNERGETIC ORGANISATIONS

On the other hand, in organisations with synergetic culture, the top executives are far-sighted. They resist pressures. The officers are in a position to assert their will. They keep an eye on what is going on. The workers have to listen to them and to act upon their orders.

Plants are well-kept. Faults are promptly repaired.

Industrial relations are properly regulated. Overstaffing is kept within checks and bounds. The workers are properly looked after. They are given incentives and fringe benefits. Their welfare is taken care of.

Hard work and punctuality are operative norms. The climate is conducive for working together. It promotes achievement - orientation, creativity and ability utilisation.

In synergetic organisations, the employees cooperate with one another to raise productivity. There is no doubt about it that the traditions are not ignored. But the traditional bases of social solidarity (kinship, caste, religion, etc.) are not allowed to stand in the way of organisational effectiveness. Thus a synergetic organisation becomes competitive in the market. It does not have to fall back upon subsidies from the State.

A COMMON SOCIO- CULTURAL BACKGROUND

Both the organisational types possess a common sociocultural background. Their employees enjoy ample job security. However, the same set of social values and the twin national goal of growth with justice hinders productivity in soft organisations, while it is not allowed to stand in the way in synergetic organisations. The social values referred to above include the tendency to work for oneself or for one's near and dear ones, unmindful of organisational aims and objectives. People like to build up support networks based upon personalised hierarchical patron-client relations.

AUTHOR'S OPTIONS: THE JAPANESE MODEL

After peresenting the empirical data, the author moves from specifics to formulate generalisations. He gives a set of recommendations for building up synergetic work organisations. There is some scope for disagreement.

The author has connected his findings with available cross- national studies in the field. He is full of praise for the Japanese approach, with cooperation within and competition between organisations. But the Japanese success is part of a total social phenomenon. The good habits learnt at school prepare Japanese children for excellent performance at their place of work when they grow up. We will have to improve the quality of schooling, among others, in India before thinking of adopting the Japanese model. Moreover, the Japanese model is unduly pro-employer. It is not fit for properly looking after workers' interests at their place of work. We need not copy Japan. Better alternatives are available.

(Next page

Col. 2)

(Continued from page 31)

ic

y

n

e

ge

n.

te

bt

i-

al

es

on

0-

ob

in

in

ay

to

e's

nd

ed

es

set

r-

ole

or

m-

255

nt

or-

训加

el.

. It

at

er-

2)

PARSI THEATRE ...

coming into use in the latter plays of Agha Hashra 'Kashmiri'. In collaboration with 'Betaab', he wrote Sita Banvas. 'Betaab' continued with the tradition of Urdu, but he also wrote in Hindi. As a scholar has said: "The foundation of writing in Hindi (for Parsi Theatre) was laid with 'Betaab's play Mahabharat." 'Betaab' was not a purist. He has expressed his views on language in a couplet:

'ना ठेठ हिन्दी, न खालिस उर्दू जुबान गोया मिली जुली हो, अलग दूध से रहे ना मिसरी डली डली में घुली मिली हो।'

Na theth Hindi, na khalis Urdu, Zubaan goya mili-juli ho, Alag doodh se rahe na misri, Dali dali mein ghuli mili ho.

(Language should be neither pure Hindi nor exclusive Urdu; it should be like *misri* (block of sugar) in milk, becoming one with it)

It was Radheyshyam Kathavachak who firmly established Hindi in Parsi Theatre.

IN PRINCELY RAJASTHAN & ZENANA DEORHI

In this special issue of Rangyog, there are six articles on Parsi Theatre in Rajasthan. Jaipur, Jodhpur, Bikaner, Tonk and Alwar were the prominent centres.

During the reign of Sawai Ram Singh II, a special theatre hall (Ramprakash) was built for the performance of Parsi Theatre. Well known companies from Bombay and Calcutta were invited. In the zenana deorhi, (women's parts of the palace) bandies (maid servants) were given special training for participation in plays. This was a unique pioneering effort, for those were the days when female roles were often played by male actors. The legendary Sawai Gandharva of the Marathi stage was an example.

There is also an interview with Ganpatlal Dangi, a very senior surviving artiste of Parsi Theatre, presently living in Jaipur.

The last two chapters are a veritable Who's Who of Parsi Theatre personalities and companies, profusely illustrated. Some of the photographs are rare.

This issue of Rangyog is a collector's item; and for bringing it out, thanks are due to its energetic editor and the Rajsthan Sangeet Natak Akademi. The printing and the get-up also match the contents.

Sh. Gopal Das has had a life-long association with the andio-visual media and the performing arts as a creative personality and critic/connoissure.

We regre: that we could not get hold of some photographs/sketches to illustrate this review. - Eds.

(Continued from page 32)

TWO WORK CULTURES

THE INDIAN NETWORKS

Sinha is of the opinion that the same networks which hinder productivity in soft organisations can be used for promoting it in synergetic organisations.

In fact, the social networks in India are different from the informal groups encountered in, say, Hawthorne experiments in U.S.A.

Persual of literature from village studies in India shows that our factions are ever-changing rival coalitions. These are pragmatic constructs, with horizontal and vertical linkages beyond small groups. They safeguard narrow selfish interests, not any principles. Without abundant resources to grab and throw around, such networks promote the politics of scarcity and muddling through. They are suitable neither for raising productivity nor for promoting social change. Beyond a limit, they encourage the politics of violence and structural breakdown.

Moreover, factionalism is not a basic feature of the society in India. It is a temporary phenomenon, a passing phase in a transitional society.

Instead of creeping through informal social networks, it would be more appropriate to let employees satisfy their own needs by achieving prescribed organisational objectives, stop under- writing the huge losses of public sector concerns with subsidies from the state provide for fair competition in a socially responsible market. Promote the culture of workers' participation in management. Let them share due profits. Expectation of rewards (profits) and fear of punishment (danger of bankruptcy and loss of jobs) would induce everybody to pursue excellence and to deal with problems. They would learn to coopearate with one another. They would develop for themselves a conducive work culture.

Rationalisation of culture and structures is the way out. It would be counter-productive to hope against hope that we can use our traditions. There are so many of them in the country to rescue oursleves from the muddle facing us.

On the whole, it is a well-written book on an important topic, with a well thought out research design, meticulously collected as well as carefully analysed data. Sinha is a learned scholar. He and his colleagues, have done a good job. The book is recommended for libraries especially institutions like the ICSSR, UGC, DST and other agencies which ought to promote further research in this field.

Dr. Jaspal Singh is Dean, Faculty of Arts and Social Sciences, Guru Nanak Dev University, Amritsar (143005)

A KINGDOM OF TOLERANCE & CO-EXISTENCE

Konduri Sarojini Devi : RELIGION IN VIJAYA-NAGARA EMPIRE

Sterling Publishers, New Delhi, (1990), pp. x1, + 336; Rs. 300.

Review by K. Mojumdar

The last word has not been said yet about the glory of the Vijayanagara Empire. This is evidenced by the abiding scholarly interest in depicting the glory in its many forms. Indeed, Vijayanagara has never been a "forgotten empire" the many historical works that have followed Sewell's being its proof. Of the political expansion and administrative integration of the state achieved by Vijayanagara rulers, a lot has been written; also about the social and economic life in the Vijayanagara Empire. What was needed was a full-length study of the religious development under the patronage of Vijayanagara rulers and the functioning of religious institutions, Konduri Sarojini Devi has met the need.

The work, the first of its kind, would hold the field for long as a model for all researchers, if an exacting one at that, for its comprehensiveness and clarity. The learned author has drawn on materials so vast and varied, which few Ph.D. scholars now would deem necessary to utilise to earn the degree. Inscriptions, the literature in Sanskrit, Persian and Telugu, accounts of foreign travellers, local oral traditions and coins—all these sources have gone into the writing of this work, a model of painstaking research and a clear proof of a keen and enquiring mind.

The rise of the Vijayanagara Empire is commonly attributed to 'a Hindu reaction to Muslim misrule' in the Deccan in the 14th century. The Vijayanagara rulers are represented as protectors of the Hindu religion and the Hindu cultural heritage, both "victims of Yavana deluge." Contemporary accounts, mostly in epigraphs, lament parrots being taught to speak Persian in Muslim houses, and the water of the Tamraparni, "once white with sandal—paste rubbed away from the breasts of charming damsels", flowing "red with the blood of cows slaughtered by miscreants". (p.5) For the Hindus of the Deccan, the Muslim conquest was not only a political misfortune, but a cultural disaster. With this as the backdrop, Sarojini Devi narrates the Hindu cultural efflorescence in the Vijayanagara Empire.

SEVERAL FAITHS & ORDERS CO-EXISTED

Not only Hindu literary sources, but contemporary Muslim chronicles and travellers' accounts too have been cited to buttress the arguments advanced, and to give a fair degree of objectivity to the work -- and admittedly, objectivity is today a vanishing virtue in such historical researches. It comes out clearly that preservation of the "Vedic religion" and Vamashrama dharma was the high ideal of the Vijayanagara polity, as also the conservation of the "traditional social order". (p.28)

Saivism, Vaishnavism, Buddhism and Jainism had their adherents in the Vijayanagara Empire. Sarojini Devi has not only listed the areas where these faiths flourished, but has also discussed at length the philosophical base of the various schools of the four orders.

The development of Saivism has been traced and the distinctive features of the Pasupata school, the Kalamukha school, the Vira Saiva school and the Lingayat school have been identified with considerable clarity of expression. Even the lay reader would find the author's discussion of the Jangamas, the Srikantha Saivagama school and the Advaita school both interesting and easy to read. (pp.49-75)

The abstruse concepts of Nirguna and Saguna Brahmana make equally interesting reading, while discussions of the Vishishst- advaita school of Ramanuja impress one with the fact that the saint held a great sway on his disciples. Ramanuja was deified; many shrines having been constructed in his honour. (p.82). Krishnadevaraya rendered great services to Vaishnavism and Vishisht-advaita, and the many epigraphs of his time bore a testimony to that. The king composed a kavya, and dedicated it to his "favourite deity, Lord Venkateswara, since there was no difference between him and Venkateswara." (p.91)

The cult of Vithoba, an incarnation of Vishnu, had not only its votaries in the Vijayanagara Empire, but many a temple and many land grants existed which proclaimed the immense popularity of the faith at a time when the Bhakti movement was a cultural force in many regions of India. (pp.112-114)

ECCLECTICISM & TOLERANCE

The ecclecticism of Vijayanagara rulers was evident in their employing ministers and civil and military officers from both the Hindu and Jain communities. There were great Jaina teachers and scholars whose "polemical contests" with scholars of other religious faiths find mention in contemporary inscrptions. (p. 164). The Jains of Karnataka observed a strange rite called sallekhana, which involved death by starvation, with a view to attaining moksha. The Jains believed that death was to be "invited and not adopted as an inevitable object." (p. 166)

Religious toleration was not just an administrative deal, but an established fact in the Vijayanagara Empire; and this is established by a mass of facts brought out by Sarojini Devi. Krishnadevaraya "liberated" the king of Bidar, Muhammad Shah II, from his imprisonment by Kamal Khan, the regent of the Bijapur Sultan, Ismail Adil Khan, and then he assumed the title "Yavana rajya sthapanacharya" — "the establisher or restorer of the kingdom of the Yavanas". (p. 182) This is noteworthy because earlier, Muhammad Shah II had pledged to launch a jihad against the Hindus and spread Islam by arms.

The emergence of the Harihara cult also indicated the same religious tolerance in the state, as the faith was popular with the followers of both Vishnu and Siva. The author has ably discussed the point, while not ignoring the rivalry between many creeds of the time. (p. 186) The rulers encouraged the construction of dargahs of Muslim saints;

VIJAYA NAGARA EMPIRE

they also invited Muslims to settle in the kingdom and in its capital, in particular, and patronised Muslim saints and scholars. The many mosques in the Empire, some bearing unmistakable imprint of Hindu architectural tradition, suggested "Hindu-Muslim unity and the catholicity of the Vijayanagara rulers". (p. 191).

Christianity was viewed with the same tolerance, as Barbossa and Paes have both testified; and this is significant for an age when the Portugese in India worked "under a mandate from the Pope to convert all heathens to Christianity". (p.193) Barbossa was all praise for Krishnadevaraya, for the freedom he allowed to men of all faiths "at a time when religious bigotry and intolerance of a rival faith were the order of the day". (ibid).

LIFE AROUND TEMPLES & MATHAS

Temples and *mathas* were the "focal points" of the religious life of the people, around which also revolved the socio-economic life of the people. Nilakantha Shastri rightly said that the "variegated economic functions of the temple make it the citadel of economic power enjoying a status co-equal to that of the state." (p.201) Sarojini Devi has amplified this important point while narrating the life of the people associated with temple management and the services rendered by these people to the local community.

The devadasis, according to the author, "resorted to a life of legalised prostitution to gain wealth and glory"; but some of them rendered important political services too. For example, one devadasi killed a Muslim chief when "he was entranced with her charms."; and her job done, she took her life. (p.207)

The temples were also educational institutions where religious discourses were held; they were also places where local disputes were settled to bring about "social solidarity and cohesion among sectarian and caste groups and families". (p.210)

POPULAR CULTS, RITUALS & FESTIVALS

d

9

7

3

e

The many popular cults and practices in the Vijayanagara Empire make insteresting reading, and so does the narration of many popular festivals. (pp.256-87) Tree worship was prevalent, while the Vira Saivas popularised the "rite of self-immolation," when one offered his head or any other limb as sacrifice and as marking the fulfilment of a cherished desire.

Sati was a common practice, although its performance was "not at all obligatory," as both Nuniz and Nicolo Ponti have reported. (p.265) Barbossa's account of a widow performing the rite of a sati agrees with that of Caesar Fredrick, both emphasising the fact that the widows did the act without any compulsion at all, and with the conviction of earning spiritual merit. Fredrick saw a widow preparing herself for death "as happily as brides in Venice prepared for their nuptials". (p.265) The practice of burying the dead was prevalent among the Vira Saivas among whom sati was not as common as among other Hindus. (ibid).

Sarojini Devi has made a distinct contribution to the understanding of the cultural life of a large part of the

Deccan under Vijayanager rulers, with religion as the base of the life. Apart from bringing into focus many an unknown fact, the author has given a new interpretation to many familiar events and issues.

The comprehensive bibliography would also be helpful to researchers.

The author deserves congratulations for having drawn a very pleasant profile of the religious and related socio-economic life of the Vijayanagara Empire. Her expertise as a researcher and her dedication to the job would be envied by many doctorate degree- seekers, while perhaps only a few would draw the main conclusion (lesson) from the work :for a researcher there is indeed no short cut to an enduring success.

Dr. K. Mojumdar is Professor and Head, Deptt. of History, Nagpur University, Nagpur.

LOSING BATTLE

by S. Vasuki

I generated a thunderstorm that felled a huge Tree in the forest. The dead tree lay on the ground With it's roots dangling in the air, groping for It's lost lineage. And on the bark, there sprouted Alien green foliage all over like worms on a carcass, Their roots embedded in this lifeless log of wood.

I directed Man, my agent on earth, to pave
The grazed jungle floor with asphalt. He covered
The asphalt with automobiles to obviate the life Giving sun rays from hitting the floor. And under
These autos, through the cracks in the asphalt, there
Sprang grass weeds all over, like hands rising
Through from the graveyard grounds in a horror
movie.

I ordained floods. And a small child sat on
The branch of a tree above the raised water levels.
I covered the entire ground with frigid ice all winter. And
The elephantine meadows remembered to bloom in spring.
I buried civilizations under. And they built mansions over
it.

I strived to trap my nemesis of Life with snares Of death. And it dug holes in the walls, circumventing,

Eluding, tantalizing, beguiling, and even thriving On the traps I laid, like a fish that devoured It'sbait and swam away, leaving me to hold the reel.

I saw more hands rising from the graveyard grounds. As I had the basket Lid down tightly in desperation, The snake of lie forced it open and bit me.

Horrified by dreaful Life, I accepted defeat and fled From the face of this earth.

My agent poor Man, continued to fight the losing battle alas.

AN ARTICULATE SILENCE

Shiela Gujral: SIGNATURE OF SILENCE Sterling Publishers Private Limited, New Delhi, (1991)

Review by K.S. Duggal

Shiela Gujral, the poet, is many things in her person, a fond grand-mother, a devoted social activist, an ardent lover of nature and spouse of a veteran politician who was until recently Minister of External Affairs. As if that was not enough, she writes with equal felicity in three languages at the same time — Hindi, Punjabi and English. All these factors reflect themselves indelibly in her verse. The artistic skill of the poetess lies in the fact that she presents a symphonic melody that touches the subtlest chords of a reader's heart. It is born out of a life having lived with oneself, a richness of tradition and a maturity of experience.

IN REPOSE & TRANQUILITY: THE POET AS A GRAND-MOTHER

Her outpourings of a poetess are a rare phenomenon in yet another aspect. The sensitive warbler of love songs was there when she was travelling through her shy youthfulness. It was pulsating in her veins during the freedom movement when she was much too involved in the political struggle. It is there now when she is ripe and brimful, when she has comparative repose and tranquility; we find her overflow and outpour. And she does it with unusual skill. This is the grand-mother in her waiting for her grand-daughter:

Soft as the air in flute and harp the vibrations of your gentle 'tick' in mother's womb stirred my soul and I felt your breath breathing into me a new life! (To Deeksha)

And this is again the grand-mother to her grand-son, far far away in California:

Flitting through the womb-walls your faint fragrance excites me pouring through the pores of the placenta your sweet smile stirred me singing through the embryonic chord your joyous cry delights me reaching through your mother's belly your gentle kick entices me day and night every hour every minute I feel the soothing touch of your gentle limbs tell me, my little one if you too hear the grandma's blessings

and feel the warmth of distant kisses!

(To Anichiya I)

My conviction is that Shiela Gujral succeeds in writting such tender compositions because she was holding over the creative impulse all these days. Something that was slumbering somewhere in the recesses of her heart has suddenly awakened and finds its expression with remarkable passion.

A CALL TO THE YOUTH

Brought up in an altogether different milieu; active in the students movement, married in a family of the freedom fighters, sharing the progressive aspirations of a fast developing India, the poet in her is deeply hurt at the voices of discord and disruption aiming at undoing all that her generation has been struggling for. She cautions the young rebels:

Youthful exuberance risen dough shaped by traitors as terrorists

Remould, reshape and acquire a squad of defenders for motherland

(Young Rebels)

In yet another poem entitled 'An Appeal', she hails the youth:

Come truss the terrorist lash the traitors join, knit coalesce the state before infection is beyond control and pus creeps in every organ, roaring avalanches announcing collapse of a mighty promise.

BLOSSOMS IN COLD WINDS & INVITATION TO YAMA

However, undeterred by what is happening around, she has unbounden faith in life, in the capacity of regeneration of a people. There are flowers that blossom in cold, when fierce winds blast with their icy visitations. In a poem called 'Winter Blossom', she testifies it in her peculiar charm of simplicity:

Picked up an antique lying in ruins enthroned it in my desolate heart.

The fossils revived emitting light.

PLANNING IS DEAD! LONG LIVE MULTI-LEVEL PLANNING!!

B.P.S. Bhadouria : DECENTRALIZED PLANNING FOR DEVELOPMENT IN INDIA (Ed.) Commonwealth Publishers, Delhi (1988) Pp. xvi + 374

Rs. 250.00

Comment by P.C. Mathur

Recent changes at the global as well as national level in India have made "Planning" a prime candidate for the archives; but at least, in the case of India, the case for decentralized planning (as advocated and analyzed by Dr. Bhadouria and his contributors in the specific case of Uttar Pradesh, India's largest - population-wise - and one of the most-backward States) remains as valid as it was in the late forties and early fifties, when the Panchayati Raj Institutions (PRIs) were established as vehicles of decentralized implementation of centrally formulated Five Year Plans.

Of course, neither the editor, Dr. Bhadouria nor the other 8 contributors seem to show any inkling of the Gorbachov Revolution' which has resulted in the idea of centralized planning being almost totally discredited even as the editor was assembling the present volume; but even so, readers interested in assessing the 'decentralizability' of economic planning would find the volume quite useful. Specially, attention may be given to papers by Dr. Bhadouria and Mr. J.C.Bhuddhiraja with the latter's factual description of the planning process at the district and block level in U.P.

DE-ETATIZATION AND LOCAL-LEVEL DEMOCRACY

In the immediate future, India is certainly going to "tilt" towards 'de-etatization' in terms of macro-economic policies; but since neither the number nor the percentage share of rural population is likely to dwindle sharply in the next two to three decades, the Union and State Governments in India would have no choice but to maintain largesize 'delivery systems' for goods and services as far as the rural citizens are concerned; and multi-level planning would remain an administrative necessity. Books, like Dr. Bhadouria's present volume, contain ample empirical material to indicate the ways and means to clothe these administrative structures with techno-economicrationality, which can be called 'planning,' even if it does not involve sophisticated input-output modelling or the Soviet style of command and control of people's initiatives and intelligence.

Though the book is a bit dated and though the idea of Planning itself is seemingly being discredited now, Dr.Bhadouria's compilation is worth reading in detail by all those still interested in "Planning from Below", which concept should rarely acquire greater marketability in the wake of the crumbling of the State-edifices of various ideological hues.

In particular, the State structures in the Third World have come to suffer from the disease of overcentralization' resulting in neglect not only of 'grass-roots democracy' but also local-level 'opitmalities', inherent in

the location-specific 'decisional rationalities' of rural life. India has been no exception to this shift (towards centralisation) despite the sincere beliefs of leaders like Jawaharlal Nehru in "Democratic Decentralization".

With "Democracy" enjoying a new global ascendency in the ideological battles, surely the time has come to once again dovetail "Democracy" with "Planning from Below" at the district, block and mandal levels in India. All those interested in the forms and formats of such a process of planning would find the detailed exposition of Uttar Pradesh experiences and experiments in this field useful.

Dr. P.C. Mathur, Deptt. of Political Science, University of Rajasthan, Jaipur

(Continued from page 36)

... SILENCE

Heart glowed with fond desire and passion flowed in brilliant attire.

> Floating on gentle magic waves wrapped in love-kissed rays I now enjoy the touch of youthful days.

It is bliss to be young. The memory of the youthful days is heart-warming. Rather than living with 'furrowed face', 'stooping form', 'stone deaf ears' and 'sunken eyes' radiating 'toothless smile', she would rather invite death to swoop and carry her away with a single fell stroke:

Lord Yama! come not stealthily step by step Go replenish your forces. then come swooping like a flash of lightning or a raging storm and one stroke strike me dead.

I have read Shiela Gujral's poetry in Hindi and Punjabi. I don't know why I find her verse more satisfying in English. Maybe what she wishes to say today can best be rendered in the English idiom.

This is Shiela Gujral's second collection of poems in English. Her earlier volume is entitled Two Black Cinders. The slender volume of perceptive verse is imaginatively illustrated by Gilda Thebaud Mansour. While going through these poems, at times, I felt that the artist's drawings help underlining the mood of the contents of the original splendidly.

Padma Bhushan K.S.Duggal is a well-known writer and critic.

YOUNG SCHOLARS' SECTION

by Aruna Pandey

Angus Wilson's hero is often a person who has crossed middle age, is professionally successful, is reasonably settled in life and has his best years behind him. So, in terms of worldly achievements, there is little that is left for him to acquire; but it is at this moment of 'saturation' that the turning point comes in his life. Usually, he is a man of extraordinary sensitivity, capable of taking stock of himself in relation to his actions and the deeper motives behind them. This leads to vigorous self-scrutiny, resulting in new dimensions of awareness about his inner life.

ACHIEVEMENT AS AN OPIATE

Wilson's first novel Hemlock and After (1952), introduced the theme of self-knowledge, which Wilson has repeatedly taken up in his subsequent works. The title suggests that the wordly success of Bernard Sands, the protagonist, is an opiate of which the hero has had too much. The 'After' is that troubled phase of his life which follows the unravelling of the self. Primarily, the novel traces the gradual awareness of his true self.

Morality in Wilson's concept of the human race exists in an honest acknowledgement of one's weaknesses and failings as a human being. This, the liberal humanist is quick to understand. But, on the other hand, this is no reason for the humanist to believe that he becomes God-like in his qualities. This deep-rooted, stubborn and blind form of vanity is what constitutes the texture of Bernard Sands' existence. Being an anarchic humanist, his first folly is that he excludes himself from the inadequate race of humanity. Not duality of action but an awareness that he had not been the idealist he thought he was, has sown the seeds of depression in him and is ultimately responsible for his tragedy.

Although Wilson does juxtapose the subtler kind of evil (in this case Sands' vanity) with more direct forms of evil (symbolised by characters such as Vera Curry and Sherman Winter), he does not in any way imply that the former is worse than or even equal to the latter. It is the novel presentation of this more 'adulterated' form of evil which has misled critics into believing that it is equal in intensity to the pure, unmixed evil of Mrs Curry who has been cast in Iago's mould.

A UTOPIAN RETREAT

The protagonist is introduced as a famous novelist and a 'protector' of aspiring, not so famous and maybe less talented writers. His faith in liberalism inspires him to create Vardon Hall -- a Utopian retreat for budding artists, for it is his belief that artists can prosper only when there is no regimentation of authority to dampen their creative spirits. The opening passage of the novel seems intended to set Bernard on a narrow plateau of triumph as he savours the message of financial support for Vardon Hall from the civil servant Stephen Copperwheat. Sands'

THE THEME OF SELF-KNOWLEDGE in Angus Wilson's HEMLOCK AND AFTER"

Penguin Books (1956)

supercilious self-regard is brought out by a clever description of his nature by the author: "If on occasion he mistrusted his own powers, it was not a mistrust he intended others to share". Indeed, the very title of the chapter "The Prophet and the Locals" is sarcastic, for very soon we discover that Sands is no 'prophet'; he is an ordinary human being with his share of human failings. This knowledge, however, does not come to the protagonist in one epiphanic moment, and the reader is able to trace the inbuilt tension of growing unease.

A DRIVE TO THE COUNTRY

Soon after the Vardon Hall episode, we find Bernard, with his wife Ella, driving to the country to their son's party. For most of her life, Ella has been a victim of acute depression and neurosis, and ironically enough, in spite of all his perceptiveness and insight, her husband has failed to bring her out of her morass. We find that during their drive, Ella's close proximity strikes Bernard with guilt pangs, for he regrets that he has not been of much use to her. This amply reflects a man who is sensitive towards tender human relationships. His sense of regret is deep; power and success have not been able to fully corrupt his soul.

NATURE OF EVIL

Now, at the mellow age of sixty, the protagonist finds his soul responding to deeper metaphysical questions and the brewings inside him, he feels, have a lot to do with his growing apprehension of the true nature of evil. In the chapter entitled "Family Favourites", Bernard is still not fully conscious of the impending hailstorm that this awareness is going to bring with it. Ironically enough, he misplaces his growing apprehension of evil as a preliminary preoccupation of his mind which he usually experienced before he embarked on a new novel; and the 'nervous symptoms' probably".... heralded literary pregancy. He was probably about due for another novel". This idea may, of course, have been born of a protective falsehood.

Soon afterwards, when he is confronted with his daughter's accusations against his homosexual inclinations, he finds that his recent contemplations about the nature of evil have not dampened his philosophy of 'live and let live'. With bold conviction he delivers a long, philosophical, yet hard-hitting honest speech in defence of any individual's right to live the life he chooses. He admits that his own choice might seem selfish, but it was also a necessary one, and he says: "Harm to others is after all implicit in most decisions we take and has to be weighed up when taking them". It is another matter that Elizabeth feels repulsed and goes away deeper resentment and grouse. However, Bernard is more at peace with himself after this.

A MOMENT OF TRUTH

But the worst truth is yet to come and Bernard's self-knowledge is complete when one night, he witnesses the arrest of a young homosexual with the 'hunter's-thrill'. His

pride as a humanist instantly crashes at the sudden revelation of a sadistic streak in him, and it is as though the scattered fragements of brittle idealism have exposed a new person full of shaky disbelief in the goodness of man. Had he practised wilful duality, this small incident would not have sent his soul reeling. At Leicester Square, he stands under the neon lights, stupefied: "A humanist, it would seem, was more at home with the wielders of the knout and the rubber trucheon".

The incident proves too powerful for him, and Book Two opens with Bernard's heart attack and the family coming together. Even after recovery, his grief is so profound that its intensity is able to pierce Ella's hard, non-communicative exterior and "the sight of that long-familiar grey head bent in private and uncontrollable grief seemed like an assault on her own existence". And obviously, the heart attack is a physical manifestation of his soul's agony. When Ella talks of her garden plants, Bernard enquires meaningfully whether she, too, got a 'kiek' when her precious gentians died.

MOTIVES & GUILT

Never before was Bernard so clear in his mind of the complexity and evil behind human motives-"the huge tapestry of obscene horror" - as he helplessly visualises Rose's sneer, Sherman's "Camp chatter" and the "enveloping hatred of Curry's sweet cooing." At the official opening of Vardon Hall, he keeps on returning to the question of motives, and presents himself as the imperfect humanist in almost confessional tones.

We find, however, that even when he finally starts crumbling, he does not suffer from a complete paralysis of will. He tries to compensate for his failings in whatever ways he can before leaving the human scene. His epistle to his boy-friend Eric stands out as looming symbol of his throbbingly intense sense of guilt, wherein he says that he does not want to spoil his life further with the "added danger" of his motives. He is at a stage where he distrusts anything that is high-sounding, for, after having delivered so many such lectures in his lifetime, he cannot find anything that will support their genuineness. He tells Eric that probably he is "simply ill-sickness of the soul is a convenient piece of high-sounding cant".

SUADOWS OF THE PAST & SELF - PUNISHMENT

Thereafter, Bernard Sand's soul knows no mercy, his life becomes full of nightmares and so he tries to find momentary refuge in the sweeping power of the wind, in the 'strange loud popping of the rain', for "such sudden and intense visual and aural contacts seemed his sole defence against the human flood that surged about him". However, it has brought with it the "Wordsworthian threat of moral stirrings" too. The rustling and moaning of the beech trees remind him of the loneliness of his children's childhood. The past rolls by his mind's eye like a procession of frightening shadows. There is a monstrous urge to "smash the images of love and kindliness before which he had worshipped so long in self-deceived, conventional homage". As if to prove this, there, in the midst of nature, Bernard

stands by to allow a weasel to suck the brain of a quivering rabbit. By doing this, he symbolically accepts the duality and sadism of human motives. The game of life is over for him now. He has a sudden heart attack, for the intoxication of guilt and regret prove too strong for his frail mortal frame.

This kind of self-punishment, the reader feels, is a little too severe, for contrary to his own suspicious. Bernard Sand's life has not altogether been a life devoid of nobility. Isobel Sands, his sister, utters this truth with "tears of pride" in her eyes: "Bernard's always spoiling for a fight. He'll rise from his death-bed if there's an injustice to attack". And his mission of life as an anarchic humanist has done a lot of good; there is no reference to any conscious evil-doing on his part. His tragic flaw has been that he has nurtured a naive faith in the goodness of man, especially in himself. However, his supersensitive and over-scrupulous reaction to this self-knowledge raises him to a heroic stature. He cannot be branded as one guilty of selfish motives; it is just a perilous form of vanity that makes him evasive of the essential anbiguity of all human actions and constitutes his tragedy. It is only when he recognises and respects this aspect of human life that he is able to shatter his Christimage. His deep and sincere sense of remorse is the purgatory that gives him his salvation.

Wilson does not venture to 'solve' Bernard Sands' problem, but as somebody has remarked: "Is he under any obligation, after so masterly a diagnosis, to suggest a remedy?"

Ms. Aruna Pandey, a former lecturer in the Malviya Regional Engineering College, Jaipur, is now a researcher in the University of Rajasthan.

PUBLISHERS

ANNOUNCE & ADVERTISE

Your Books through this Journal Promote their Critical Appreciation

ADVERTISEMENT RATES

Full Page	
Back Cover :	Rs. 1250/-
Inside Back Cover :	Rs. 1200/-
Ordinary Page	Rs. 1000/-
Half Page	
Quarter Page	Rs. 600/-
	Rs. 400/-

Liberal Rebate on orders exceeding six displays.

COOPERATIVE CREDIT IN ANDHRA PRADESH

M. Srinivas: ORGANISATION AND
MANAGEMENT OF COOPERATIVE BANKS
Printwell Publishers for Rupa Books (P) Ltd, Jaipur. (1990)
Rs. 300

Review by Kewal Khanna

India's economy revolves around agriculture. Even today, 70 per cent of India's population directly depends on agriculture. Not only this, the agro-based industries like cotton textile, jute, tea, tobacco and lately a host of food processing industries have a direct dependence on agricultural produce. Though the country has taken a breakthrough in agriculture through 'Green Revolution', the operations, being of biological nature, are open to climatic variations and subject to the vagaries of nature. This aspect of the rural sector vis-a-vis needs of the farmers needs to be viewed with liberal and special attention.

Modernisation and use of agriculture implements, combined with extensive use of agriculture inputs like seeds, fertiliser, pesticides have increased manifold the credit requirements of the cultivator. Credit is one of the vital requirements of an Indian farmer to augment agricultural production. Credit is not only required for economic needs but also for social and 'uneconomic' ones too.

The rural credit made available to the cultivators through the institution of cooperative banks has the (twin objective of weaning away the farmers from the clutches of the village money-lenders and to meet his short-term and medium-term requirements of agriculture credit. 'Organisation and Management of Cooperative Banks' is a study made by M.Srinivas, wherein problems involved in the organisation structure and the performence of the cooperative banks has been analysed in depth.

The book consists of eight chapters; apart from the introduction. The author has very meticulously attempted to describe the origin and growth of the Central Cooperative Banks in India in general, with specific reference to Andhra Pradesh. The role and growth of CCB's is discussed in detail, keeping in view the parameters of credit growth from the number of CCB's, membership of societies, deposits, borrowings and loaning through statistical statements relating to Cooperative Movement in India from 1951 to 1980. In the subsequent three chapters, the author has discussed the 'Organisation Structure of the Bank'. The major functions and their inter-relationship of important structural level of the bank have been depicted through understandable charts and statistical tables.

Mobilisation of rescources and loaning operations which constitute the two most important aspects of any banking operations are discussed in third and fourth chapter. Management's evaluation pertaining to basic requirements of cooperative credit operations with special emphasis to 'small farmers', the models from Andhra Cooperative Bank are analysed.

There can be no advances if there is no recovery of loans. A full chapter is devoted to managerial practices with regard to recovery operations. The various causes for increase in overdues of CCB's have been analysed on the basis of survey. The untimely disbursement of loans and its impact on overdues bring untold miseries to the farmers. Since rainfall is a major source of irrigation, failure of monsoon plays havoc in the repayment of loans vis-a-vis the mounting overdues. The author has brought out (through survey) that cultivators have expressed the view that they need not repay the loans as promised by their leaders during the period of cooperative elections. The data has been further incorporated from the report of the Study Team on Overdues of Cooperative Institutions published by the RBI.

Sixth and seventh chapters are devoted to 'supervision' and operational performance. Mr. N. Srinivas has analysed the operations of the bank in finacial terms, and cost of deposists in terms of profitability through break-even analysis. In the concluding chapter, suggestions have been outlined for strict observance of rules, for lending on the basic of production needs, crop-loan system, diversification of credit from agricultural needs to non-agricultural needs, observance of standards relating to capital base, share capital, liquidity and managerial development.

Dr. M. Srinivas is Head, Department of Commerce, Sri Lakshmi College, Bhongir. This book is the product of intensive research carried on the organisation and structure and management of a weak Central Cooperative Bank in Andhra Pradesh. The Cooperative Banks are playing an important role in agriculture credit and the issues analysed and discussed in the book reveal many a fact.

The book provides a comphrensive account of cooperative credit structure as relevant to the rural economy, with specific empirical models of CCB's of Andhra Pradesh. It is an excellent informative book for students and teachers of Economics and Cooperation as well as for the field cooperator engaged in cooperative credit institutions.

Mr. Kewal Khanna, a senior member of the Rajasthan Accounts Service was Chief Accounts Officer, Public Works Deptt., Govt of Rajasthan. When he sent in this comment. Earlier he has been associated with some cooperative and Public Sector enterprises.

From the PRISON NOTEBOOK of BHAGAT SINGH

[Editor's Note: In the previous instalment—IBC December 1991—some extracts had been reproduced from "Where is Britain Going?" by Leon Troisky. Further extracts follow as recorded in Bhagat Singh's Prison Notebook.]

Page 56 (53)

Betrayal:

Only after 1920, did the movement return within bounds, after 'Black Friday'. when the Triple alliance of miners', railwaysmen's and Transport leaders betrayed the general strike.

(p. 3)*

For Reform a Threat of Revolution is Necessary:

...The British bourgeoisie reckoned that by such means (reform) a revolution could be avoided. It follows, therefore, that even for the introduction of reforms, the principle of gradualness alone is insufficient, and that an actual threat of revolution is necessary.

(p. 29)*

Social Solidarity:

... It would seem that once we stand for the annihilation of a privileged class which has no desire to pass from the scene, we have therein the basic content of the class struggle. But no, Macdonald desires to "evoke" the consciousness of social solidarity. With whom? The solidarity of the working class is the expression of its internal welding in the struggle with the bourgeoisie.

The social solidarity which Macdonald preaches, is the solidarity of the exploited with the exploiters, in other words, the maintenance of exploitation.

Revolution a Calamity :

"The revolution in Russia", says Macdonald, "taught us a great lesson. It showed that revolution is a ruin and a calamity and nothing more."

Page 57 (54)

Revolution leads only to calamity. But the British democracy led to the imperialist war, ... With the ruin of which the calamities of revolution cannot, of course, be compared in the very least. But in addition to this, what deaf ears and shameless face are necessary in order, in the face of a revolution which overthrew Tzarism, nobility and bourgeoisie,

THE MARTYR'S NOTEBOOK

shook the church, awakened to a new life a nation of 130 millions, a whole family of nations, to declare that revolution is a calamity and nothing more."

(p. 64)*

Peaceful?

When and where did the ruling class ever yield power and property on the order of a peaceful vote—and especially such a class as the British bourgeoisie, which has behind it centuries of world capacity?

Aim of Socialism - Peace

It is absolutely unchallenged that the aim of socialism is to eliminate force, first of all in its most crude and bloody forms, and afterwards in other more concealed forms.

"Where is Britain Going?" (p. 80) Trotsky*

*[Leon Trotsky—(1879-1940)—Original name, Lev Davidovich Bornstein—Russian revolutionary and journalist In exile, before 1917, for Marxist revolutionary activities. After the Bolshevik Revolution, organised the victorious Red Army during Civil War (1918-20). Led opposition to Stalin, after Lenin's death in 1924. Expelled from the Communist Party in 1927 and exiled in 1929. Founded the Communist IVth International in 1937. Assassinated in Mexico City in 1940.

[Some Books in English: Defence of Terrorism (1920); The Lessons of October (1925); Lenin (1924); Where is Britain Going? (1926), Towards Socialism or Capitalism (1926); Literature and Revolution (1925); My Life (1925); The Revolution Betrayed (1937). —Eds.]

Aim of the World Revolution:

1. To over-throw capitalism.

To control the nature for the service of humanity.
 This is how Bukharin defined it. *

★[Nikolai Ivanovich Bukharin (1888—1938)—leading Bolshevik/Soviet political theorist after Lenin's death, executed during Stalinist purges. —Eds]

Page 58 (55)

Man and Machinery:

The United States Bureau of Labour tells:

- 12 lbs package of pins can be made by a man working with a machine in 1 hr. 34 minutes.
- The same would take 140 hours and 55 minutes, if man works with tools only, but without machine.

(Ratio - 1.34: 140.55 minutes)

(Contd. overleaf)

THE MARTYR'S NOTEBOOK

- 100 pairs of shoes by machine work take 234 hrs. 25 min.
- By hand it will take 1,831 hrs. 40 minutes.
- Labour cost on machine is \$ 69.55by hand is \$ 457.92
- 500 yards of gingham checks are made by machine labour in 73 hours.
- By hand labour, it takes 5,844 hours.
- 160 lbs of sewing cotton can be made by machine labour in 39 hrs.
- By hand it takes 2,895 hours.

Rs: Agriculture:

- A good man with a scythe can reap 1 acre a day (12 hrs)
- A machine does the same work in 20 minutes
- Six men with flials can thresh 60 liters of wheat in half an hour.
- One machine thresher can do 12 times as much.

"The increased effectiveness of man-labour, aided by the use of machinery... varies from 150% in the case of rye, to 2,244% in the case of barley..."

Page 59 (56)

The Wealth of U S.A. and Its Population: (1850-1912)

Per capita T. Population

In 1850 total wealth was

\$ 7,135,780,000 = \$ 308 = 23,191,876 1860 ,, \$ 16,159,616,000 = \$ 514 = 31,443,321 1870 ,, \$ 30,068,518,000 = \$ 780 = 38,558,371 1880 ,, \$ 43,642,000,000 = \$ 870 = 50,155,783

1890 ,, \$ 65,037,091,000 = \$1,036 = 62,947,714 1900 ,, \$ 88,517,307,000 = \$1,165 = 75,994,575

1900 ,, \$ 88,517,307,000 = \$1,165 = 75,994,575 1904 ,, \$ 107,104,202,000 = \$1,318 = 82,466,551

1912 , \$ 187,139,071,000 = \$1,965 = 95,410,503

Due to the use of machinery.

The machine is great in nature, as the tool was individual.

"Give us worse cotton, but give us better men" says Emerson."

"Deliver me those rickety perishing souls of inflants, and let the cotton trade take its chance.

p. 81*

*[Identity not clear Perhaps the poet, philosopher and essayist Ralph Waldo Emerson (1803–82) i —Eds]

The man cannot be sacrificed to the machines. The machine must serve mankind, yet the danger to the human race lurks, menacing in the Industrial Regime.

Poverty & Riches p. 81**
Scott Nearing.**

Page 60 (57)

Man and Machinery:

C. Nanford Henderson£, in his "Rayday" writes:

"This institution of industry, the most primitive of all institutions, organised and developed in order to free mankind from the tyranny of things, has become itself the greater tyranny, degrading a multitude into the conditions of slaves—slaves deemed to produce, through long and weary hours, a senseless glut of things and then forced to suffer for the lack of the very things they have produced.

"Pov. Riches. p. 87" **

£**[Perhaps Poverty & Riches by Scott Nearing. Identity not clear. —Eds.]

Man is not for Machinery:

The combination of steel and fire, which man has produced and called a machine, must be ever the servant, never the master of man. Neither the machine nor the machine owner may rule the human race.

p. 88

**[May be the same sources as indicated above. -Eds.]

Imperialism:

Imperialism is capitalism in that stage of development in which monopolies and financial capital have attained a preponderating influence, the export of capital has acquired great importance, the international trusts have begun the partition of the world, and the biggest capitalist countries have completed the division of the entire terrestrial globe among themselves."

Lenin***

***[Vladimir Ilyich - Lenin - originally (1870-1924). Leader of the Russian Revolution (1917) and founder of the Soviet State. Author of several books and articles which shaped the communist ideology. —Eds.]

BAAT CHEET -- EDITOR'S BOOKCHAT -- OF THIS & THAT

WORLD BOOK FAIR (February 1992)

IMPRESSIONS-by M. Prabha & Ram Dhamija

The week-long 10th World Book Fair, at Pragati Maidan, New Delhi, was probably the largest ever held in the country. The number of participants this year rose to 800, an increase of 25 per cent over the 1990 tally. These included publishers from France Germany, Japan, Britain, USA, Iran. New Zealand, Italy, China, Netherlands, Switzerland, Singapore, Malaysia, Egypt, Bangladesh and Pakistan The Fair was spread over 24,000 square metres area in eight large halls

The Fair came on the heels of the 5-day, 24th World Congress of the International Publishers Association. A large number of prominent publishing luminaries — among them Petter Weidhass, President of the Frankfurt Book Fair and Peter Meir of the Penguin International, attended the session.

CRISIS IN INDIAN BOOK TRADE

The book trade in India has been in a severe crisis recently, due to increase in the costs of production and paper, which forced it to cut the prints. Lack of grants to institutional libraries has also affected the sales adversely; and added to it was the restriction imposed by the government on imports. The importers of books had to deposit 200 per cent of the value of the books at the time of placing their orders. This percentage (of deposit) was reduced subsequently. Against this backdrop, there were also half-day sessions on editing, production, design, marketing and electronic publishing.

A MELA IT WAS

Contrary to the general belief, publishers at these book fairs do comparatively little business with each other. Not only publishers but booksellers, too, have stalls which take on the character of a mela, where the vast throngs of visitors are not necessarily interested in books, even if they have an engaging time with books as an unavoidable background. "But the mela character is all to the good", says Ravi Dayal, "and should be warmly welcomed, even if it makes the Indian Book Fair very different from the original western models."

In a country where illiteracy abounds and mass literacy is a new phenomenon, the more exposure that people—even the unlettered—have to books, the better. The sight and variety of books of all kinds, and particularly reading material for children and the neoliterates, can surely act as catalysts for those who wish to become literate, but have not yet been able to do so. Adults or parents with children, who may have given up regular reading, often get back to the world of books and ideas, a byproduct of trying to make their offspring book-conscious.

BOOK PROMOTION-NBT STYLE

The World Book Fair was organised by the National Book Trust (NBT) which has played a significant role in the field of book promotion by arranging book fairs, festivals and exhibitions throughout the country.

In addition, as part of its book promotional activities, the NBT provides financial assistance to registered voluntary organisations for holding book exhibitions. Seminars symposia and workshops organised by the Trust have encouraged valuable interaction amongst readers, writers and publishers. The Department of Education of the Ministry of Human Resource Development, Government of India, has also entrusted the National Book Trust with the responsibility of pormoting Indian books abroad by organising India's participation in international book fairs in different parts of the world.

Since 1980, the Trust has taken up the celebration of a National Book Week on an all-India scale. This major book promotional activity involving educational institutions, libraries, authors, booksellers, etc., is celebrated every year from 14 to 20th November. Recently, a scheme for setting up Readers' Clubs in schools has also been launched by the Trust in response to the realisation that mere provision of books is not enough to generate book-reading habits.

SOME IMPRESSIONS

In yesteryears, students preparing for the entrance exams to the IITs and the pre-medicals would make a beeline for the USSR stalls, as they catered for inexpensive but standard Russian books on physical and life sciences. Unfortunately, due to the disbandment of USSR, the stalls were conspicuous by their absence and were sorely missed.

Although all the halls wore a festive look, hall No. 6 at night, was easily the most glamorous of them all It was double-storeyed and gigantic, and probably owed its fairy-tale glitter to the foreign missions it housed, including the USIS and the British Council.

Though there was much food for thought at the indoor book stalls, what I noticed was that the high-profile distaff gentry that arrived in Marutis and big limousines, soon settled for snacks at the outdoor Phulwari or Jhatpat Restaurant. These were probably the progeny of well-known judges and advocates, diplomats and senior bureaucrats, Sainik-Farm owners, business magnates, development consultants and so on, who flocked not to buy books, but to trade looks, and to demand atten ion.

(Contd.)

WORLD BOOK FAIR (February 1992)

Contd.

Nevertheless book fairs are always effective supplements for our educational and intellectual system at all levels. In a society where libraries are scarce and inadequate, and proper booksellers mostly restricted to the larger cities, such fairs play an intestimable role in bringing books to the notice of a vast number of people who would otherwise have little access to them in a society seeking to educate itself.

(Mrs.) M. Prabha, is a research scholar at the JNU and an Editorial Associate of IBC.

THE FAIR-WHAT IS WRONG WITH IT?

The 10th New Delhi Book Fair was an impressive show on some counts. About 800 publishers including 24 from abroad participated. The number of visitors of all ages ran into tens of thousands every day the fair was open to the public. It proved that there is a very substantial middle class segment—especially academic and professional—in the country and its capital, who care about books.

There were other counts on which the showing was not so good. One critical comment was that it lacked any specific focus. Some book fairs are primarily meeting places for authors and publishers. There are others which merely offer an occasion to set up a short-time huge market. By such criteria, the Delhi Book Fair was neither fish nor fowl.

Secondly, the Delhi Book Fair need not imitate the Calcutta Book Fair which precedes it by a few weeks. It could aim at a larger horizon—a book fair for the Asian publishing scene.

Third, the thousands of books on display in the Fair showed that, if printing and the art of illustration improves, a lot of business could come to India. The standard to aim at is that of matching Singapore and Hongkong in this respect.

THE CHALLENGE FOR INDIAN PUBLISHERS

Fourth, the range of titles—and the abysmally small number of copies per edition for each book (often no more than 500 or less)—shows that there is need for positive thinking among Indian publishers, and the sooner they wake up, the better.

They have to think big as our potential readers on present literacy-level showing could be the biggest in the world — more than a hundred million.

They have to plan big. We have many major regional languages apart from English and Hindi, and each one of them is spoken and written in regions as big as an average country in Europe.

They have to develop much wider intellectual and cultural interests and sympathies. They have to

publish big and have effective marketing operations and organisational back-up.

So far their range has been confined largely to the library circuit and the professional technical books—fixed circuits and with emphasis on "PR support", and "subsidy exercises". If the national newspapers and journals today can sell half a million or more copies per issue—each one of them among the reading public which exceeds 100 million now—a print edition of 500 or less for a book means that there is something seriously wrong in the mind-set and the approach strategy of the Indian book publishers.

So far, unfortunately, they have conducted themselves more 'as small-time merchants and shop-keepers' with an approach which looks to safety first or immediate gain, but no attempt at building up the necessary national level professional back-up and skills.

They have been offering terms and conditions to authors, editors and book illustrators and designers which can by no means be considered justified on any equitable ground. They have ignored the need to nourish the creative authors and meet their needs for necessary research and travel by suitable advances.

There is a similar problem with the editors. Really good editors have to be paid well to make the profession sufficiently attractive. Same with the designers. The designers have to be engaged to design the whole book, not just the jacket. Good designers and editors can cut down book production costs and pay back many times their professional fees.

PUBLIC LAMENT ABOUT COST OF PAPER

There has been a constant lament from publishers that one reason for the high prices of books has been the very high rise in paper prices—and paper costs mean about 80 per cent of the total cost of book production. A really good editor can prune down the copy with tight editing—by 10 to 20 per cent. A good designer can cut it further by another 10 per cent or more, without losing the elegance of the design. This cut of 20 to 30 per cent of the total cost of paper could drastically bring down the price of the books.

All this would require new thinking and planning. No doubt, the publishers, through their numerous Federations of Publishers, Distributors and Booksellers can impress on the Government, scientific research bodies and the paper manufacturers to undertake serious to bring down the paper cost to publishing industry drastically. A combined effort and lobby work by these organisations—after they have done their own home-work—can bring useful results.

—Dr.Ram Dhamija is a well known art critic and former editor, [Reproduced from Indian & World's Arts & Crafts (New Delhi) of Feb. 1992.]

S

o ss.

es

0 g h

e-

to rs

14

s. ne sign rs

rs en

0-

or or n. er

niend

fic ng by ne नए वर्ष की शुभकामनाएं

गहलोत मैडिकल स्टोर

भूजिया बाजार

बीकानेर

Tel.: 4320 Resi.: 5160



जन साधारण की सेवा में रत्त विकास लैबोरेट्रीज

भूजिया बाजार, बोकानेर

यहां पर

मल-मूत्र रक्त की उच्च टैनाकलोजी की मशीनों द्वारा जाँच की जाती है।

Indian Book Chronicle Edtorial Associates: Aligarh: H. A. S. Jafri; Bangalore: Rabindra Menon; Baroda: Chhaya Fatel; Bombay: Subhash Chandra Sarkar; Calcutta: Udyan Majumdar; Cochin: P. M. Mathew; Dehra Dun: Madhu Singh; Delhi/New Delhi: Madan Gupta, Harsh Sethi, Sunaina Kumar, Ashok and Prabha Mahajan; H. P. (Maranda): D. C. Chambial: Madras: D. Anjaneyulu; Mangalore: Louella Lobo Prabhu & Skanda Prasad; Panchkula (Chandigarh): K. K. Sarin; Pondicherry: P. Raja; Shimla: T. N. Dhar & Atma Ram; Trivandrum: G. Krishnan Kutty.

CC-0: In Public Domain. Gurukul Kangri Collection, Haridwar

1992 SUBSCRIPTION RATES: Rs. 841- a. p. Rs. 741- from scholars, teachers & senior citizen.

Monthly Journal registered with Registrar of Newspapers under No. R.N. 28625/76

With Best ompliments

M/s. Lakshmi Cement

(A DIVISION OF STRAW PRODUCTS LTD.)

Nehru House

4, Bahadur Shah Zafar Marg,

NEW DELHI (110002)

GRAM: STRACEMENT

TELEX 031-65760

PHONE: 3311112

PRINTED MATTER BOOK POST



INDIAN 300K CHRONICLE

Makarand Pranjape: THE SERENE FLAME

REVIEWS, NEWS & VIEWS

MONTHLY JOURNAL **ABOUT**

BOOKS & COMMUNICATON ARTS

This Copy--Rs. 7/-

-Reivew by Geeta Chaturvedi

-Review by M. K. Naik

Vivek Trust (New Delhi) Publication assisted by Sanghar Vidya Sabha Trust (Jaipur)

In This Issue . . .

A CONTEMPORARY DILEMMA-S. C. Malik: MODERN CIVILIZATION-A CRISIS OF FRAGMENTTAION -Review by Ram Dhamija POEM THE WIND CANNOT READ -Laxmi Narayan Mahapata 2 O. P. Ghai: QUEST FOR INSPIRATION, QUEST FOR EXCELCENCE. - Review by QUEST FOR ACHIEVEMENT & QUEST FOR DEVELOPMENT Darshan Singh Maini WORDS 3 POEM -V. S. Skanda Prasad Neelam Kumar: I, A WOMAN -Review by Jashir Jain 4 TOWARDS A NEW ECONOMIC ORDER--Hartment Elsenhans: DEVELOPMENT -Review by D. Narasimba Reddy AND UNDER-DEVELOPMENT A COLD WAVE & A WILD CALL 5 TWO POEMS -by N. P. Singh 6 MEN AND WOMEN—AS THEY COMMUNICATE -Review by Mohinder Singh Deborah Tanen: YOU JUST DON'T UNDERSTAND -V. S. Skanda Prasad PERMANENCE 7 A SHORT POEM 8 DOWRY VICTIMS Ranjana Kumari: BRIDES ARE NOT FOR BURNING -Review by Chhaya Patel Anna Alexander: AWAKENING AND OTHER POEMS -Review by Christine Gomez -Comments by Promodini Verma 12 Pritam Singh: STRAY THOUGHTS PLEASE TAKE ME -Pratap Sinh Shewale 12 POEM 13 WOMEN AT WORK Anita Sharma: MODERNISATION AND STATUS OF WOMEN IN INDIA

Chief Editor: Bhupendra Hooja (Founder Editor: Amrik Singh) Exec. Editor: Subodh Bhushan Gupta Associates: C/o Aalekh Publishers P. C. Mathur, Rakesh Hooja, Editorial Address: Duggar Building, I. K. Sharma & Rima Hooja 11, Uniara Garden, Jaipur-302004 M. I. Road, Jaipur-302001

2 4 4 4 E

OCC-0. In Public Comain. Curukul Kongri Collection, Handwar

(Continued overleaf)

- 15 THE BEGINNING & THE END OF THE RAJ
 - B. B. Mishra: THE UNIFICATION AND DIVISION OF INDIA—Review by Parshotam Mehra
- 17 POETRY OF SOUTH AFRICAN STRUGGLE
 - S Balu Rao: LAST MILE TOGETHER

-Review by Shabnam Sinha

- 18 | SCIENCE NEWS
- -A NEW FEATURE-
- Contributed by Ashok Mahajan
- 19 R & D: NEW FRONTIERS M. J. Mulky, H. C. Srivastava, Bhartendu Vatsya (Ed):
 - INDUSTRIAL RESEARCH
- Review by L. L. Somani
- 20 Ravindra Kumar (Ed.): THE COLLECTED WORKS OF
 - KAKA SAHEB GADGIL (Vol 1928-1936)
- -Review by Masood Akhtar

- 21 MARTYR'S NOTEBOOK
- -Extracts from the Prison Notebook of Bhagat Singh
- 23 BAAT CHEET EDITOR'S BOOKCHAT OF THIS & THAT on GITA G.B.K. Hooja
- 24 Dilip Shah (Ed.): ALTERNATIVES IN RURAL DEVELOPMENT -- Comment by P. C. Mathur
- 25 POEMS
- BELIEF, LUST & CONCERNS

-by Purabi Pattnaik

C

3

5

C

E

T

6.

S

ar

ar

tin

re

In

Sc

bo

Ed

Ma

H. Ra

A PHOTOGRAPH & A POEM

TILL THY KINGDOM COME! .

A photograph by Jayant Saha in the "The Sunday Observer" dated September 1-7, 1991 moved poet Louella Lobo Prabhu to compose a poem. The photograph was that of Crucified Jesus on a Cross. Its caption: "Till Thy Kingdom Come", with the explanation: "Atop a clean ledge in the heart of Bombay, this elderly lady settles down for what looks like being a long wait."

We have received a photo-stat copy of the photograph, but cannot reprint it. However, the words of the poet describe the visual impact of the bedraggled old lady at the foot of the Cross.

(Editors)

CHRIST BE CRUCIFIED

A city street and a lone Cross....strange sight . . . Upon its ends both Christ's nail-pierced hands stretch . . .

Reflecting Christ's despised rejected plight . . . In its shade lies an aged homeless wretch....

She must have had a family, where are they? What happened....why has she been left alone? Christ, too heard crowds of friends 'Hosannas' say, Their cries, with "Crucify Him" overthrown.

He said, "You who are burdened, come to me, And from your labour I will give you rest..." Was this the pull she felt instinctively— Making that Cross the ending of her quest?

The busy city swiftly hurtles past
The Cross, where she, perhaps, finds peace at last(!)

Louella Lobo Prabhu

Poet (Mrs.) Louella Lobo Prabhu lives in Mangalore.

Advertisement Rates:

Rs. 1000/- —Full Page (Rs. 1200/- & Rs. 1250/- for cover pages)
Rs. 600/- Half Page and Rs. 400/- Quarter Page.

1992 SUBSCRIPTION RATES: Rs. 84/- p. a. Rs. 74/- from scholars, teachers & senior citizens

Chief Editor : B. Hooja

Associate Editors: P.C. Mathur, Rakesh Hooja, I.K. Sharma

& Rima Hooja.

Executive Editor: Subodh B. Gupta

A VIVEK TRUST JOURNAL (Founder Editor ! Amrik Singh) assisted by Sanghar Vidhya Sabha Trust

INDIAN BOOK CHRONICLE

Vol. XVII No. 3

March 1992

A CONTEMPORARY DILEMMA

S.C. Malik: MODERN CIVILIZATION— A CRISIS OF FRAGMENTATION

Abhinav Publications, New Delhi, (1989), 182 pages, Price Rs. 150.

Review by Ram Dhamija

Broadly the questions raised and answers sought in this slim volume are—

What am I? Where lies my fullfilment placed as I am in Today's societal context?

What is so confused and fragmented in contemporary institutions and ideas; frames of references for those ideas and concepts?

Is there an alternative approach to realise wholistically conceived and conceptualised human destiny?

- ' Chapter headings indicate the progression and discussion of these themes: 1. Evolutionary Perspectives
- 2. New Ideas in Biology—Evolution and Consciousness
- 3. Past and the Concept of Time
- 4. Learning and Communication
- 5. The Person—Physical and Social Conditioning, Will and Loss of Experience Dual Nature of Mechanical Thought
- 6. The Pole of Birth and Death
- 7. Creativity and Self-expression
- 8. Dimensionless Space as Eternal Silence.

The author is a well-known anthropologist and a scholar in prehistoric archaeology who has spent considerable time in research into Early Man's cultural remains in northern, western and central India. He is at present a UGC Research Scientist-Professor on Anthropology.

Dr. Malik's rationale for writing this book has been:

"To stimulate rethinking about a fateful contemporary dilemma. This is why the format of this monograph is not framed in terms of available current humanities and science academic concepts and, methodologies. At some point in the end the proposition and thesis will negate its own existence. Perhaps, this is the paradox which faces one who writes about experiential states; it cannot be understood especially within the framework of currently available academic writing. Nevertheless, it is perhaps the logical outcome of a long career in achaeology, history, anthropology within the context of civilizational studies, formulating models and conceptual frameworks. Perhaps, all this research was a search for explanations of my own existence. It is a realization that the seeker is the sought, and that a scholar has to move beyond his own limited conditioning of narrow boundaries. One hopes that it gives food for thought especially to academics but also to others."

To give the readers some idea of the style of presentation and its flavour, I give below an excerpt from the author's Chapter on 'Creativity and Self-expression'.

"True self-expression is an expression of wholeness — the oneness. All attempts — conscious or unconscious—are a groping towards THAT. The intrinsic need is to restore wholeness, the quality of life. Self-expression requires each of us to be sensitive on all fronts, i.e. not only to the profession or pursuit but a sensitivity of the eyes, ears, taste, smell, touch, thoughts;

allowing a total functioning of the Being. Thus stat being sensitive, there comes forth a natural — spontaneous — responsibility for and of the universe (not in this sense of shame or guilt) for the 'evils' of mankind: hunger, injustice, dirt, ugliness or whatever. This very acknowledgement is, therefore, an expression of this sensitivity.

This moment of self-realisation or selfactualization reveals the truth that we are inter-related and totally responsible for all that happens in the world, including socially and humanly responsible to mankind in the wider sense of the world. Therefore all our authentic acts - all creativity - are an expression of THAT; that includes all. It comes from the basic truth that whatever we do, each one of us has a meaningful role in the expression of harmony and beauty, wholeness and virtue. The possibility exists in each one of us to make a vital difference, in our way to make the world healthy/holy - once again. It comes from a knowing that there is only THAT. The raindrop knows it is what makes the mighty ocean, knowing it is the ocean to begin with. An intrinsic nature of ourselves; this source allows, one to operate and function, i.e. to express, do, have and function. It is not as we believe, we do, have and possess in order to achieve a wholeness. A fragment cannot achieve wholeness unless it realises its beingness first. It is not that we accumulate knowledge (information), as things which get us to be creative. Creativity brings about knowledge. Each one of us has the innate nature to be creative, we were born like that. All creating is that—until social condiontioning destroys it and then once again we wish to get back to the source, the Innocence necessary for creation - which as children we have known."

Editorial Associates: Aligarh: H.A.S. Jafri; Baroda: Chhaya Patel; Bombay: Subhash Chandra Sarkar; Bangalore: Rabindra Menon; Calcuta: Udyan Majumdar; Cochin: P.M. Mathew; Dehra Dun: Madhu Singh; Delhil/New Delhi: Madan Gupta, Harsh Sethi, Sunaina Kumar, Ashok and Prabha Mahajan; H.P. (Maranda): D.C. Chambial; Madras: D. Anjaneyulu; Mangalore: Louella Lobo Prabhu; Panchkula (Chandigarh): K.K. Sarin; Pondicherry: P. Raja; Shimla: T.N. Dhar & Atma Ram; Trivandrum: G. Krishnan Kutty.

lil

0

th

ric

0

To

0

be

gr

the

mi

he

im

On

ess

Mr.

ans

Her

unic

Indian Book Chronicle

The author keeps largely to human experience on earth and its widest and deepest potential for creativity. He does not venture into speculative areas of metaphysics and man's connection with phenomenon beyond his experience what ties him to transcendental, infinite or absolute truth - what gives a mortal man intuitions of Eternity. As some philosophers like Cassirer have argued that man's way to infinity is 'through the medium of form; form that is created by man himself.'

Goethe has cryptically put the issue in just one sentence: 'If you want to stride into the infinite, just walk to all sides of the finite.'

This comment by Dr. Ram Dhamija has been reproduced from THE INDIAN AND WORLD ARTS & CRAFTS of August, 1991.

POEM THE WIND CANNOT READ

The Wind cannot read. The warning on the sign-board. "Do not plluck the flowers" The wind comes in a gale It wipes out the blooming flowers The garden as if in a daze. Looks askance to the innane sky. The sky is aflame with the biazing sun. There is not a whisp of cloud. The wind come again To the deserted garden It asks the trees,"Where are your flowers"? The leaves whisper to the wind. "It is you who had stolen away all the flowers". The wind remains stunned and mumbled "My dear".

Laxmi Naryan Mahapatra is seditor,"Poetry Time" quarterly from Berhampur, Orissa.

would pluck away all theflowers".

I never knew that the gale

IN QUEST OF RIPENESS

O. P. Ghai: QUEST FOR INSPIRATION, (1990) PP 111, RS. 100/-. QUEST FOR EXCELLENCE, (1990) PP 153, RS. 125/-. QUEST FOR ACHIEVEMENT, (1991) PP 144, RS. 125/- & QUEST FOR DEVELOPMENT, (1991) PP 142, RS. 150/-

Institute of Personal Development, Sterling Publishers, New Delhi.

Review by Darshan Singh Maini

Since human life is so brief, transitory and uncertain, writers and thinkers, sages and savants, poets and pundits have always sought to penetrate its mystery, and its miracle with a view to securing a purchase on reality. Basically, it is all a drive towards moments of happiness in a world full of pain and evil and suffering, and in this quest, neither money, nor fame nor power is ultimately the answer to the torment of existence. There is, so to speak, a tremendous metaphysical leak in man's situation or condition, and he is, therefore, compelled to construct an ethic of being and becoming. And this ethic is indeed his instrument for creating an order out of the chaos and the contingencies that surround him. Whether this ethic is a divine creation, or a purely sociological phenomenon need not detain us here. All that matters is that man has to live authentically in a world of values. For without such values, he will soon regress into the jungle. It is, in sum, in pursuit of the good life that he evolves a set of viable principles of conduct, civility, governance and authority. For, life, as all dreamers have lived to see, is not very hospitable to absolutes.

A kind of creative pragmatism, then, is needed to hold men and society · together. It appears to me that some such thought, among other things, inspired Mr .. O. P. Ghai, a well-known publisher and scholar, to bring out a series of handsome books containing the distilled riches of the East and the West. An enterprise of enormous range and reach, this unique quartet of quotations-Quest for Inspiration, Quest for Excellence. Quest for Achievement and Quest for Development —has something to offer to every reader, whatever his taste or interest or commitment. Assuredly, the set printed to uniform format and jacket design, and priced so moderately, would adorn any library, public or private. Above all, it is an eye-filling gift-packet A great bibliophile has brought a measure of wit and wisdom to our very threshold and door.

SADHANA OF A MONK OF IMAGINATION

To be sure, such an enterprise involves a long period of reading, gestation, meditation and reflection before it can materialise. I trust, there is no better word in any language than Sadhana to describe this kind of labour. Sadhana involves physical, intellectual, moral and spiritual exercise, and to attain such a condition, one has to submit oneself to an aesthetic of humility and control. That Mr Ghai had the will and resources is important enough, but even more important is his appetite for learning, his sense of judgement, and his ability 10 collate condign thoughts. Clearly, he had a date with such a design, and he has not faltered. The outcome suggests that a 'collecting' scholar is a monk of the imagination, and the 'alms' he collects during the course of his saunterings into whats Keats called, "the realrns of gold," are returned to the people with love, and in trust. That is how the cycle of offereings is completed. Since he chooses to speak through other voices, his labour carry an indirect and imbedded discourse The drift of his own thought and sympathies becomes transparent in the mechanics and modalities of the proffere just poems and passages.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

1992

fer to

terest

set.

acket

vould

ivate.

icket.

asure

shold

TION

rprise

ding,

efore

is no

thana

lhana

al and

uch a

elf to

. That

ces is

more

g, his

ity 10

e had

as not

hat a

f the

llecis

s into

gold,"

e, and

le of

100ses

bour

ourse

STEPS TOWARDS SELF-FULFILMENT

As the titles of the volumes in question show, each book is a step in the journey towards self-realisation and self-fulfilment. Taken together, the quartet is a steady quest for ripeness. That is the ultimate state of becoming when, to use Shakespeare's profound words from King Lear, "Ripeness is all". And since, it is not possible to comment upon the themes and subjects, ranging from God (sic) to squirrels and sparrows, I have taken the liberty to pick up a few random samples:

On Books: "Books are the windows through which the soul looks out."

—Henry Ward Beacher

"The writings of the wise are the only riches our posterity cannot squander."

-Landor

On Happiness:

To have joy one must share it — Happiness was born a twin.—Lord Byron On Love: "I have sought love, first because it brings ecstasy—ecstasy so great that I would often have scrificed all the rest of life for a few hours of this joy.

I have sought it, next, because it relieves loneliness.

I have sought it finally, because in the union of love I have seen, in a mystic miniature, the prefiguring vision of the heaven that saints and poets have imagined."

— Bertrand Russell

On Prayer: "Prayer is not asking
It is a longing of the soul.
It is better in prayer
to have a heart without words
than words without a heart."

-Mahatma Gandhi

And, finally, I quote lines from a couple of poems to bring out the essentially homilectic aspect of the poems Mr. Ghai has selected:

In one of his poem, Emerson's squirrel answers the Mountain thus:

"If I cannot carry forest on my back Neither can you crack a nut."

Here, one of life's supreme truths— the uniqueness of each God's creature— is just packed in two simple but powerful

lines. Similarly, in a poem, "Be the Best of Whatever You are." Douglas Nalloch offers such a thought in an extended metaphor:

If you can't be a pine on the top of the hill;

Be a scrub in the valley — but be The best little scrub by the side of the rill;

Be a bush if you cannot be a tree
I wind up this little critique with Langeton
Hughes' poem, "I dream a world":
I dream a world where men
No other will scorn,
Where love will bless the earth
And peace its path adorn.

A world I dream where black or white, Whatever race you be, Will share the bounties of the earth And every man is free

......

Some readers will surely recall that great poem in prose. "I Have a Dream" by Martin Luther King who followed Hughes's "dream" to its logical and heroic end.

It is safe, then, to conclude that Mr. Ghai has brought to bear the wisdom of books on his own life, and shows such serenity in the evening of his days. It is a life *become* a book in action and engagement.

Professor Dr. Darshan Singh Maini is a Chandigarh-based writer on several contemporary themes.

WORDS

Whom and what
We desire
They never come,
Always there have been
many unwanted words
Like undesireable guests,
Tthey never come

When we want
But often come when
We do not want any.

Dr.V.S.Skanda Praad, an executive of Corporation Bank, is also the FounderPresident of Chetna Liberary Group, Mangalore

VIGNETTES OF PASSION & LONGING

Neelam Kumar: I, A WOMAN Writers, Workshop, Calcutta, HB Rs. 100.

Short Comment by Jasbir Jain

Neelam Kumar's first collection of short stories or rather short short stories (just as there are long short stories) has a rather dramatic title, which arouses one's curiousity and forms a good introduction to the book. One cannot say the same for the production. The Writers' Workshop, normally known for its meticulous production, appears to be ambivalent in its approach to the material. Whereas the outer cover proclaims it as a Redbird Book (Redbird books are poetry) the inner cover refers it to as a Greenbird book signifying fiction.

The volume consists of fifteen short sketches of a women's life covering different walks and different stages of life as wife, lover, victim, lawyer, actress, mother — all in one. Most of the sketches are about urban life, about jealousy and alienation, about trust and betrayal, about fear and revenge. Written in a pleasant, fast moving style, they are like vignettes of passion and longing.

Yet there are points when one is disappointed. They are too brief to allow the reader to enter a world, too crisp to be emotionally intense. Neelam Kumar is an observer, hardly ever inside a felt role. The sketches, except for a couple of exceptions, do not qualify as stories for several reasons. The plot is too easily summed up, the intrapersonal relationships are not allowed to grow, and episodes do not mature into experience. They are quick, finished sketches highlighting an event.

What is worthy of admiration is the range, and the quickness with which these experiences have been captured. One can only wish that the writer had avoided cliches or cliche-like descriptions of the traditional womanly roles, and some strength, and understanding, had been highlighted within them instead of the conventional polarities as stated in the Preface.

Dr. Jasbir Jain is now Professor of English at IGNOU, New Delhi. Indian Book Chronicle

TOWARDS A NEW ECONOMIC ORDER

Hartment Eisenhans: DEVELOPMENT AND UNDERDEVELOPMENT

The History, Economics and Politics and North-South Relations

Sage, New Delhi, 1991

Review by D. Narasimha Reddy

This is an interesting treatise essentially counselling advice to the developed West as to how, in their own interests, it is necessary for them to support 'egalitarist' reforms in the Third World. Originally written in German in 1984, it carries with it certain Cold War tensions which may appear out of place in 1991.

A THIRD APPROACH

The author divides the existing theoretical interpretations of development leading to two approaches towards the development of the Third World viz. the one which emphasises the state-guided, state-financed inward-looking strategy of development and the other emphasising global market-oriented, export promotion-based approach. The author is dissatisfied with both these approaches and suggests that there is room for a third approach which would carve out a role for the developed West in shaping the internal structures of the South in overcoming underdevelopment.

The basic thesis of the book is: 'Just as poverty and underdevelopment are not merely consequences of the unequal division of labour and, historically speaking, of the South's discrimination at the hands of the West, so also underdevelopment too cannot be overcome merely by reaching agreements in the sphere of West-South economic relations. Reforms should be effected within the countries of the South itself'. (p.15) And these should be engineered by the West.

In the five chapters that follow this proposition, the author attempts to argue out his case with certain specific advice at the end.

The first chapter gives a vivid description of the adverse effects of the forced integration of the South with the Western capitalist development. However, the author insists that it would be 'dangerous to concur with the South in its

conclusion that the West owes its development to the underdevelopment of the South'. Any view that holds West's exploitation as responsible for South would ignore the social structures of the West which enabled release of labour for economic growth and the needed reforms in the social and economic systems of the South.

THE THIRD WORLD SOCIAL STRUTURES & EMERGENCE OF STATE-CLASSES

The second chapter which deals with the social structures of the Third World identifies the emergence of what is called the 'State-classes'— consisting of civil servants, politicians, managers of state enterprises and leaders of state-controlled mass organisations, including trade unions. A fragment of State-classes is committed to egalitarian reforms unmindful of the profit motive; and it is this egalitarist fragment of State-classes that is very important for the West-South relations.

The societies in the South have turned into bureaucratic societies. The rival segments within the State-classes find no difficulty in arriving at a consensus on the issue of financial demands from the West. It is argued that attributing underdevelopment to the state of dependence on the West, a state created by the West, served the interests of both the more socio-revolutionary segments as well as the more pro-West ones.

He naively suggests that by adopting a strategy which involves an element of cooperation and conflict, the State-classes try to extract the maximum concessions from the West. But he would not even reflect for a moment as to what kind of interests prompt the West to respond to the overtures of the State-classes of the Third World, thus leaving a vague impression that the South is having the better of the West in international relations!

TRADE IN RAW MATERIALS & MANUFACTURED GOODS

The third chapter of deals with the politico-economic foundations of the North-South relations. It touches upon problems and policies, ranging from trade. industrialisation and technology through external debt. Starting off with an argument that it is erroneous to depict the developing countries as raw material exporting and manufacture importing, the author goes on to show that the share of the Third World in the raw material exports is grossly over-estimated, while that of manufactured goods under-estimated. Though he does not refer to the meagre share of the Third World countries in the world output of manufactured goods, he produces statistics to show that the Third World's share in the world exports of manufactures has been increasing in the late seventies and eighties.

He does point out that the multinationals promote technology dependence,
and industrialisation without local
technology production becomes a burden
on the trade balance and the balance of
payments, apart from exacerbating
indebtedness, because growth in industrial
production has not kept pace with the
imports of capital goods. This is a process
which he describes as 'indebted
industrialisation' — a process of
industrialisation where debt grows faster
because of capital goods imports.

NEW INTERNATIONAL ECONOMIC ORDER OR NEW DEVELOPMENT POLICY

The fourth chapter deals with the question of 'New International Economic Order' or 'New Development Policy' Beginning with a brief discussion of the evolution of the US initiated, IMF-World Bank complemented system that emerged during 1944-47, which collapsed in 1973 the author refers to the New World Economic Order in the evolution of which the South is trying to play an important role. Operating to a limited extent through the non-aligned movement but largely through Group 77, UNCTAD and other UN organisations, the South demanded least one per cent of the GNP of the Wes as development assistance, restructurilli of all debts by converting them in development assistance, at least 25 pt

Rig the doe dev We

era

Wo

Inc

cer

in

dev

the

righ

unle grou relo fron

the

West for consthis as to in the

strug any repre

tran:

this

Firs

alter solut rede: indu

depe in the chan 'it we effect hour

Indian Book Chronicle

992

the

the

pon

ade,

ugh

nent

ping

and

goes

hird

ssly

ured

does

hird

t of

stics

e in

has

and

ulti-

ence,

ocal

urden

ce of

iting

strial

the

cess

bted

of

aster

RDER

1 the

omic

licy'

f the

World

erged

1973

World

which

ortani

rough

irgely

other

ied !

cent share in the world manufacturersoutput, control over MNC's, improvement in commodity prices and better access to developed country markets by relaxing the quotas and other tariff barriers.

But, the author feels, the West has rightly resisted these demands of the South. Rightly because, he feels, the access of the Third-World 'State-classes' to finance does not mecessarily lead to economic development, and today countries of the West are themselves interested in eradicating mass poverty in the Third World.

He suddenly turns the argument that unless the trade unions and other pressure groups exercise restraint, there will be relocation of industrial enterprises away from the West, leading to recession.

The conflict between the West and the developing countries should give way to a merger between the forces in the West and the South, which would strive for full employment and rising of mass consumption all over the world. How could this be done? How could this be done so as to link the transfer of financial resources in the South with social structural reforms?

ALTERNATIVES

He examines various alternatives. First, he rules out the chances of armed struggle by the poor and the oppressed any chance of success, considering the repressive potentials of State-classes.

Second, he examines the possibilities of the Soviet assistance leading to a transformation as bleak; and, of course, this alternative no longer exists and is therefore, redundant.

That leaves us with his third alternative, which indeed is the only solution according to the author: a redefinition of the interests of the Western industrial countries in their relation with the South. Prosperity in the industrial countries of the West, the argument goes, depends on the increase of mass incomes in the South. Without social structural change and rising mass incomes in South, Wes 'it would not be possible in the long run to effect a reduction in the number of working hours and raise mass incomes in the West.

The West can work with those segments of State-classes which are in a position to enforce social structural change. These reformists often may subscribe to the Marxian critique of capitalism. These segments may 'endorse the Marxian analysis of development problem, may not be friends of the USA but, at the same time, need not necessarily be supporters' of the USSR. They will be lesser inclined to terminate cooperation with the West ..".

And such a strategy would be in the interests of the West. "The Trade Unions of the West must realise that it is the unemployed and the poor of the Third World today who go to make up the unorganised sector on the international labour market. Once, when these marginalised sections are assured employment through rising mass incomes in the South, the MNCs will be no longer able to avail of an unlimited supply of cheap labour in the South. By promoting strategies for overcoming underdevelopment through rising mass incomes in the (...) The West and the South could forge a joint partnership for growth".

Thus it appears that the Third World. continues to play its historical role in keeping the West grow to higher levels of prosperity with one difference-a promise of prosperity for the South too. But is that a promising proposition, given the past experience?

Prof. D. Narasimha Reddy is Head of the Department of Economics, School of Social Sciences, University of Hyderabad (500134)

[Editor's Coment: It would appear that the recent economic and fiscal reforms in India are in line with the above thesis.]

More contributions and book reviews on these and allied themes are invited-Ed.

A member of the English Literary Association, N.P.Singh teaches in the Rajdhani College, New Delhi ..

TWO POEMS

A Cold Wave

A cold wave has been sweeping all over the land of Gandhi. Frost and hail have hardened the people across the vast landin Amritsar in Mysore and in Bangalore. Life has become brittle as an olde bottle and splinters fly all over.

Snow has fallen on the distant hills and a cold wave has been sweeping all over the land of Gandhi. Rumours travel like lightning fists are clenched in anger eyes blaze with a chilling intent and a god-fearing old man is coolly clubbed to death by devout young men who always swear by God.

A cold wave has been sweeping all over the land of Gandhi.

(15.12.1986)

A Wild Call

I heard suddenly a crane's wild call for his cov mate as I lay my profusely bandaged head on a hard pillow. The crane's wild call acted as a potent drug making me utterly oblivious of the broken needle that had kept me tossing the whole night.

I still remember remember with an indefinable ache the crane's wild call for his coy mate early in the morning. It would never remain a potent drug and a prop for me as long as I live.

1.3.198 - N.P. Singh

MEN AND WOMEN—AS THEY COMMUNICATE

Deborah Tannen: YOU JUST DON'T UNDERSTAND

Ballantine Books, New York, (1990) pp. 330; \$ 10/-

Review by Mohinder Singh

Once people realize that their partners have different conversational styles, they are inclined to accept differences without blaming themselves, their partners, or their relationships. The biggest mistake is believing that there is one right way to listen, to talk, to have conversation. . . Understanding the other's way of talking is a giant leap across the communication gap between men and women, and a giant step towards opening lines of communication.

That is Deborah Tannen, a professor of liguistics at Georgetown University, in her latest book "You Just Don't Understand", (Ballantine Books, 1990). Tannen has written a refreshing and readable account (the book has been a best-seller in USA) of the complexities of conversation between men and women. Interesting insights into the different conversational styles of men and women, particularly of marriage partners, are offered to the readers. People are telling Tannen that the book is saving their marriages.

DIFFERENT STYLES OF CONVERSATION

Take this instance quoted by Tannen of equally valid conversational styles of men and women. A couple was going in a car. The woman asked, "Would you like to stop for a drink?" Her husband answered truthfully, "No!" and they didn't stop. He was later frustrated to learn that his wife was annoyed because she had wanted to stop for a drink. "Why didn't she just say what she wanted? Why did she play games with me?" The wife was annoyed, not because she had not gotten her way, but because her preference had not been considered; her husband hadn't been sensitive enough to understand her wish.

Tannen explains that male-female conversation is like a cross-cultural communication; they are said to speak different "genderlects". If women speak a language of connection and intimacy, men speak and hear a language of status and independence. No wonder, men are often unwilling listeners, except to their higher

ups, and employ all sorts of strategies to cut off rival speakers.

DIFFERENT WORLDS

Even as boys and girls who grow up in the same locality or house, or as brothers and sisters in the same family, they grow up in different world of words. Others talk to them differently and expect and accept different ways of talking from them. And children happen to pick up more of their talk from their peers than parents. Even when they are together, boys and girls spend most of their time playing in the same sex groups. Their favourite games are different, and their ways of using language in their games are separated by a world of difference.

Boys tend to play outside, in large groups, with every group having a leader who tells others what to do. He mostly uses the language of command. Boys' games have winners and losers and elaborate systems of rules.

Girls often play in small groups or in pairs. Within the group, intimacy is key. In games like jump rope and hopscotch, everyone gets a turn. Many of these games have no winners or losers. Girls' talk is mostly concerned with getting due cooperation from their playmates than obedience.

And these differences in conversational styles engendered in early childhood persist over a lifetime.

UNDERSTANDING Vs. ADVICE

Recriminations between women and

their men are a common occurrence when women relate their troubles. Women want the gift of understanding, but men give the gift of advice. Men see themselves as problem solvers. Any complaint is a challenge to their ability to think of a solution, just as they would like to fix a broken kitchen machine or stalled car presented by a woman. But whereas many women appreciate help in fixing mechanical equipment, few are inclined to appreciate help in "fixing" their emotional troubles. A wife bothered by a bodily defect is often looking for her husband's understanding and sympathy in her trouble, not merely advice. On the other hand, men are frustrated when their sincere attempts to help a woman solve her problems are not met with gratitude but with disapproval.

THE SILENT MAN

The book also discusses the stereotyped image of women as great talkers. There is that classic home scene of a silent man and his talking woman. The simple explanation that the man may not want to talk because he is tired when he comes home from work, is not convincing enough. Women who work come home tired too, and yet they are eager to tell their partners what happened during the day. It seems that for women, gossip as an exchange of confidences and bits of information, is an important means of getting closer. This difference particularly shows up when parents talk to their college gone children on telephone. Most of the conversation takes place with mothers. Fathers typically join in only when they have a business matter to discuss or report That way women are much better at making small talk than men.

Men make out that they remain silent because there is nothing important to say. To women the very process of conversation with their partners or others boosts rapport. And so they harbour dissatisfaction with men's silence at home, or with their men engrossed in paper or absorbed in watching sports on TV to the exclusion of conversation.

"When we go out, he's the life of the party. If I happen to be in another room, can always hear his voice above the others

But v much wond anoth have and men silend again informwanti

India

In co gather the flo

A

at hor

tender

mono

prope

get a in her hu only u to do feeling instinct asked, it of hi because he against henpe overbe

stereo W wome

should terms, their of Habitu Learni may be accept details ingred

accept view. Indian Book Chronicle

a

car

my

ate

. A

ten

ing

ely

to

e is

iers.

they

hen

But when we're home, he doesn't have that much to say. I do most of the talking,"—wonders a woman about the paradox. Or another woman lamenting," He seems to have everything to say to everyone else, and nothing to say to me". Incidentally men are also accused of occasionally using silence as a weapon or a means of power against their womenfolk, denying information to the partner while she is wanting it, or just keeping mum or staying monosyllabic when she is expecting a proper reply.

Actually, men talk more than women, says Tannen, and has expert support for it. In conferences and meetings, in outside gatherings, even cocktails, men are holding the floor more often than women.

NAGGING AT HOME

And as to women's image of "nagging" at home, Tannen ascribes it to the women's tendency to repeat a request that doesn't get a response; the wife is convinced that her husband would do what she asks, if he only understood that she really wants him to do it. But a man who wants to avoid feeling that he is following orders may instinctively wait before doing what she asked, in order to imagine that he is doing it of his own free will. Nagging is the result, because each time she repeats the request, he again puts off fulfilling it. Many men resent any inkling of being taken as henpecked. But what about the wives with overbearing husbands? There is not parallel stereotype of a "rooster-pecked wife".

What is the solution, then, if men and women talk at cross-purposes?

say terms, rather than try to change the other to their own standard of talk and behaviour. Habitual ways of talking are hard to change. Habitual ways of talking are hard to change. May be a bit easier, says she. Men should accept that many women regard exchanging ingredient of intimacy; and women should accept that many men do not share this word.

LISTENING PATTERNS

Connected to talking is the phenomenon of listening. Tannen finds that women listen more to men than men to women. And while at it, women give more listening signals, like asking questions or giving more listening responses. Men listen rather silently, and go for making statements than asking questions. This different pattern of 'gender-listening' creates its own problems. Sometimes women may get the impression that men aren't listening when they really are. Of course, some men really don't want to listen at length, because they feel it puts them in a subordinate role.

Allied to listening is this phenomenon of interrupting. In contradiction to the stereotype image of women interrupting men, research findings indicate that men interrupt women more, says Tannen. And in this context, it is the nature of the interruption that is important. Is it intrusive or an attempt to dominate-a kind of conversational bullying? Or is it just a cooperative support to what is being talked? Women often interrupt as cooperative overlappers and not for dominance, says Tannen, and such overlapping speech is not destructive. Again, to many women, talking together is often valued in casual coversation. It is another matter that many men find this spectacle of many women talking simultaneously among themselves rather funny.

Men and women are observed even aligning their bodies differently when talking. At every age, girls and women sit closer to each other and look at each other directly. At every age, boys and men sit at angles to each other, sometimes even parallel. Girls and women are seen anchoring their gaze on each other's faces, occasionally glancing away, while boys and men are often anchoring their gaze elsewhere around, occasionally glancing at each other.

CONVERSATION STYLES & MUTUAL RELATIONS

Admittedly, conversational style differences can't explain all the problems of relationships between men and women. Things like psychological troubles, failure of love and caring, too much selfishness

can also be there. Yet often so many misunderstandings arise just because partners expressed their thoughts and feelings in different ways.

Tannen's main point is that men and women view their conversations quite differently. Men are basically focussed on their position in the hierarchical social order. Conversations for them (including even the making of jokes or telling of stories) are primarily negotiations in which they try to achieve and maintain the upper hand if they can.

On the other hand, to most women, conversations are a kind of conduits for closeness and support, more of an exercise to reach confirmation or consensus. Women in top executive or managerial positions are said to be bringing the same welcome approach in their work places, and possibly setting a new, and humane, trend in management.

Tannen's book "You Just Don't Understand" can be considered a notable and timely contribution to improving relationships beween men and women, through a better understanding of the way men and women converse. Without a doubt, conversation plays a most crucial role in human relationships, especially in marital relationships. The author's insight and observation, experience and research on this complex subject are impressive. And she has presented the same in a very enlightening manner.

Being a frequent contributor, Mr. Mohinder Singh, an ardent book-lover and former Secretary to Government of Rajasthan and Government of India, needs no introduction to our readers.

A SHORT POEM

— V. S. Skanda Prasad

PERMANANCE

We crave for permanance Amidst

Each fleeting moment of dying Realities

V

M

the

of.

the

no

lau

for

vio

ha

pu

org

plu

rev

of

vio

SOI

WC

As

cei

dis

do

hig

we

per

vai

and

do

19

and

DOWRY VICTIMS

Ranjana Kumari: BRIDES ARE NOT FOR BURNING: DOWRY VICTIMS IN INDIA

Radiant Publishers, New Delhi, (1989) pp. 104, Hardbound Rs. 100/-

Review by Chhaya Patel

The custom and practice of dowry is a blot on contemporary Indian society. It is a hideous and savage practice which often leads to an innocent bride's death or disfiguring by burning through fire or acid-throwing.

UNETHICAL & BRUTAL SOCIAL CUSTOM

Dowry-giving is unlawful, unethical and unconstitutional; but it continues unabashedly. The power of society custom is greater and more brutal than that of government or the State. Anti-dowry legislations have not seemingly gone beyond the bounds of statute. The practice of dowry is a frontal and direct attack on the social status of woman and indicates a woman's helpnessness, bondage and slavish subjugation.

Very cruedly put: dowry is a 'battle' of 'give and take' among the males of either side of two families and often results in maining or murdering of the bride. Every male plays a dubious double role, i.e. as a father to a daughter and father-in-law to a daughter-in-law. The powerful processes of 'socialization' have put blinkers on their eyes that prevent them from seeing the real, humanist and civil visions of truth about dowry.

The book by Ranjana Kumari bears testimony to the fact that the evil of dowry is to be fought and destroyed by the women themselves. Let us hope this book heralds some beginning. The author is a widely travelled academic researcher and social activist who is heading the Centre for Social Research in New Delhi. She is associated with various national and international womens' organizations and forums. The present study looks into the socio-economic background of the

victims of dowry cases in Delhi. The book contains a searching analysis of the forms and manifestations of dowry practices. It also examines the nature of harassment that the unfortunate victims suffer. The book has a very interesting scheme of chapterization.

THE CONCEPT & HOW SOME LOOK AT IT

In the first chapter, the concept of dowry is defined and discussed from various positions. The writer notes that dowry-tortures or harassments are universally present in all regions, castes or communities. Dowry cuts across all otherwise observed social categorizations and slots. It shall ordinarily mean gifts given during the marriage to the son-inlaw, or to his side, in form of cash or kind. Even if it had begun on a good note of helping the newly-weds to face the initial rough weather in settling down, it finally has got degenerated into a savage and exploitative socio-commercial transation. In the "great times" of today's market society, woman is the only commodity who pays to the "buyer" for her own purchase! In many exchanges of matrimonial relations, such is the only consideration. Money involved in wedding-transactions to-day is widespread and exorbitantly very high.

Dowry is also viewed as a mode of inheriting some property from the girl's father. But surely this is the strongest and most childish of all views on dowry. This is simply a device to cheat. Why can't a proper method of sharing/ or inheriting family property be worked out. The Hindu Succession Act was oblique as one such effort, but it does not work. The custom and tradition do not relent. The family property is given to the sons

and not to daughters. The latter get only their disproportionate dowry.

The practice of dowry is seen to have been caught in and created a vicious circle. That is, in order to give it to the daughter of the family, the sons of the family are traded off by fathers for forward trading of their daughters.

The rising cost of the quality of urban life, especially among the middle classes, is also put up as one of the defences or excuses for dowry. It is however, the failure to meet the down demands in the post-marriage life that results in harassment of many newly married girls. The torture increases to the extent of forcing them to commi suicide or get murdered. Most such death are frame-ups as suicides or accidents As the author has reported, in Delhi alone one bride is burnt to death every twelve hours (p. 2). The dowry deaths are ever on the rise, i.e. from 421 burn deaths in 1980-81 to 690 in 1983-84 in Delhi alone. If this is the situation in the national capital and in a cosmopolitan urba community, the rural and remaining national scene may better be left to one imagination.

DEFINITIONS

To draw a universal definition 'dowry' is a futile attempt as there is n agreement on its conceptual interpretation among the social groups or scientists. nomenclature and forms are different from one region to the other. For the purpost of this study, the author Ranjana Kumi has dedcued three most comprehensi conceptions of dowry, i.e. as a gift, inheritance and pre-mortem compensation. Various sociological at ethical formulations on dowry by such renowned scholars as Morcel Maus Louis Dumont, Vatuk and Vatuk, Kla Van Der Veen, M.N. Srinivas, T. Madan, Veena Das and S.L. Hooja discussed in this chapter. The historic roots of dowry are also traced back 16-20) and some famous anti-down

1997

only

n to

ciou

o the

f. the

for

y of

iddle

f the

It is.

own

tha

newly

es to

mmi

leath

dents

welve

e ever

ths in

Delhi

ationa

urbar

ainin

one's

ion 0

e is 1

sts.

nt from

irpost

Kumz

nensiv

gift,

d

cal at

y sui

Maus

, Kla

oja 8

storic

ack II

i-dow

crusaders like Raja Ram Mohan Roy, K.C. Sen, Jotiba Phule, Ishwar Chandra Vidyasagar, Pandita Ramabai and Mahatma Gandhi are listed.

DELHI — A DOWRY DEATH EVERY 12 HOURS

The second chapter lays down the main objectives and the methodology of the study. An interesting discussion is provided on various data-holdings by official and non-official bodies. The opening portion of this chapter discusses the legal status of this issue. Ironically it notes that, "not a single prosecution was launched under the provisions of the Dowry Prohibition Act of 1961 for fourteen years" (p. 23). However, the rapidly increasing number of dowryvictims has worked as a 'whipper' that has stirred the conscience of the sensitive public, and awakened several women's organizations to rise to the occasion and plug the legal loopholes. Despite the revised Anti-Dowry Act of 1985, and official claims of its stringent implementation, the number of dowry victims is on a steady increase. Official sources inform that only 10 per cent women are victims in homicide cases. As against this, women constitute 41 per cent of the total suicidal deaths and 35 per cent of the total accident deaths (GOI, 1979).

This study is restricted to Delhi for two reasons: (a) Delhi's dubious distinction of being a city which sees a dowry death every 12 hours and has the highest number of registered cases, as well as, (b) the opportunity to review the performance of anti-Dowry Cells, of various pilot legal aid and advice centres and of women's movement in Delhi.

To obtain primary data, a survey of dowry victims was conducted in late 1986. Several knowledgeable organizers and activists of women cells, advice centres, police officials and workers of womens' organization were interviewed.

The study defines dowry victim as

one "who is harassed, mentally or physically, upon failing to bring in marriage the demanded amount of dowry in cash or kind or both. It also includes such cases of victims who committed suicide or were murdered or deserted by husbands for failure to bring the demanded dowry". (p. 25).

The cases of mental and physical harassments were not reported due to the high risk of losing "social prestige" or fear of worsening the matter. This came up as a big limitation, as only registered or reported cases could be known and covered. Therefore, all cases registered in 1985 with the police, the Anti-Dowry Cell, women's organisations and the press were included. The main problem faced thereafter was regarding the exact addresses of the victims.

150 CASES

The study is based on 150 cases, selected from various sources such as police records (14), anti-dowry cell (13), women's organizations (108), and J.P. Hospital (15). Thirty eight of these were dead cases and 112 alive. For detailed study, five caes were selected. The requisite data was collected through a formal structured schedule, informed indepth structured interviews and the group discussions.

The sample of 150 dowry victims can be further divided into five broad categories such as: burnt to death (38), physically and mentally harassed or tortured (5), deserted (92), accepted back on meeting further demands (12) and left husband's house on their own (3). This categorization is indicative of the fact that social norms and traditions have reduced married women to such dependency status that only three women had the courage to walk out of their husband's homes. The use of the privilege of making a choice between freedom and slavery or torture and self-respect is confined to such a small number of women. Here, the processes of

socialization of girl child from early years to adolescent and adult phases call for formidable questioning.

The category of the dead victim needs a bit of elaboration. Institutional/official records showed that eight out of 38 cases were of murder and the rest of 29 cases were of suicides. The survey account shows that all 38 deaths were actually cases of murder, put up as burnt to death. This is found to be a usual practice as another study in Gujarat corroborates it.

SOCIO-ECONOMIC BACKGROUND OF VICTIMS

Third chapter contains interesting socio-economic information on the victims' families and victims themselves : such as age, religion, caste, occupation, education and type of the family occupation and income. An age-bracket of 18-35 years indicates that a dowry victim usually suffers tortures for a period of about 8 to 10 years before either being consigned to flames or seeking outside help. This is also the period of extracting more and more dowry gains from the girl's side. It is reported that many girls were found to have been married off before the legal age of marriage. Educational level of the victims is an indicator of a bizarre social situation. Rated by many as a prime mover of social change, it hardly offers any help to the dowry victims. Education of the girls amounts to nothing, as it has no consequence on the status of the victim in the eyes of the grooms; or the victims themselves are lacking in courage to say no to dowry.

Chapter 4 describes various views, forms, and manifestations of dowry in the background of Madhu Kishwar's now famous position on dowry. The respondents describe various forms of transactions, their timings, place and amount i.e. dowry demands before and after the marriage.

Chapter five reports some heartrending cases of dowry victims by

1 11

Ina

hea

in

line

por

des

the

po

ob

To

are

Fo

un

up

nu

m

the

m

in

of

DOWRY VICTIMS IN DELHI

discussing the nature and forms of harassment. If may be usually understood that it is the non-fulfilment of dowry demands which leads to harassments of all sorts. But this is a fallacy because none of the girls surveyed came "emptyhanded" or with "less prestigious dowry" to their husbands/in-laws. Ironically, meeting these demands also does not guarantee a better treatment to the girls. Nevertheless, it must be mentioned that as many as 52 per cent respondents did not mention further demands, but whether they continued to be harassed or not is not reported.

The study throws a fresh light on the sociology of Indian urban family :- 50 per cent of the 'living' dowry victims disclosed that it was not the dowry demand, but some other reasons which created discords: such as husband's impotency (9.8 per cent), husband's extramarital affairs (7.1 per cent), sexual abuse by father, brother or uncle of husband (7.1 per cent) and alcohol or drugaddiction of husband (19.7 per cent). Often the girls' in-laws levelled similar charges on the brides.

Cognisable barassments such as death or injury is definable, but incognisible harassments such as taunts, insults, abuses, threats, battering, etc. are difficult to define and register as offence. Society views these forms of harassment as "internal affairs" of the couple or the family.

Shocking

The survey revealed that 78 per cent of the sample cases reported physical assaults almost every alternative day. A passage from the text speaks volumes about the traumatic condition of a newlywed girl: "There have been instances where the daily clothes were rationed out to her; where for a pair of slippers and handkerchiefs, she was not given money, but was asked to get it from her "wealthy"

parents, where every time she went to her parents, she was not given the scooter fare but was told to make her parents pay the fare; where the battering has resulted in a permanently disfigured finger; where a 17-years old girl tried to commit suicide because of the hopeless situation she was in and had a miscarriage; where the wife was not allowed to sleep with her husband; or communicate with him for over a year after marriage; where a woman had been tied with a rope, beaten till her teeth fell out, bones broken after which she was burnt and where a girl had been accused of being insane and cast out" (p. 60). Five case studies (pp. 63-70) of dowry victims are selfexplanatory and reading them leaves one shocked and hurt.

LAW & THE LEGAL PROCESS

Chapter 6 discusses the nature and scope of laws to stop dowry transactions : The 1961 Act was a "toothless device" which was opposed nationwide and changed in 1980. The deliberations and recommendations of various committees are also discussed. Besides, the role of police, the attitude of judiciary, working of anti-dowry cell, voluntary sector and the access to law are other topics briefly discussed.

The final chapter concludes the study and makes its recommendations. The study reports that the actual number of dowry victims is "astronomically higher" than officially recorded. Delhi Police registered only 403 dowry cases in five years (1982-86) whereas the women's organizations recorded 360 cases in a single year of 1985. Parents were found to be discouraging daughters from leaving their husbands. About 70 per cent parents sent their daughters back to husbands, knowing fully well about the tortures committed. Parents preferred to give dowry to the daughter instead of her property-share.

RECOMENDATIONS

The study recommends more power to anti-dowry cells. It seeks formal association of voluntary sector with the anti-dowry cells. Some employment opportunity must also be created for dowry victims so that they can operate from the position of strength and independence. Legal position of strength and process often tends to be very long which facilitates destroying of evidence. It must be cut short.

The study concludes with a note for social reforms and building up social awareness among daughters and the parents. It is heart-rending to think that ever since her birth, a woman is all the time viewed as a 'dowry-doll' and, therefore, a curse to the family in which she is born. She is socialized into thinking that she is destined to be 'a liability' all through her life. Nothing can match the extent to which an Indian woman is plunged into the quagmire fo protestless self-denial and self-negation. India's maledominated society is the real criminal and the culprit. Despite the spread of education and changed socio-economic conditions, the practice of dowry does not die or is not curbed.

Though, on the whole, it is a welcom and sensitive addition to the growing literature on women, one feels it wa done a bit hurriedly, as it does not exten to and comment on the 'structural' roo. of dowry. The text is also not so we proof-read. Quite a few printing error are noticeable. But by all means th makes a useful reading.

Ms. Chhaya Patel is a Lecturer the Faculty of Social Work, M. University, Baroda.

BOOKS RECEIVED

George Moes : A COSTLY DOWRY AND OTHER SHORT STORIES: THE SPLASH AND THE RIPPLES (POEM

Geobel Publishing House, Pandicherry

wer

mal

the

ent

for

rate

and

ngth

ong

nce.

e for

ocial

that

I the

and,

vhich

nking

y' all

h the

an is

stless

male-

minal

ad of

nomic

does

elcom

owing

it wa

exten

' roo!

o we

erro

ns th

urer

Y AN

OEM

nerry

A SPIRITUAL ODYSSEY

Anna Alexander: AWAKENING AND OTHER POEMS Writers' Workshop, Calcutta (1989). 40 pp. Hardback Rs. 401-, Flexiback Rs. 301-

"Awakening and other poems" is a first volume of verse by Anna Alexander. It presents the spiritual odyssey of a sensitive soul through several stages of awakening and hope, joy and celebration, love and pain, separation, loss and grief, healing, renewal of hope and realisation of its mission in life. There are 31 poems in the collection, ranging from 7 to 28 lines in length.

POETRY AND NATURE

Poetry and Nature are the the poet's twin sources of joy and some consolation. In the opening poem "Awakening", the poet consciously assumes "a poet's destiny". In "Celebration," she rejoices at the life-renewing, resurrecting power of poetry which dispels "glooms and oblivion". The concluding poem "Plea" reveals the poet's awareness of her mission in life—to "Spread" the "message of love/To all mankind" throught poetry.

Her communion with nature, "celebrating the return of spring" produces a "renaissance of joy". The nature poems are not only descriptive, but imaginative. For example, "Lines to a Palm Tree", with its implied metaphor of an aeolian harp, unites observation to a poetic flight of imagination. The palm tree moves straight up "heavenward"...

"And then suddenly dispersing, falling In a dark green fountain of fronds Each leaf of which vibrates in the wind, Like the strings of a lute at play".

The poet has a special affinity to trees. "The Jacaranda tree" in the ancestral home nurtures her past "with the love of a silent mother". Towards the end of the volume, the giant trees in her compound are seen to bring her healing, peace and "the message of truth".

LONELINESS AND LOVE

One note that is sounded repeatedly in this volume is that of loneliness. Even in the midst of a joyous communion with nature, the poet becomes aware of an alienation from her human surroundings. "With whom do I share the

Review by Christine Gomez

joy of my being?" The longing for a friend is reiterated so often as to verge on self-pity.

"My heart aches for a friend Who understands the song".

"The lonely woman on the bank Needs a friend".

"In this lonely land Where I wander without a friend".

The poet's only companion is the dog Tommy! "Tommy, you bounded into my life/with a leap of joy".

WHERE IS MY HOME?

But sometimes the sense of estrangement leads to a deeper awareness. The alienated consiousness aching for India, while in Europe, realizes that things are not much better after returning to India. "Now I am in India/And slowly learn that my home is not here either". But this is not existential alienation, because this particular alien on earth believes that her home is in heaven, "beyond the stars".

MAGIC MEMORIES

A poignant episode which brought love, joy, union, separation and grief is traced with delicacy in the poems "The Happening". "The Promenade of Pain", "Merging", "Magic Memories", "Differences" and "Season of Grief", "The Happening" describes the cataclysmic event, a disturbing encounter between two antithetical opposites, like "The impossible marriage of rain and sunlight in the sky". The love runs its course, and finally leaves behind only painful but "magic memories".

RENEWAL OF HOPE

The volume ends on a note of hope. There is a renewal of inner life through praise and worship and the healing touch of God. This process is revealed in "Morning Worship", "On Praise", "Touch of Fire" and "The Grace of the Trees".

Except for occasional wallowing in self-pity, the spiritual journey outlined in this volume is, on the whole, sufficiently

generalized to take up a universal significance.

The recurrent imagery in the volume traces a movement from darkness to light, from night to dawn, from silence to the Word, from aridity to bloom. The imagery thus serves a thematic function.

Arising out of a Christian consciousness, the poems are saturated with images drawn from the Bible, as in "the road to Jerusalem", "Wandering in the wilderness", "wooden crosses", "the Shining ladder" (Jacob's) ... etc. Sometimes the biblical parallel is subliminal as in "Solitary Night" which indirectly evokes the agony in the garden of Gethsemane.

All the poems are written in smoothly flowing free verse which, at times, becomes rather monotonous. Some metrical variety would have been welcome.

POET'S PLEA

The lack of closely observed, intimate details rooting the poems in the Indian locale and ethos may be seen as a limitation. The poet's own realisation of this is voiced in the last poem "Plea":

"Make me one with the peasant Harvesting his crop,

This stone-breaker hammering rocks, The labourers constructing houses ...

Unite me to the truth of this land, O Lord"....

One hopes that this wish will be fulfilled in the future poems of Anna Alexander.

This is indeed a promising first volume of verse by a poet to be watched.

Dr. (Mrs.) Christine Gomez, poet and literary critic, has been a senior faculty member of the Holy Cross College, Tiruchirapally.

BOOKS RECEIVED

Narayan Singh Chudawat: 1 tihas Darshan (in Hindi)

Kanchan Prakashan, Udaipur (Raj)

Munishan Nagraj ji : AGAM AUR TRIPI-TAK-

EKANUSHILAN (Part - 3)

Concept Publishing Co. Mohan Gardens, New Delhi 110059

Ind

W

mi

foc

liv

de

an

ge

gro

ed

it I

ma

fel

In

in

an

it.

T

th

ci

Ir

ir

li

p

p

f

Indian Book Chronicle

A MIXED HARVEST

Pritam Singh: STRAY THOUGHTS

Writers' Worshop, Calcutta (1990) pp 36;

Rs. 40 (Hardback), Rs. 30 (Flexiback)

Comment by Promodini Varma

Pritam Singh, soldier, scholar, artist, litterateur has, in this slim volume, distilled the wisdom of a lifetime, though there are moments when he doesn't seem to set much store by wisdom. Witness No. 3: 'The more we know, the more we feel we know nothing. But, is knowing all that matters?' Or the last line of No. 133: 'Leave thinking to the Fool'.

At other times, however, he speaks with conviction and feeling and the topics on which his mind ranges are as diverse as god, beauty, happiness, death, the effects of landscape on the soul, work and even mountebanks. There are some obsessive concerns, too, like women, marriage and fate, to which he returns again and again.

In fact, one of Pritam Singh's chief worries is that since his meditations on 'life's joys and sorrows' extend over a period of twenty years, there may be a degree of repetition in his thoughts. This, of course, is a real problem and certain thoughts (No. 9 and No. 29, for instance) present the same idea decked out in different words.

A greater problem, however, are the contradictions that litter this little book and very often one thought seems to cancel out the other. What, for instance, is one to make of No. 132, which states: 'God is just. We judge His actions by what we know. But, we do not know what he knows', when juxtaposed with No. 158: 'When I look at so much misery, illness and unhappiness around me, I wonder if there is really a purposeful, benevolent creative Force behind all this. The explanation given by the Seers appears to be meant simply to defend the indefensible.' Or with No. 192, where he says of Hardy '... nobody has brought out

God's indifference so well as he has done.'

Keats had suggested that a good writer must be able to hold contradictions in his mind without straining after certainties, but unfortunately Pritam Singh creates confusion more than counterpoint.

There is, like in all true armymen, a streak of authoritarianism in Pritam Singh. He has little use for democracy:— ('Democracy is nothing but rule by the: rabble. It is the greatest corrupter of public morals. Its praise is an example of universal hypocrisy. It reverses the natural order of things. In nature a leader is not elected. He is there by force of his personality or by virtue of his intrinsic merits.' No. 91) or equality: ('Preaching equality has been like placing firearms in the hands of apes and monkeys. Irreparable damage has been done to the social fabric of mankind.' No. 116).

He does not have much faith in women's capabilities either: ('Woman will remain woman till the end of time. She may dominate here and there, but generally her dependence on man seems inevitable. Organic function cannot change with the change of times.' No. 36).

In No. 126, Pritam Singh states: 'The poor can be most ungrateful; and their ingratitude hurts more than the ingratitude of the rich.'— quite convinced that the fault lies entirely with the poor.

The real problem with Pritam Singh's thoughts is that they tend, on the whole, to be banal, even shallow. No. 145 repeats, with all the authority of revelation, a most commonplace thought: 'We keep pining for what we do not have, or what we are deprived of. We seldom thank God for what we have.' No. 4 declares: 'In poetry and in painting, beauty and ugliness are losing their meaning. It is what the individual likes or dislikes that matters now'— ignoring the fact that beauty and ugliness are

highly contextualised concepts and have different meanings for different cultures, ages, even individuals.

Unfortunately the triteness of these thoughts is relieved neither by wit nor poetry though there is a certain terseness of expression which aspires to the epigrammatic. In the end, Pritam Singh's Stray Thoughts remain stray thoughts and sometimes they stray so far from each other that the last pages know not what the first few had stated : 'King Lear's tragedy lies in his intensity of feelings and uncontrollable passion. His madness is the madness of utter helplessness! (No. 11). 'King Lear's tragedy is caused by his senile obstinacy. It is Shakespeare's supreme dramatic power which has given it such a great magnitude and universality.' (No. 188).

Ms. Promodini Varma teacher English at a Delhi University College.

PLEASE, TAKE ME!

- Pratapsinh Shewale

O, fantasy take me Beyond the time Into the worldless and selfless oblivion Into the spaceless abstraction Where there are no directions Into the middle of an ocean. Let me sail without compass Let there be no wind No stars, sun and moon Let there be only two lumnious eyes Juicy petals of red lips Fragrance of warm breath Merging into velvet embrace And under the shadow of Sooting chestnut hair Into that endlessly mounting bliss

Poet Pratapsinh Shewale is Assistent Professor of German, H.P.University, Shimla, 171005 (H.P.)

Take me, O, please take me!

Indian Book Chronicle

1992

have

ures.

these

eness

the

ngh's

s and

each

what

Lear's

elings

dness

ness.

aused

eare's

given

and

aches

hewale

livion

s eyes

oliss

steni

sity.

ge.

WOMEN AT WORK

Anita Sharma: MODERNISATION AND STATUS OF WORKING WOMEN IN INDIA

Mittal Publications, New Delhi, (1990), pp. 128, Price Rs. 115.

Review by Geeta Chaturvedi

It has been observed that urban and educated working women, though a microscopic minority, have often been the focus of study and much research for the lastfew years, where as their counterparts—living in rural areas with no education, awareness and untouched by fresh air of development, are mostly ignored. Studies and findings of a small group cannot be generalised and cannot represent the whole group. But it is assumed that a modern, educated, well-aware group, however small it may be, can become the torch-bearer and may provide guidelines to the rest of their fellow sisters.

MODERNISATION: ITS FACETS

'Modernisation' is taking place in India also, as in other countries, especially in the metropolitan and other major cities; and the people living there are affected by it. Educated women of urban India have already tasted the fruits of modernisation. The author of this book addresses herself to this significant question in her study, :- To what extent modernisation has affected the city-bred, educated working women in India?

The book encompasses seven chapters along with appendix, bibliography and an index. Its opening theoretical chapter highlights and explains the term 'modernisation', which is multi-dimensional like psychological, normative, structural and technological. Modernisation has taken place in every sphere of life, such as political, economic, social and educational fields. The author mentions various thinkers and scholars who have expressed their ideas on various aspects of modernisation, but she forgets to give their references in the footnotes. She also differentiates between

concepts of 'modernisation' and 'westernisation' and emphasises that the process of westernisation "involves value preference and most important value being 'humanitarianism', which means welfare of human beings—irrespective of caste, economic position, religion, age and sex.". But humanitatianism is a value which was given importance in other societies and cultures also, including Indian society and culture much earlier.

However, the study expected that with 'urbansation', educational development and employment opportunities may cause a change in the attitude of women towards equality, their individuality and independence. Methodology of the study and tool of measuring the concept 'modernity' is also explained in this chapter.

A PROFILE OF DELHI

The study, having been conducted in Delhi, provides a situational profile of the area of study. In the second chapter of the book, the historical and geographical background of the city, along with its population, its density, literacy rate and State Income of Delhi are discussed. For the author, Delhi city has become cosmopolitan, the home of various social, cultural groups living and co-existing simultaneously.

The next four chapters concentrate on the analysis of responses forwarded by two hundred working women in Delhi. Giving a portrayal of the socio-economic profiles of the sample of the study, the author finds that Hindu women were in majority—living evenly, in nuclear and joint family. Preferring the teaching profession, they took their jobs for economic reason primarily; but they also wanted to satisfy their creative and competitive needs and aspirations.

PERCEPTIONS & ATTITUDES OF WORKING WOMEN

Working women expressed their 'regard' or positive response towards the institution of marriage, as they did not consider it to be a barrier in their competitive economic and public life. Teaching profession was preferred by them as it provides enough time to strike a balance between home and their careers. They felt that their being in a job elevated their status in the family and society, though quite a number of them complained of overwork due to dual responsibility. Most husbands, though they were 'supportive' of their wives to be working women, extended little or no help in domestic work and in bringing up of children. Respondents were generally consulted in matrimonial aspects by their parents.

The next chapter atempts to find out some co-relation between economic independence and attitudinal changes. Though overworked, working women have expressed their opinion in favour of women's economic independence, because it provides them self-confidence and the ability to take decisions independently.

The fifth chapter tries to extract and collate the opinion of family members towards working women and their changed roles in family and society. It was found that respondents were often motivated for higher education and employment by their fathers or husbands, that is mainly the male members of the family; hence they, the working women, did not face resistence from other family members for their being employed. They enjoyed the support of their husbands because of the additional 'economic support' extended by them to the family, Though they could not get enough of time from their mothers, the children of the working mothers wre not found to be dissatisfied. They also extended help to their mothers in domestic work. However, parents-in-law were found to be either dissatisfied or unconcerned about their daughters-in-laws being in a job

overleaf

Ind

TH

OX

stu

and

sch

lea

sha

COI

cei

Ac

pa

tw

lic

be

in

lo

as

m

Indian Book Chronicle

MANY FACES OF LOVE

Makarand Paranjape: THE SERENEFLAME Rupa & Co., Calcutta (1991), 81 pp., Rs. 40/

Reviewed by M.K. Naik

The title of this book, which is Makarand Paranjape's first collection of

Contd. WOMEN AT WORK outside the home.

IMPACT OF MODERNITY

The study also attempts to find out the impact of modernity upon attitudes of working women towards the status of women. Women's long journey and struggle for equality have been traced out and discussed. Respondents have agreed that modernity-with their education and jobs-has had a significant impact on their social attitude; and they have developed different ways of thinking from their nonworking counter-parts. But whatever changes might have occured in their outlook, the traditional 'value system' is still deep-rooted in their minds. Women who were restricted to the four walls of domesticity are now taking a more keen interest in politics, but they did not express any desire to take 'active part' in politics. Respondents have generally expressed their desire to maintain a safe balance between modernity and tradition. The concluding chapter sums up all the findings. The questionnaire is also given in the book. A few questions were found to be lengthy and ambiguous.

Notwithstanding some limitations, the author Anita Sharma deserves credit for presenting an incresting and useful reading. It provides enough scope for pondering over a topical issue of our concern and may motivate researches to undertake further studies. The get-up and printing of the book also give a pleasing impression.

Dr. Geeta Chaturvedi is Asstt. Professor in Political Science in the University of Rajasthan. She has also authored a book on Women Administrators.

verse, may lead the casual reader to conclude hastily that here is another of those pseudo-romantics whose name is legion in Indian English poetry, or perhaps yet another neophyte panting to follow (wobblingly) in the giant footsteps of Sri Aurobinodo. The Invocation ('Homage to Shiva-Shakti') with which Paranjape begins, with its talk of 'this slender verseoffering at Love's shrine' may further strengthen this erroneous impression. But first impressions are sometimes utterly misleading. One has only to read the first few lines of the Prologue on page 10 to be convinced that here is no shop-soiled romanticism or diluted mysticism, but a lively kind of verse which has assimilated perfectly all the essential lessons of Modernism, though in that process, it has not, as some militant Indian modernists have done, found it necessary to disown the ancient Indian tradition as totally irrelevatnt to the modern Indian poet.

ONE STORY

The central theme of The Serene Flame is as old as the hills. The book offers a sequence of thirty love-poems. It thus places itself in a long, hoary tradition to which individual talent has made its distinctive contribution, over the centuries. As the poet himself puts it, 'There's only one love story, not many. And we all enact different versions of it'. Many changing faces of Love are traced here, as the poem runs the entire gamut of love from adolescence to conjugal maturity, from the first shy popping of the 'overwhe lming question' to middle- aged disturbed quesioning of the entire, comple experience of love and what it exactly means to man and woman --- 'What you do to me' and 'What my love does to you;'

This eventful journey through the land of love is not without its own discoveries—both eestatic and traumatic—as the lover

encounters the garden of bliss and the desert of despair; the quick sands of doubt and storms of physical passion, until this eternal wrestling with this angel/devil called Love brings the realization that Love, like *Nirvana*, is 'something that we strive towards/But never attain'.

MANY INTIMATIONS

But during this endless quest, many illuminating intimations are give to the from time to time: e.g. . The humiliation of needing you silently/ Exceeds the pleasure of possessing you'. 'How soon young love becomes a fetter'./ 'As long as you can still hurt me/I'll never be able to leave you'./ 'We destroy and recreate each other ceaselessly.'/. 'In our union the world comes to an end'. 'The intoxication /of not just being in love,/But of being in love with being in love; /I love myself when I love you, / The person I am in love with/Is not you, /but something that I have created myself. '/'Being in love is easy/But to love someone so difficult'. / 'Sex without soul is sordid'./'Effort destroys poerty as it destroys love'/ and 'Falling in love the second time is the best-/Not with any one else, but with your first love'./

The perfect ease and natural assurance with which Paranjape's verse moves in the colloquial mode is reminiscent of Vikram Seth, while his wit which has inevitably a donnish flavour, as he juggles deftly with academic jargon ('Decentre disseminations of Difference'), reminds one of Shiv K. Kumar. There are occasional touches of wry humour also, as in: 'As an English teacher, you know/I am always available for explanation or comment'.

On the debit side, it must be noted that the lone experiment in farce in the penultimate section ('The Ballad of Soju and Mattu: Or Some Comic relief at the end') does not quite succeed, the humour here being rather of the elephantine variety; and in some places, the poet's imagery lapses into colourless conventionality, as in: 'Love ... was the perfume of existence', and 'She opened

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Indian Book Chronicle

oubl

levil

t we

lany

the

ntly/

u'./

er'./

ever

and

Our

'The

,/But

love

I am

g that

ve is

ılt'. /

troys

ng in

with

rance

in the

kram

ibly a

with

ations

iv K.

ies of

nglish

ilable

d that

1 the

Soju

at the

mour

antine

poet's

irless

as the

pened

THE BEGINNING & THE END OF THE RAJ

B.B. Misra: THE UNIFICATION AND DIVISION OF INDIA

Oxford University Press Delhi, pp 422, Rs. 275

Review by Parshotam Mehra

Starting with Hodson's substantial study on "The Great Divide: Britain, India and Pakistan" through almost a quarter century of enormous and impressive scholarship on the genesis of events leading to the end of British rule, there are sadly not many studies which place into sharp focus the entire gamut of the Raj.

All the way from Plassey and the Pindaris, through the steady but sure conquests and consolidation of the 19th century to the Montford Reforms and the Act of 1935 leading, over a decade later, to partition and transfer of power itself. And largely because the scope is frightfully vast and the prospect daunting.

How precisely does one manage, within the confines of a single volume, the two-fold process of empire-building and its liquidation be of unified control which may be said to reach its high noon under Curzon in the opening years of the present century,

Contd. THE SERENE FLAME

herself to me/Like'(you have guessed it!' a lotus aroused by the sun'. And perhaps the worn-out banality of the last line with which the sequence ends: 'For, as the good book saith, the greatest of all is love' comes as a less than fitting conclusion to the many subtle evocations offered from time to time in the entire sequence. But it must be remembered that this is a first volume of verse; and if a poet can indeed begin so well, he may, if all goes well, be said to stand on the threshold of substantial possibilities.

Dr. M.K.Naik. recently a U.G.C. Professor at the University of Bombay, is a well-known critic and essayist. His latest book is on Anglo-Indian fiction (Mirror on the Wall).

and its institutional framework in the Minto-Morley reforms of 1909. Exactly a decade later, the constitutional advance in the Montagu-Chelmsford reforms initiated a measure of devolution of authority and power, with its inevitable concomitant of loosening of unitary control.

The political processes to which it gave rise in terms of mass agitational movements led gradually, yet inexorably, to sharp divisions in the polity based on regional and religious indentities, culminating in the demand for a separate state whose birth pangs were to synchronise with the end of the Raj itself.

Misra, the doyen of India's administrative historians, has achieved the near impossible. For, his study compre hends at once the processes and procedures that led to the unification of the subcontinent and later, with the corrosive tendencies setting in the twenties. The work divided neatly into six broad segments, starts with highlighting the instruments of territorial integration the British wrought and the delimitation of India's land frontiers, a logical corollary thereof. And winding its way through territorial reorganisation for security and development and institutional agencies underpinning political stability, graduates to the upsurge of fissiparous forces in our plural society, leading to the politics of power and party rule. And their logical culmination in the division of the

GRADUAL DEMOCRATISATION

& RISE OF DIVISIVE FORCES

The ground covered in these pages is familiar; it has been ploughed no end, criss-crossed by any number of scholarly forays. What is new and refreshing is the author's perspective, and detailed analysis of how, with the gradual democratisation of the polity, divisive tendencies burgeoned into

forces of elemental proportions, and succeeded in undoing the administrative and institutional unity so painstakingly fostered and nurtured for over a century. The juxtaposition of any number of unifying factors and forces of the 19th century with the destructive power and potential of centrifugal tendencies evident in the early twenties and their phenomenal growth in the succeeding two decades tore the land asunder. And all this makes for a useful, if sobering, analysis.

While there is nothing new or earthshaking in the author's delineation of the varied skeins that wove the texture of territorial integration, his singular feat of marrying political history with rich administrative details and the webs of makes a enactments constitutional powerful impact. A major assumption being that the introduction of a direct electoral dispensation in the wake of the Montford reforms opened the floodgates of an agitational approach to power politics which, in the peculiar Indian milieu, led to sharp divisions on communal and caste lines, with reservations. The author is not against the Act of 1935, for "if worked in its totality, (it) would have forestalled all efforts at division". But this "patience and understanding", qualities which, regrettably, were "found wanting in the country's national leadership".

For "national leadership," read the Indian National Congress. Jinxed from the start, there was nothing right with that body from day one. Briefly, "obsessed by a strong desire to impose nothing less than its own party rule", it refused to "acknowledge India's plurality, attempted to sidetrack the communal problem and dismissed it as a creation of the British government". The British and the Muslims had fewer failings, if indeed any! And when indicated, are let off the hook with a gentle remonstrance; to wit: the British "rendered itelf from time to time subject to certain policy deviations which appeared to act as a counterpoise to the rising Hindu elites".

Overleaf

Indi

stres

refre

cho:

ranc

pres

poc

don

Afr

use

reve

itse

lon

resi

'Le

Afr

sus

pec

em

COI

rel

the

pr

La

D

sa

SOUTH AFRICA SINGS

S. Balu Rao: LAST MILE TOGETHER: An Anthology of South African Poems The Afro-Asian Writers' Association, New Delhi, 1991.

Review by Shabnam Sinha

The poem anthology 'Last Mile Together' is an eloquent plea for a patient hearing, by a people in South Africa, who according to the poet Dennis Brutus:

... "live in a drought shattered continent where the children and skeletal ghosts, their music the hoarse

death-row of emaciated expiring breasts."

The title has been fittingly taken from the speech of Dr. Nelson Mandela, while in India, expressing the hope that in the final lap of the freedom struggle of his country, India and South Africa would "walk the last mile together". In choosing this pertinent and metaphorically pregnant title, S. Balu Rao has inextricably linked the colonial Indian heritage with the struggle of the 'blacks' of South Africa against a racist and segregationist white minority government.

The Preface by Bhisham Sahni, underlines the plight of the South African blacks today and the socio-political milieu of their country, reminiscent of our own country in the preindependence days.

In an insightful introductory chapter on South African poetry, S. Balu Rao has

*** Contd. THE RAJ. ***

This in turn "led to the increasing intransigence of the Muslim community competing for power to protect its economic and cultural interests". The contiguity of Muslim majority areas in the north-west was "perhaps the key to the Muslim urge for a separate homeland, an urge which ... was not without justification".

A FEW ERRORS

The brief reference to the aftermath of the tripartite Simla Conference (1913-1914) is both misleading and at variance with facts. The Lhasa-Beijing distance is easily 2,000 miles or more and not 500 miles. Pandit Kishen Sing, the explorer "A.K." in the Survey of India records, was not a more celebrated brother of his Pandit Nain Singh; they contemporary belonged to the same village. To describe James Hart as the "Irish Secretary" or even as "Irish adviser to the Amban at Lhasa" is deceptive. An Irishman, he was a member of the Chinese Maritime Customs Service which Sir Robert Hart, no kinsman, had organised.

OMISSIONS & UNSOLVED QUESTION

A minor irritant in Misra's pages is his not infrequent use of vocabulary long since discarded: "native" for Indians and "Mutiny" for the rebellion of 1857. On the more serious plane is the author's refusal to

take into account a whole corpus of literature so relevant to his study and theme. R.J. Moore's three companion volumes:- "The Crisis of Indian Unity 1917–1940, "Escape from Empire: the Attlee Government and the Indian Problem" and "Endgames of Empire: Studies of Britain's Indian Problem" may be rated compulsory reading. So also David Page's "Prelude to Partition" directly relevant and indispensable to the Raj's manipulation of the Muslim minority. Equally invaluable is Anita Inder Singh's "The Origins of the Partition of India, 1936-1947" for an indepth study of that crowded if confusing decade.

As to the Quaid-i-Azam and his Muslim League, Stanley Wolpert's "Jinnah of Pakistan" and Ayesha Jalal's "The Sole Spokesman", both published in 1985, are required reading. For a revisionist perspective new contends that, in reality, Jinnah did not want partition; his political goal of a mere maximisation of Muslim interests within a framework of confederal or federal unity of India comprising, ideally of Hindu and of Muslim units. Oddly though he let the partition threat hang like the sword of Damocles over the country until it was little too late in the day to be discarded.

This perspective leaves quite a few questions unanswered. Briefly, if partition was never an option for the League and Jinnah, would the Congress and the British, even in the changed circumstances of 1945-47, have found it as they did to force it on 80 million Muslims of British India? How one wishes the author had faced up to these issues, debated and dissected them as he alone could. Sadly, he died not long after the book appeared.

One last word. This reviewer had the privilege of knowing Misra — "Middle Class" Misra as he was affectionately called after his seminal work "The Indian Middle Classes" — being a great admirer of his impeccable scholarship and devotion to research. Characteristically, his nose literally glued to the grindstone till the very end. Few of his contemporaries were as dedicted; fewer still boast of his freedom from cant and hypocrisy, inane gossip of cheap denigration of colleagues. His basic honesty of purpose, integrity and refusal to compromise on principle are vividly reflected in all that he wrote.

The work under review bears their deep imprint and it is no mean pleasure to re-live through its pages those sterling qualities of a great man and of a great scholar.

Prof. Parshotam Mehra is a formel University Dean based at Chandigarh.

This comment was first published in the Tribune, Chandigarh on 9th Nov. 1991

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Indian Book Chronicle

992

sing

nant

iked

the

frica

hite

thni,

ican

ilieu

Own

) has

itish,

es of

force

ndia?

up to

em as

long

id the

liddle

called

iddle

of his

on to

nose

e very

ere as

edom

sip or

basic

isal to

ividly

their

sure to

terling

great

former

hed in

1991.

rh:

stressed how South African poetry has ceased to be imitative of western models and has struck out on its own, using language not as a toy, but as a weapon.

This anthology of poems is refreshingly different, for the poems chosen are not a haphazard collection of random pieces but make a systematic presentation of the most representative poets whose poetry represents the dominant thematic patterns of South African writing.

PRISON EXPERIENCES

Penal institutions have been arbitrrily used in South Africa to imprison political activists, in order to stifle protest and revolution. Consequently, a great amount of creative writing incorporates within itself prison experience and the desolation, lone liness, desperation and frustration resulting from wilfully illegal confinement of sensitive individuals. The anthology, 'Letters to Martha' by the major South African poet, Dennis Brutus is a long, sustained prison writing, from which a peom has been included in this selection. It emphasized the loneliness of solitary confinement and the resurgence of religious fervour in such circumstances:

"Particularly in a single cell,

... the religious sense asserts itself ... but in the grey silence of the empty

it is not uncommon

afternoons.

to find oneself talking to God."

Poets like Jeremy Cronin and Breytan Breytanback, in their prison poems, reveal the loss of identity and humiliation in prison, where,

"you re well-adapted, numbered file-dated, rehabilitated"

These poems are the metaphoric representation of what novelists like Alex La Guma in 'The Stone Country' and D.M. Zwelonki in 'Robben Island' have said, in fictive terms.

Consequent to the gross inequalities and repressive separatism, many creative writers have opted to leave the country. Many poems in 'Last Mile Together' report

the pain and anguish of a native, having to live in exile from his parent country. Poets like Breytan Breytanback, Dennis Brutus, Ismail Choonara, Keorapetse Kgositsile, all live in exile and bemoan the injustice of it;

"The isolation of exile is a gutted warehouse at the back of pleasure streets."

In a larger sense, exile here also represents the poet in a cultural exile, a genius starving in garret neglected by the society and the authorities in his country.

Majority of the poems chosen in 'Last Mile Together", of course, highlights the most glaring injustice of the country: apartheid and the disparity between the blacks and whites. Mongane Wally Serote his often made vocal protest against the various restrictive law in his country, as in his novel 'To Every Birth its blood'. In this book, his poem, 'City Johannesburg' highlights the ghetto life of the blacks, "where death lurks in the dark like a blade, in the flesh", as compared to the whites locality where "neon flowers flaunt" opulence, luxury and security.

Oswald Mtshali's 'Pigeon's at the Oppenheimer Park' has been rightly chosen to reveal the disparity between whites and blacks in an almost Juvenalian caustic satire. In the poem, the poet wonders at the freedom of the pigeons who sit freely on 'Whites Only' benches, and passing armed policemen, with . 38 revolvers do not shoot them, nor does anybody arrest the couple of pigeons copulating on a white man's car, defiantly flouting the Immorality Act.

THREE-FOLD ANGUISH

The poems included in 'Last Mile Together' very intelligently amalgmate the different threads of themes which dominate South African writing today. S. Balu Rao, in his enlightening introductory chapter "South African Poetry: Voice of Triple Anguish", traces the development of South African poetry down the ages. He also stresses the three-pronged anguish of the South African poet — the anguish of prison life, of apartheid and of the pain and

nostalgia of living in exile.

This anthology brings to the mind another such collection of South African poetry: 'Poets to the People: South African Freedom Poems' edited by Barry Fienberg (Heinemann, London, 1974). However, it deals only with revolutionary poems and prison poems to a great extent. S. Balu Rao's edition incorporates the significant thematic patterns of the country's literature, and is also more comprehensive, for it is inclusive of the new, young generation poets of South Africa, who do not find mention in Barry Fienberg's edition. It is a very welcome addition to the existing books on South African literature, and the short biographical account at the end of book about each poet is very enlightening.

Interspersed with black and white paintings by Indian painters revealing sensitive perception of the Souh African situation, the book is a fitting dedication to the South African people by a country having lived through a similar history of repression and persecution at the hands of a foreign power. The endeavour has been ennobled by the declaration in the Preface that the book has been published without any commercial interest, meant for free distribution amongst sensitive and interested readers.

(Mrs) Shabnam Sinha is Lecturer in English in Patna University.

We Seek Your Help To Make

Indian Book Chronicle Better, Bigger, & Brighter

Please Extend Your Support.
Renew Your Subscription @ Rs
84/= for 1992 [Rs 74/= from scholars etc.] Enrol Your Friends &
Colleagues and contribute your
comments and book reviews

---Editor

SCIENCE NEWS

For the past few months the capital has been agog with science activities. We list a few prominent ones.

INDO-US WORKSHOP ON SCIENCE WRITING

Dr Robert Logan, Associate Professor and Director of the Science Journalism Center at the University of Missouri-Columbia, conducted a 7-hour Workshop on Science Writing at Shastri Bhavan on 18 Nov. 1991. He highlighted various aspects of science reporting in the States, its coverage in big newspapers such as New York Times, Wall Street Journal and the Christian Science Monitor, its wide readership among the newspaper buffs and its overwhelming power to shape public opinion. He had brought some excellent colour features from the Dallas Morning Times, Texas, to show how the Sunday newspapers there always devote a special supplement on science topics. The American industry also holds the community of science journalists in great awe and respect in that country. Their opinions carry weight with the public.

The Workshop was well-attended by science writers invited from all the States. Mr John Churchill of the Ministry of Human Resource Development as overall in-charge must be complimented for the elaborate aggangements made for the participants.

INTERNATIONAL WORKSHOP ON EXPATRIATE TECHNOCRATS AND CSIR INTERACTION

The Government of India, through the Council of Scientific and Industrial Research (CSIR), New Delhi, established in early 1990, a Centre for Interface for Non-Resident Indian Scientists and Technologist (INRIST). The following broad functions were indentified for the INRIST Centre:

+ Compile and analyse information on

[With this News-letter from Ashok Mahajan, we open a new column in the IBC. We invite other interested readers to contribute to this page —Eds.]

NRI expertise available, and publish a Directory of Expers;

+Explore possibilities of setting up R & D units or facilities of important nature to support manufacture of critical items and materials for industry and social sectors;

+Assist in establishment of joint ventures in selected areas in collaborations with NRIs.

The INRIST is guided by an Advisory Council consisting of leading scientists and technologists, management experts, R & D specialists of industrial sector and senior level representatives from CEI, ASSOCHAM and FICCI.

In order to attract the maximum posible number of Indian experts abroad under this programme, a large number of posters and folders describing the functions of the INRIST were sent to Indian Missions and a large number of Indian Associations abroad. Similar information material was also sent for the ongoing TOKTEN Programme (Transfer of Knowledge Through Expartiate Nationals). INRIST Centre advertisements were published in 'India Abroad' and 'News India' from all its centres-New York, Los Angeles, Chicago, Toronto and London. The response received so far from expatriates in this regard was encouraging. About 400 NRI professionals, largely scientists, technologists and academics were directly contacted at several cities in USA in Jan. 1991. At the initiative of an Indian association, a special programme on the subject was televised in Greater Boston area to draw the attention of Indian viewers. Directories of NRI Scientists and Technologists containing biodata of about 1500 scientists and technologists and names and addresses of another 1500 professionals have been published in two volumes.

The Workshop was held from 14 Jan to 16 Jan. 92 at the National Physical Laboratory Auditorium, New Delhi. The session on the first day covered Biotechnology and Material Sciences. The two NRI speakers who stole the limelight were Prof Subash Minocha of the University of New Hampshire who spoke on the role of tissue culture and genetic engineering in agriculture. While Dr. Dronamraju of Houston, Texas, dwelt a length on gene mapping and production

The session on the second day was devoted to Electronics and Computers. Here again it was Dr. P. K. Bhattacharya of the University of Michigan who flummoxed the audience of scientists by Pseudomorphic lasers talk on integrated, modulated chips and electron optics. A point he made was that the age of microelectronics which brought out? whole range of sophisticated gadgetry in the States and in Japan, seems to have bypassed India. The future age belonged to Photonics, a field of which Indian technologists have little awareness so far.

The last session was on Energy and Environment.

INDO-BRITISH SYMPOSIUM ON CLIMATE CHANGE

(15'171 TO 17TH JAN. 92 AT TAJ MAHAL HOTEL)

This high-powered 3-day session examined current scientific research in all aspects of climate change—atmospheric chemistry, atmospheric physics and occar sciences with particular reference to chlorofluoro— carbons (CFC), carbon dioxide and methane emissions which are responsible for ozone depletion that threatens the very existence of man. The way to limit the emission of these gases, it was said, was to protect and promote growth of forests and to effect ways to minimise pollution.

ACTIVITIES OF TECHNOLOGY INFORMATION, FORECASTING AND ASSESSMENT COUNCIL

(TIFAC) - JANUARY, 1992

The Tech-Info Council starte functioning during mid-1988. It comprise of eminent persons from the Government academia, corporate sector and Nations

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

R

Indie

Edit Oxfo Hind Con

Lab

Tech follo Moi Cero Bio-Gen

Tec for Tec info

Tre

is es art) in mad

> gov sho tecl

ma

Into by Ne. Pre

Wr of As

on in do all

> the de are

In

lo

Indian Book Chronicle

/sical

ered

. The

eligh

f the

poke

enetic

Dr.

elt a

ction

/ Was

ulers

harya

who

sts by

asers.

ectron

ne age

Louta

ry in

have

onged

Indian

so far.

y and

N

TEL)

ession

in al

spheric

occar

ice 10

carbon

ich are

n that

n. Thi

ases, i

romoli

ays 10

AND

starte

mprisc

mmen

Jations

R & D: NEW FRONTIERS

Editors M.J.Mulky, H.C. Srivasta and Bhartendu Vatsya: INDUSTRIAL RESEARCH Oxford & IBII Publishing Co. Pvt. Ltd. New Delhi (1988) pp. XI+426 (c) Hindustan Lever Research Foundation, Bombay

Reviewed by L.L. Somani

Contd. SCIENCE NEWS Laboratories.

The conference discussed the progress of its objectives and gave a list of the Techno-market Survey Reports on the following technologies, among others: Moisture Reduction Technologies of Cereals, Temperature of Sensitive Paints, Bio-mass Utilisation for Power/Gas Generation, Packaging Technologies, Water TreatmentTechnologies, Foundry Technologies, Cryogenic Technologies for Milk/Fish, Fly-ash Utilisation Technologies etc.

TIFAC provides hard technology information in any particular technology area in terms of its nature (i.e. whether it is established leading-edge or state- of theart), projects that are using this technology in India and abroad, materials machinery, inputs and outputs, some market factors information, what government nodes are involved and a short text that will succinctly describe the technology for a quick overview.

The conference was held at the India International Centre and was presided over by Dr Dhirendra Sharma of the Jawaharlal Nehru University, presently also the President of ISWA (Indian Science Writers' Association).

Discussions were held on the issues of common developmental strategy for Asian countries. The delegates stressed that an Asian Economic Community, with one Asian Parliament, could go a long way in promoting trade and commerce, cutting down regional imbalances and fostering all-round production both in the agro and the corporate sectors. It will also minimise dependence on Western markets in limited areas.

Even in his professional career in the Indian Army, Lt. Col. (Reid) Ashok Mahajan look a lively interet in science and in books.

Science has no boundaries, particularly applied to research in industry, facts of science merge where indistinguishably from one into another. This book has been written with a view to highlight the application of research by industries for the welfare of society. The book comprises of chapters written for the festschrift in honour of Dr. K.K.G. Menon on his retirement from Hindustan Lever Research Centre after 40 years of research.

The book incorporates 28 chapters providing new insights into frontier areas of fundamental research, leading to its applications for the benefit of society. Each of these chapters has been written by well-known and experienced personalities in their respective fields, covering several inter-dependent fields. The industrial research is spread out in many fields and detailed studies, and it is really difficult to bring them all in one book.

In the first chapter, Dr. A.S. Ganguly, Chairman, Hindustan Level Ltd. in his Retrospective in Industrial Research has stressed the importance of inter-weaving industrial innovations and development. After describing the benefits of research accrued to industry, he has stated how fundamental research traverses wide horizons of new ideas and concepts and how applications have to attend to changing economic conditions and market place realities.

In the area of agriculture, the global agricultural scenario has been discussed by the renowned agricultural scientist Dr. M.S. Swaminathan.

Dr. N.K. Notani has spelt out how modern techniques in genetic manipulation can be employed for crop improvement, and this is followed by a discussion of various concepts of increasing agricultural productivity. Frontier areas of veterinary and animal science research by Dr. P.N. Bhat and his colleagues, and the latest in the making of synthetics vaccines in the lucid style of Dr. G.P. Talwar, and coworkers have been dealt with very interestingly.

The novel and exciting field of membrane channel forming polypeptides with an exposition on their structural and membrane modifying chemistry activity has been covered by Prof. P. Balram and his colleagues.

There are papers on enzymology from Dr. D. Balasubramanian and Dr. N. Appaji Prof. B.K Bachhawat 's team has liposome on written immunonodulator, and this is followed by a paper by Dr. P.K. Ray and his group on immunotoxicology from Industrial Research Toxicological Photochemistry of porphyrins has been contributed by Prof. V. Krishnan.

Chemical engineering technique of novel separation through superabsorbing polymers has been highlighted by Dr. R.A. Mushelkar and team from National Chemical Laboratory.

There are papers on new concepts of shadow nutrients, prespectives in skin chemistry of biochemistry, organic fragrance chemicals, chemistry of raw materials such as castor oil and rice bran oil and catalysts, history of pharmacology, etc.

us to the paper takes application of science for rural development.

Thus the chapters in this volume cover a wide range of subjects such as agriculture, biotechnology, veterinary science, biochemistry, mircobiology, nutrition, skin phylology, organic chemistry, chemical engineering, immunology, enzymology, natural product chemistry and the history of pharmacology. These chapters will be of immense interest to

over leaf below col 1

Indian Book Chronicle

IN THE FOOTSTEPS OF GANDHI

Ravindra Kumar (Ed.): THE COLLECTED WORKS OF KAKA SAHEB GADGIL (VOL. 1, 1928-1936)

Atlantic Publishers & Distributors, NEw Delhi, (1991), pp. 20+316

"Our Congress politics is still dominated by old political thoughts and patterns. We are yet so much obessed with English parliamentary systems and institutions that we cannot even now think of our national freedom except in terms of English constitutionalism". So said N.V. Gadgil in his speech in the second Bombay Presidency Youth Conference held at Poona on 16th December 1928.

Narhar Vishnu Gadgil, popularly called Kakasaheb Gadgil, was a stalwart of the freedom struggle. An embodiment of patriotism, loyalty, discipline and sacrifice, he came under the influence of Lokmanya Balgangadhar Tilak and later held high positions within the Congress organisation and Union Cabinet headed by Jawaharlal Nehru. He was acknowledged as an able administrator and a man of action.

The first volume of the 10 volume series of "The Collected Works Of Kakasaheb Gadgil" edited by the young scholar Dr. Ravindra Kumar, covers the period of 1928-1936. It includes his work in the field of struggle for freedom, his crusade against untouchability and his fight for the just rights of the peasantry.

Kaksaheb was an admirer of Sardar Vallabhbhai Patel. During the Bardoli Movement, he wrote to Sardar, "The way the people of Bardoli have fought against the imperialistic regime under your leadership has shown a new direction to the rest of India. Mahatma Gandhi's principles of Truth and Non-Violence

R & D: NEWS FRONTIERS

scientists and will stimulate their interest in interdisciplinary research.

Prof.L.L. Somani is a Professors at the Jobner Campus of Rajasthan Agriculture University.

Review By Masood Akhtar

have been given practical shape in better way in Bardoli."

Kakasaheb Gadgil was a true Gandhian, and accepted Gandhiji as "fit to be a political leader".

A large number of documents show his zeal for attaining freedom. He was equally concerned about the evils prevailing in the society.

He declared the temple at Satan open to "the untouchables". He appealed to the Congress workers to start an antiuntouchable movement on a mass scale.

The supporters of status quo reacted sharply against the crusade of Kakasaheb. The Secretary of Tarun Mandal Poona declared him a 'great fool'. In his angry letter, he sniped at Kakasaheb, "Everyone must behave according to his social position. This very simple truth should not be understood by an eminent pleader like yourself is a great misfortune of Bharat, and which is the only cause that it has lagged behind. Even though Mr. Rajbhoj may be clean- but I have grave doubts about his home behaviour-still he is a Chambhar and his body and mind itself is impure, which can never be pure even though he professes to be so. Tomorrow, if you try to go in apartment of Parwati Temple, saying that your are a Brahmin and mustbe admitted, you will be pelted to death. I hope you will take lesson from this simple warning. If you still persist in your behaviour, more severe measures will have to be adopted."

This first volume reflects different facets of Kakasaheb's life. It includes his important speeches, statements, correspondence and other documents which

describe his role in the freedom struggle his contribution in the youth movement his work in the Legislative Assembly (1934-1936) etc.

His approach of a new political economic order for India, his personality with indomitable courage, firm determination, spirit of service and sacrifice, selflessness, hard working temperament and many sterling qualities have been brought out by this presentation. Research scholars will get many items of information in it.

Mr. Masood Akhtar is a Meerut basea academic scholar.

Form IV - Statement of Ownership and Partners

India Book Chromicle

- 1. Place of Publication: Jaipur
- 2. Periodicity of publication: Monthly
- 3. Printer's Name, Citizenship and Address: Mr. S.B. Gupta (Indian) C/o. Aalekh Publishers, Duggar Building, M.I. Road, Jaipur (302001), (India)
- 4. Publisher's Name, Citizenship and Addresss: Mr. S.B. Gupta (Indian), Duggar Building, M.I. Road, Jaipur-302 001 (India)
- 5. Editor's name, Citizenship and Address: Mr. Bhupendra Hooja (Indian). 11, Uniara Garden, Jaipur-302004 (India)
- 6. Name and Address of Individual(s) who own the journal and particulars of Share holders holding more than one percent of the total Capital: Vivek Trust C/o. Dr. Amrik Singh, 2/26, Sarva Priya Vihar, New Delhi (110 016)
- I, S.B. Gupta, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Sd.

S.B. Gupta (Publisher)

THE MARTYR'S NOTEBOOK

From the PRISON NOTEBOOK of BHAGAT SINGH

Page 61 (57)

199

ggle

nent

mbly

tical

nality

firm

and s

rking

lities ation

ns of

based

rship

nthly

and

C/o.

, M.I.

and

lian),

r-302

and dian),

india)

ual(s)

ars of

one

Trust

Priya

at the

to the

Dictatorship :

Dictatorship is an authority relying directly upon force, and not bound by any laws.

The revolutionary dictatorship of the proletariat is an authority maintained by the proletariat by means of force over and against the bourgeoisie, and not bound by any laws.

Prol Revo. (p. 18) - * Lenin

*[Other details not clear, —Eds.]

Revolutionary Dictatorship:

Revolution is an act in which one section of the population imposes its will upon the other by rifles, bayonets, guns, and other such exceedingly authoritarian means. And the party which has won is necessarily compelled to maintain its rule by means of that fear which its arms inspire in the reactionaries. If the Commune of Paris had not relied upon the armed people as against the bourgeoisic, would it have maintained itself more than twenty-four hours? Were we not, on the contrary, justified in reproaching the Commune for having employed this authority too little ?"

Engels @

@[Friedrich Engels (1820-98) -- German philosopher who helped shape the Communist ideology in collaboration with Karl Marx, starting with the Communist Manifesto (1848) Besides his own works like Landmarks of Scientific Socialism (1878) and The Origin of the Family, Private Property and the State (1884) he also edited Marx's Das Capital

Bourgeois Democracy:

Bourgeois democracy, while constituting a great historical advance in comparison with feudalism, nevertheless remains, and can not but remain, a very limited, a very hypocritical, institution, a paradise for the rich and a trap and a delusion for the exploited and for the poor.

Lenin (p. 28)* =

* = [Source/reference not given.

Announcement:

The book A MARTYR'S NOTEBOOK now under print is likely to be ready by September

Page 62 (59)

Exploitation of Labour and State:

"Not only the ancient and feudal, but also the repressentative state of today is an instrument of exploitation of wage-labour by capital."

- Engels (a)

@ [No other reference available.

Dictatorship:

"Since the state is only a temporary institution which is to be made use of in revolution, in order forcibly to suppress the opponents, it is perfectly absurd to talk of about a free popular state; so long as the proletariat still needs the state, it needs it not in the interest of freedom, but in order to suppress its opponents, and when it becomes possible to speak of freedom, the state, as such, ceases to exist "

> Engels in his letter to Prabel (?)£ March 28th 1875

f (?) [No other details available. -Eds]

The Impatient Idealists :

The impatient idealist - and without some impatience, a man will hardly prove effective - is almost sure to be led into hatred by the oppositions and disappointments which he encounters in his endeavour to bring happiness to the world.

Bertrand Russell**

**[Well-known British philosopher (1872-1970)—Eds]

Page 63 (60)

Leader:

"No time need have gone to ruin" writes Carlyle, *** "could it have found a man great enough, a man wise and good enough; wisdom to discern truly what the time wanted, valour to lead it on the right road thither; these are the salvation of any time."

***[Thomas Carlyle (1795-1881) British author, wrote Sartor Recartus (1833-34) French Revolution (1837) On Heroes, Hero Worship, and the Heroic in History (1841) and a Biography of Frederick the Great.

Arbitrariness:

Kautsky*† had written a booklet with the title under print is likely to be ready by September "Proletariate Dictatorship" and had deplored the act of 1992. Pre-Publication Price RS-900 Public Don Eds Gurukub Kappa Copylection, Hardwaying the bourgeoisie people from

(Contd overlant)

THE MARTYR'S NOTEBOOK

the right of vote. Lenin writes in his "Proletarian Revolution": (pp. 77)

'Arbitrariness'! Only think what a depth of meanest subserviency to the bourgeoisie, and of the most idiotic pendantry, is contained in such a reproach. When thoroughly bourgeois and, for the most part, even reactionary jurists of capitalist countries, have in the course of, we may almost say, centuries, been drawing up rules and regulations and writing up hundreds of volumes of various codes and laws, and of interpretations of them to oppress the workers, to bind hand and foot the poor man, and to place a hundred and one hinderances and obstacles in the way of the simple and toiling mass of the people - when this is done, the bourgeois Liberals and Mr. Kautsky can see no "arbitrariness". It is all Law and order! It has all been thought out and written down, how the poor man is to be kept down and squeezed. There are thousands and thousands of bourgeois lawyers and officials able to interpret the laws that the worker and average peasant can never break through their barbed wire entanglements. This, of course, is not any arbitrariness. This, of course, is not a dictatorship of the filthy or profit-seeking exploiters who are drinking the blood of the people. Oh, it is nothing of the kind! It is 'pure democracy', which is becoming purer and purer everyday. But when Page 64 (61) the toiling and exploited masses for the first time in history, separated by Imperialist War from their brothers across the frontier, have constructed their Soviets, have summoned to the workers of political construction, the classes which the bourgeois used to oppress and to stupefy, and -begun themselves to build up a new proletarian State, begun, in the midst of raging battles, in the fire of Civil War, to lay down the fundamental principles of 'a State without exploiters', then all the scoundrels of the bourgeolsic, the entire band of blood-suckers. with Kautsky, singing 'obliger' to scream about arbitrariness.

Lenin p. 77-78**

*†[Karl Kautsky—German Politician-See footnote on page 37. —Eds]

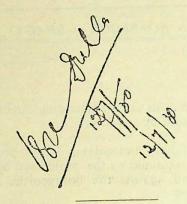
**[Other details not available. -Eds.]

Party:

But it has become clear that no revolution is possible unless there is a party able to lead the revolution. (p. 16, Lessons of October, 1917). ***

A party is the instrument indispensable to a proletarian revolution. (p. 17, ibid by Trotsky).***

Page 65 (62)**



Law, morality, religion are to him (the working men) so many bourgeois prejudices, behind which lurk in ambush just as many bourgeois interests.

Karl Marx-Manifesto**†

**[The upper half of this page (almost 2/3rd space) is blank, except the (slanting) signature of B.K. Dutta with the date 12.7 30 written twice. The quotation from Karl Marx is given below.

Similarly the next page (No. 67) (63) has B. K. Dutta's signature with the date in the middle of the page and a short note by Bhagat Singh at the bottom right hand corner. —Eds.] [Indeed these were both very significant entries and the only ones with any dateline. —Eds.]

[Page 66 (63) is missing. — Eds.]

**†[Communist Manifesto by Karl Heinrich Marx (1818-83) and Friedrich Engels (1820-95) published in 1848. —Eds.]

Page 67 (64)

Bullion of

al Arr. Bk Inlla

of Arr. Bk Inlla

tiken on 12 4 July 30

in Cell. M: 137

Central Jail La love

four day before his finel

***[Book by Leon sky (7879 Public Domain Gurukul Kangri Collection, Haridwar farture
1925. —Eds.]

from this fail

BAAT CHEET -- EDITORS' BOOKCHAT -- OF THIS & THAT

Time: Around 3,000 B. C. (? sic)

Scene: The battlefield of Kurukshetra — about 70 miles north of Delhi, the capital of India Opposing armies of the Kauravas (descendants of Kuru) and their cousins Paandavas (sons of Paandu) stand arrayed, awaiting words of command. Grandfather Bhishma, the terrible, is the commander of the Kaurava army assembled on behalf of Duryodhana, son of Dhritaraashtra The Paandava army of Yudhisthir son of Paandu, the other contestant for the throne of Hastinapur, is led by his younger brother, Arjuna, the renowned archer. His charioteer is no other than Lord Krishna, an Avatara (reincarnation) of Lord Vishnu, the Protector (one of the Divine Trinity).

Scene: Arjuna asks Krishna to move his chariot forward, so that he may view the opponents Stationed in the midst of the two contending armies. Arjuna spots his grand-uncles cousins, their sons and grandsons, friends and relatives, and teachers amongst those assembled to fight him. He loses his nerve. Considering that no good can come out of the civil war, he throws down his bow and arrows, and sits down, sunk in a fit of depression. To fight or not to fight'—is the question bothering his disturbed soul!

Scene: At this juncture, Krishna begins to deliver a lengthy discourse to convince Arjuna that it is his duty to fight and that he should not allow himself to be assailed by doubts. This discourse in 700-odd stanzas and grouped into 18 chapters, goes by the name of the Bhagwad-Gita, the Divine Song. It forms part of the great epic, Mahabharata, composed by the sage Veda Vyaasa, an elder statesman - seer who is also credited with having systematized the Vedas in the present format. The Mahabharata or the story of Greater India' originally consisted of 24,000 verses, but in course of time, it came to be extended to 100,000 verses.

Logicians have questioned the common belief about the Gita having been delivered at the battle field of Kurukshetra, considering that the battle-field was surcharged by the high spirits of the warriors eager to go into battle and was resonant with the blowing of conches, neighing of horses and rattling of sabres Here is a document brimful of abstruse logic, profound philosophy, which has challenged the minds and pens of hundreds of scholars in the past 50 centuries, and yet remains a rich and complex theme open for interpretation and re-interpretation. How could it be possible to deliver and grasp its messages within the span of a few hours? Did the armies stand still all the while to oblige Lord Krishna to finish his lengthy

sermon so that Arjuna may get rid of his doubts and stand up to take arms against his foes?

Mahatma Gandhi (1869-1948) considered the Gita to be an allegory, in which the battle-field is the human person and the human mind; and Arjuna stands for man's higher impulses struggling against evil. The Mahatma was a pacifist, a devotee of Truth and Non-Violence. He rejected the view that the Gita was delivered by way of a Divine spur to a faltering prince on the battle-field of Kurukshetra. In his commentary on the Gita, called the Anaasakti Yoga, (Union through Detachment) he laid emphasis on the growth of the soul through constant practice of the five Yamas (controls) namely, Truth, Non-Violence, Celibacy, Non-Possession and Non-Theft. During his long life, he earnestly endeavoured to practise these self controls and to acquire the status of a Karma Yogi.

According to Gandhi, the central message of the Gita is action informed by non-attachment or desire-lessness. It is a universal message for the old and the young, for the rich and the poor, for the merchants and the plough-men, for the rulers and the ruled. "For the protection of the good and the destruction of the evil, I arise from generation to generation!" says the Lord. If we ponder deeply on this promise, we may realize that this Divine fire is stored within us, awaiting to be lit.

Didn't Christ also say: "The Kingdom of Heaven is within you, seek and ye shall find!" (?)

The message of Gita is a plea for balance and moderation and it abjures extremism in any form. It calls for the discharge of one's sacred duty and having done that, it asks one to shun the reward. "Do your best and leave the rest to the will of God!" Thus, the Gita operates as a tranquillizer as well as a spur. To quote Gandhi, 'He who is ever-brooding over result, often loses nerve in the performance of duty".

As Aldous Huxley noted, the Gita is a compendium of the Vedic doctrine. It is poetical as well as methodical. It is a timeless gospel, which seeks to lay down the drill for the identification of self (ego) with Divine (super-ego).

Of course, parrot-like learning by rote and repeating the sacred stanzas without understanding the text and its meanings, can lead nowhere. Hence the necessity of translating it into the language of the practioner, and hence also the importance of placing it into the hands of the young ones, for them to ponder over and to try to translate into day-to-day action the steps prescribed therein for better living and healthier

Indian Book Chronicle

Is There Another Road . . . ?

Dilip Shah (Ed.): ALTERNATIVES IN RURAL DEVELOPMENT

Sterting Publishers Pvt. Ltd. New Delhi (1990) Pp. xvii+414, Rs. 375|-

'Alternatives' is really the 'in word' these days, while the usage of the plural in the context of 'Rural Development' is intriguing to the point of mystification. Despite its catchy title, this book is a compilation of a number of descriptive papers, most of which seek to analyze the existing realities and offer some stray suggestions for policy reforms without being seriously interested in alternative approaches to rural development. However, even such descriptive studies have their informational value, and the editor deserves special credit for having organized the U.G.C.—funded Seminar and for this compilation.

He has enriched the collection by the inclusion of some other relevant materials e.g. Nilakantha Rath's instructive essay entitled "Garibi Hato'—Can IRDP Do It"? which was originally delivered as the second T. P. Pai Memorial Lecture at Manipal on January, 17, 1985. Similarly, Robert Chamber's celebrated paper entitled "Irrigation Against Poverty" also enriches the analytical fertility of the volume, and the same holds good for Tushaar Shah's innovative research paper entitled "Transforming Ground Water Markets into Pawerful Instruments of Small Farmer Development: Lessons from Punjab. Uttar Pradesh and Gujarar".

But this does raise some ethical questions about the range of 'padding' permissible in case of volumes purporting to present the papers and proceedings of a seminar. Out of the 21 contributors to the volume, as many as 9 are not mentioned in the 'List of Participants' on p. 403-5, and the 50 participants so listed have contributed less than half the number of contributions included in the volume. Prof Dilip Shah deserves a special mention for contributing three papers, including the only one that focusses on a real alternative to the existing policies viz. the Gandhian Approach.

BEYOND THE ECONOMISTS

Taken by itself, the volume is comprehensive with great depth of information not only about the agricultural sector, but also with regard to the agroindustrial sector.

However, even a perceptive scholar like Indira Hirway fails to specify meaningful alternatives in a paper explicitly titled "Alternatives in Rural Develop-

ment: Some Suggestions", and offers such homilies as—"Though organization of the rural poor will go a long way in improving their strength it is not a very easy job" (p. 132) and "Every individual programme and scheme should be designed systematically" (p. 133). Her suggestion for doing away with the role of people's representatives literally takes one's breath away, as only a few lines later, she pleads for the need of an agency at the apex for solving the problem of coordination among various schemes at the micro-level, which was precisely the rationale given by the Balwantrai Mehta Study Team for its idea of "Democratic Decentralization".

Overall, one's impression is that "Rural Development" is too important a field to be left to the economists of the type whose contributions Prof. Dilip Shah has compiled to enrich the original seminar menu, specially because most of them seem to pin their faith on impressive recitals of quantitative data and do not seem to be well-versed about the 'Politics' or 'Policy' aspects of rural development, let alone the nitty-gritty details of revamping the administrative structures, which alone can go a long way towards eliminating the need for looking for alternatives.

-P. C. Mathur

Shri P C. Mathur, I.B C. Associate Editor, is on the faculty of the Deptt. of Political Science, University of Rajasthan.

(Contd. from page 23)

BAAT CHEET -THE GITA

No doubt, it is with this end of view that m/s Sultan Chand and Sons have brought out this translation of the Gita in English. The English rendering was done by (late) Shri Sultan Chand (1896-1975), founder of the firm, also a devoted student of the Gita. He considered it to be the gospel of life as a whole, of harmony in all areas of human endeavour through the attainment of Sam-Siddhi (Gita-III-27) Imbued with the spirit of the Gita, he took the publication and distribution of such value laden educational literature at a reasonable price for the guidance of the youth. He was a karma yogi who brought to his work the Gita-prescribed attitude of dedication and responsibility.

-G. B. K. Hooja

Shri G. B. K. Hooja, a retired senior civil servant, is also a former Vice-Chancellor of the Gurukul Kangri University.

Indian Book Chronicle Editorial Associates: Aligarh: H. A. S. Jafri; Bangalore: Rabindra Menon; Baroda: Chhaya Patel; Bombay: Subhash Chandra Sarkar; Calcutta: Udyan Majumdar; Cochin: P. M. Mathew; Dehra Dun: Madhu Singh; Delhi|New Delhi: Madan Gupta, Harsh Sethi, Sunaina Kumar, Ashok and Prabha Mahajan; H. P. (Maranda): D. C. Chambial: Madras: D. Anjaneyulu; Mangalore: Louella Lobo Cerabhauble Dekandour Randaur Randau

POEMS by Purabi Pattnaik

BELIEF

Violated, the misty dusk falls out on a cresendo of explosion. Every where and all around are shambles and a mirage.

Yet I sit the evening amidst the arrayed confusion of our garden while in the blackened pit in our backyard where we fire our noxious yesterdays a sturdy little cannae clings tenaciously on. Unseen, lives its cycles of seed and bloom.

And yesterday
in the squalid odiferous slum
I hurried past my way to college
a skeletal child
swooped across the street
of running drains
and at the door of a hovel, smiled.

Even sometimes as I look up beyond these rows of regulation homes the sky, blue and pink and grey, magnificent, glows.

And then,
I, of broken belief,
ponder on him who still loves.
'Naive unbelievable'
my father who 'moved through
[dooms of love'.

LUST

Love is a frenzy
here and now
and I am held to the inexorable
unable to let go. [moment

They tell me
I am too genteel
to know lust
too young to foresee
the tearing of anguish
that swoops like dark shadow
over twined limbs.

But desire flashes like lightning across quiet fields and sharp temptation holds us by the throat.

Blind eyes yield in terrible surrender as we perform the tense formal measures of this orgiastic dance.

CONCERNS

I pause on a tree ancient, alive, lichen-grey thing and see the forests that are gone.

Green rains blow into my days and in my mind where sharp raindrops wash away sleep and some wretched village drowns.

Like an open flower a child smiles but cursed, the eye carries me to where innocence is mauled in brothels and streets.

Concerns overwhelm me but the time for prayer is past and sealed angers rise at last to meet cruelties they cannot grasp

Ms. Purabi Pattnaik is a Lecturer in English in a Bombay College.

A Letter to the Editor

[Though received later, we are publishing this letter in this issue and also resume this Feature.

- Eds]

"Thank you for the Jan.-Feb. 1992 issue of the *IBC*. The get-up and printing are excellent.

I was happy at first to find that Jaodev's book (on Literature) was reviewed at such length, but shocked to read its contents. It has been written out of personal animus. The way the reviewer talks of the expense of the publication refers to relationship between Joginder and Sukrita Kumar, talks of vested interests and five-star hotels, seems to suggest that the objections are not purely academic.

The resort to fictitious name "Maverick" shows the cowardice of the reviewer He has a personal score to settle with Malashri Lal, Sukrita Kumar and possibly the Director, Prof. J. S. Grewal. Fairness demands that he should not conceal his identity behind a pseudonym."

R. K. Kaul (C/o I.I.A.S, Rashtrapati Niwas, Shimla)

With Best Compliments from:

COMPUTESKILL Pvt. Limited

MANUFACTURERS OF COMPUTER STATIONARY

13-B, Laxmi Chambers, Navjeevan Press Road, AHMEDABAD-380014

Tel.: 469155, 409464 Factory: Nandoli, Plot No. 213, Tal.: Kalol. Distt. MEHSANA (Gujarat)

Regd. Office:

13, B, First Floor, Laxmi Chambers Navjivan Press Road, Opp. Gujarat High Court AHEMADABAD-380 014

Phone: 469 155

Bombay Office:
Nair Building,
Shop No. 6 (Gr. F)
431, Laminton Road,
BOMBAY-400 004

Phones: 354 258; 352 937 &

386 66700

INDIAN BOOK CHRONICLE

Monthly Journal registered with Registrar of Newspapers under No. R.N. 28625/76

PRINTED MATTER

BOOK POST

With Best Compliments from:

Electrotherm (India) Limited

Manufaturers of

M. F. Induction Melting Furnaces
Induction Heating & Hardening Equipments
Secondary Metallurgical Equipments

- a. MRK-An improved version of AOD
- b. DC-Ladle Refining Furnace
- c. Vaccum Induction Melting Furnaces

Refractory Fusion Furnaces
D. C. Power Sources
A. C./D. C. Drives

Wroks & H. O.: 414/1 GIDC, Phase II

Opp. Vinzol Crossing

Vatva

AHMEDABAD - 382 445

Phone: 831463/4/5 Fax: 831412

Cable : QUIKMELT

Telex: 0121-6009 EMT IN

Branch Offices:

Bombay : Phone

Phone: 8514541

Delhi

Phone: 502358

Calcutta: Phone: 565523

Madras

Phone: 861096/8251621

Service Centres: Aurangabad, Ludhiana and Mazaffarnagar

With Best Compliments from:



TRIDENT

Shilp Building

Navrangpura-AHEMADABAD

INDIAN BOOK CHRONICLE

REVIEWS. NEWS & VIEWS

MONTHLY JOURNAL ABOUT

BOOKS & COMMUNICATON ARTS

Vivek Trust (New Delhi) Publication assisted by Sanghar Vidya Sabha Trust (Jaipur)

In This Issue ...

April 1992-Price Rs. 7

Inside Front Cover BAAT CHEET - EDITOR'S BOOKCHAT - OF THIS & THAT DATELINE JAIPUR & SPECIAL APPEAL AND A CLARIFICATION

1 A DISCOVERY OF ROOTS-A Tribute to ALEX HALEY -Louella Lobo Prabhu "SUFFER THE CHILDREN" A Poem POEMS | NUMB PAIN AN APPEAL -M. K. Kaw -Shiela Guiral -Shiela Guiral BLESSING WAVES -Anna Alexander ERNEST HEMINGWAY AS A NEWSMAN -- Louella Lobo Prabhu 3 A POET IN HIS GURU'S MOULD -K. D. SETHNA-An Appreciation by Dilip Chakraborty 6 Kamala Kanto: PETALS AND SPARKS -Review by P. Raja 7 P. Lal: THE TYRANNY OF IRONY-On the Cambridge Seminar (1988) - Review by K. Chellappan BENGALI BOOKS BANNED BY THE BRITISH -Review by D. C. Chambial 10 R. K. Singh: SOUND AND SILENCE—(Poetry of Srinivas) 11 SURYAMAL MISHRAN—THE BARD FROM BUNDI -Tribute by Rima Hooja 12 Robert Sencourt: INDIA IN ENGLISH LITERATURE -Reviews by T. N. Dhar 13 Loveleen Kacker: PITA JI—(A Novel) 14 SUFISM IN SOUTH INDIA : SUFIS OF BIJAPUR] —Bibliographical Essay by Mohamed Taher Richard Maxwell Eaton Muhammed Suleman Siddigi: BAHMANI SUFIS 16 Edward Duyker: TRIBAL GUERRILLAS—The Santals of West Bengal and the Naxalite Movement -Review by Harsh Sethi 17 Temsula Ao: SONGS THAT TELL -Review by S. Godhwani 18 MOHAN RAKESH'S DIARY (in Hindi) -Comment by Madan Gupta 19 THE GANDHI QUARTET

(Continued overleaf)

-Reivew by Shyamala A. Narayan

Chief Editor: Bhupendra Hooja (Founder Editor: Amrik Singh) Exec. Editor: Subodh Bhushan Gupta C/o Aalekh Publishers Associates: P. C. Mathur, Rakesh Hooja, C-0. In Public Phinophia But delites angri Collection, Haridwar Duggar Building. I. K. Sharma & Rima Hooja 11, Uniara Garden, Jaipur-302004 M. I. Road, Jaipur-302001

Chaman Nahal: THE SALT OF LIFE (A Novel)

20 Ashok Pratap Singh: INDUSTRIAL PRODUCTIVITY

-Comment by Jaspal Singh

21 WHO WILL BELL THE CATS ... ? Inder Malhotra: INDIA-Trapped in Uncertainty

-Comment by B. H.

22 MARTYR'S NOTEBOOK

-Extracts from the Prison Notebook of Bhagat Singh

24 AN ECONOMIST SPEAKS- A Report from Rajkot

-by Kishore Upadhyaya



BAAT CHEET * * EDITORS' BOOKCHAT * * OF THIS & THAT



DATELINE JAIPUR

April 5, 1992. It was exactly six years ago, to the day, when Dr. Amrik Singh, founder-editor of IBC came down from New Delhi to entrust this fledgling but fight-hardy 10-year old journal to our local team Of course, he did warn us about all the snares and pitfalls, and how he and his colleagues had got despaired, if not totally defeated. But, our young colleagues were more than enthusiastic, like neo-converts, and had been pressing him hard for continuing with the venture, with their support. But our visitor from New Delhi had become wise to all the problems and challenges; and could perhaps also foresee that the support we (some of us) were promising would not last long like the promise of a mirage. The inevitable has happened, and some of the enthusiasts-(I need not name them)-have fallen or sat down by the road-side.

Yet, the faltering and unsteady caravan moves along its rugged, uncertain path. That IBC has survived another six years is a near miracle, made possible by the general goodwill and outside support of hundreds of patrons, well-wishers, writers, critics and booklovers.

Unfortunately, the publishers and others in the book trade have not been as liberal or helpful as one would have expected or welcomed them to be. There has also not been much of government/official patronage, if only to prove a point that governments can not promote or sponsor literary or academic pursuits.

It has been a hard and uphill and often frustrating experience; but worth it, every moment of it. Among other things, we now have a growing team of Editorial Associates outside Jaipur. Scores of regular contributors, and some life subscribers, too!

Perhaps the uncertain and difficult days are over! Let us hope so!

SPECIAL APPEAL

We are, however, keen to add more pages and new features to the IBC, and to raise its circulation as well as usefulness for the community of book lovers and academic scholars!

Here is a special appeal to Cthes Public Domein. Gordkul of English literature from across the oceans and the

Commonwealth and who are in tune with the latest! Please oblige us with comments on your latest readings. The appeal is necessary because more often than not the publishers, including their proteges or partners in India, do not favour us with review copies of their books!

We also appeal to all book lovers, scholars and critics, whatever your discipline or topical interest—please help keep the *Indian Book Chronicle* upto-date and in step with the times!

A CLARIFICATION

It has come to our notice that some interested readers are wrongly interpreting the inclusion in *IBC* of the review of *On Literature* (edited by Jaidev) which was done by "A. Maverick" (*IBC Jannary-February*, 1992, as a sign that the *IBC* endorses the views expressed about the Indian Institute of Advanced Study, Shimla, in the said review.

We would like to reiterate our standard editorial policy that the views or comments in the IBC are always those of the writers—reviewers, and not of the editors, unless otherwise expressly indicated.

We have always held that we are willing to publish more than one review of the same book expressing different viewpoints, and have often done so.

As regards the editors' views about the utility and role of the I.A.S. Shimla, in the academic-intellectual life of the country, our readers may recall that we had carried Amita Malik's plea favouring the retention of I. A. S. in its present premises (IBC June 1990, Vol. XV, No. 6), and even otherwise, we have supported the I.I.A.S. in the pages of IBC.

Coming to some of the individuals mentioned in the review, Prof. Jaidev has been a well-wisher of I.B.C., and we value his long association and support. Dr. Malashri Lal is a family friend of some of the editors. We, in the I.B.C., have appreciated the association of Dr. Sukrita Paul Kumar, and of Joginder Paul. However, it was felt that, in the interest of freedom of speech, these factors should not come in the way of the reviewer's views being expressed in the IBC.

I. B. C. readers are always free to react and express themselves through these pages as Dr. R. K. Kaari Chascian ready done with regard to the particular review under question.

- Eds.

assisted by SANGHAR VIDYA SABHA TRUST

Indian Book Chronicle

Vol. XVII No. 4

April 1992

*

P. C. Mathur, Rakesh Hooja, I. K. Sharma & Rima Hooja

Chief Editor: Bhupendra Hooja

Exec. Editor: Subodh Bhushan Gupta

Associate]
Editors

c

e

f

n

n

A DISCOVERY OF ROOTS

A Tribute to ALEX HALEY

In the death* of Alex Haley, authour of "Roots", at a comparatively early age, 'Black literature' has lost a powerful literary voice. Although some time has passed since his magnum opus first appeared, the impact of its publication has not lost its gut appeal. Careful scholarship and the immediac and authenticity of first-hand experience lent a very special feel and flavour to the book. As mentioned in a Sunday Observer article, he actually travelled in the hold of a modern freighter, to know by actual trial, the physical conditions under which Kunta Khinte was transported from Africa to the New World. Yet, the writing, though very personal, is never maudlin

Televised as a serial, it was a blockbuster. It gave pride to the Blacks in their rich heritage, and shamed Whites into a recognition of the monstrosities perpetrated by a supposedly Christian society, which should live out an ideological belief in the Brotherhood of Man under the patriarchal eyes of a Father God!

As a human being, Haley was not puffed up by success, but spent time and money in finding proteges who need a friendly hand to help them in the continuing struggle of the Black for justice and total integration in the heart, and not just the law of the White Man. He will be missed!

ROOTS

As you, your ancestor's story, re-told, A page of brutal history was unrolled — The savage cruelty that mortals can, With full knowledge inflict on fellow man — Not for some fault or crime, but pigment hue — Outside Man's realm of choice and its purview. Haley's "Roots" let the white world think and see How civilised is white humanity?

*(As reported in February 1992)

"SUFFER THE CHILDREN . . ."

Recently a leading daily carried a photo-feature on two orphaned rag-pickers, who were given chase by a house-owner on whose property they had innocently intruded. They fell into a disused well and died before help could come. No one claimed their bodies.

In the Scriptures, the connotation of Christ's word "suffer" means "permit". However, I would like to think that in the Third World, "suffer" must be taken literally. It is a tragedy too deep for tears, that so many children die needlessly, deprived of physical and emotional needs which are the rights of the child.

My poem for the two little waifs who perished so avoidably, is for all the children of the world—who are like them. (Contd.) POEMS

NUMB PAIN-M. K. Kaw

It is a numb pain inside a dead, blunt pain. that cannot utter itself in shrieks and manic cries. I have to carry it concealed. as one an illicit foetus hides.

Whom shall I tell, who has time to sympathize? In a field of upturned brown earth what if another uprooted plant lies, gazing at the grey sky with unseeing eyes?

Well-known poet, Mr. M.K. Kaw is a seasoned administrator, at present a Joint Secretary in the Govt. of India.

AN APPEAL

-Shiela Gujral

Bred on the yeast of hatred and power-lust fungus formed at a galloping speed destroying the tight texture of a great state threatening to penetrate the bones underneath and lap np the marrow of healthy limbs.

Awake, you senior citizen discard your slumbering slant apply antibiotics with your caressing hand and heal the weeping wound in your charge.

Come, Come you fear-stunned juniors unleash your throttled voice and fettered feet graft dead skin fix the joints with patches from your virgin loins,

(Contd. overleaf)

Editorial Associates: Aligarh: H.A.S. Jafri; Amritsar: Ramesh K. Srivastava, Bangalore: Rabindra R. Menon; Barodo: Climber Calcutta: Lidavan Majumdar: Cochin: P. M. Mathew: Baroda: Chhaya Patel; Bombay: Subhash Chandra Sarkar; Calcutta: Udayan Majumdar; Cochin: P. M. Mathew; Dehra Dun: Madu Singh; Delhi New Delhi: Madan Gupta. Harsh Sethi. Sunaina Kumar. Ashok & Prabha Mahajan; Madras: D Anjaneyulu: Mahajan Gupta Precionul Haridykanda Prasad; Panchakula (Chandigarh): K. K. Sarin; Pondicherry: P. Raja; Shimla: Atma Ram & T. N. Dhar Trivandarum: G. Krishnan Kutty

Louella Lobo Prabhu

A POEM ABOUT TWO LITTLE WAIFS

-Louella Lobo Prabhu.

Two homeless waifs their daily bread would eke, By picking rags for which they used to seek, In dustbins on the street, and when they found The gates open, from a private compound... Most tragically, on that fatal day, They chanced upon a rich man's land to stray. More rags, and bottle tops the children took, The owner's roar, the air... and children shook... "Stop theives", he shouted, as they blindly sped Not knowing or seeing terrain which lay ahead—

Headlong in a cavernous void they fell,
Suffocated and drowned in an old well.
The pursuer his warning called, too late.
A watery grave, was those small children's fate.
Their pathetic bodies none came to claim...
They died as they had lived... sans home... and name...

Dear Jesus did you mean it literally "Suffer the children to come upto me?"

But must they suffer so, their whole life through, That only then they find their way to you? Do you send them a second time to earth? This time to find more fortunate rebirth? Or will that child receive a pair of wings, As one more angel in your choir sings?

But even then, I wonder, who, oh why, Must homeless children in such anguish die ?????

ERNEST HEMINGWAY AS A NEWSMAN

The Times of India, Bangalore, (dated 7.3.1992) must have delighted lovers of contemporary literature, in featuring unpublished articles by deceased Nobel Laureate, Ernest Hemingway, done (when he was in his early twenties) for a daily newspaper, which used his work as a Foreign Correspondent and Features Writer. In the excerpts of the two articles, quoted by "The Times of India", the "piece" on the great French leader, Tiger Clemenceau, shows, that even in his twenties, Hemingway had either instinctively, or consciously, put together the elements of a style which would mark his novels. The "piece" beginning with a detailed description of the stateman's homely surroundings, his physical characteristics, and his interaction with his daughter-in-law, displays the stuff of the novelist's rather than the (hack)-journalist's approach to a subject.

The evocative picture of climactic conditions, (during a "jail-break" story assigned to him, as a punishment); like-wise has the staccato prose typifying, "The Old Man and the Sea", his Nobel masterpiece. Truman Capote, may be Hemingway's successor, is the sort of journalist who turns a factual contemporary event, into a kind of novel, through the element of style and presentation.

The article as a whole, throws light on a little known aspect of Hemingway's literary persona: the newspaper years, which took him to the locales in Europe, eventually gestating into novels like "For Whom The Bell Tolls", the first of his major works.

-Louella Lobo Prabhu

Mrs. Louella Lobo Prabhu is Associate Editor and Co-publisher of "Insight" from Mangalore. Poet, musician, radio & T.V. artist, she is also connected with a number of social service, literary and cultural associations. She is also an EBG Editorial Associate Editor and Co-publisher of Ms. Anna associations. She is also an EBG Editorial Associate Editor and Co-publisher of Ms. Anna associations.

Come, truss the terrorist lash the traitor join, knit coalesce the state before infection is beyond control and pus creeps in every organ, roaring avalanches announcing collapse of a mighty promise.

WAVES

-Shiela Gnjra

Waves are you protesting or with joy jumping: splashing foam, shells countless corals and fish of infinite hue?

Waves are you lamenting or swinging, singing aloud some joyous songs old and new?

Waves
are you drowsy
or intentionally laying
the booty in your folds
or the altar of
the ocean's blue?

From "Signature of Silence", book of Poems by Shiela Gujral, a verse tile poet-writer in Hindi, Punjable English.

BLESSING

-Anna Alexander

A vision of golden light
Filled the room.
I sat silent, awed by its holiness.
For nights I had prayed for Salvation
And the beauty of heaven descended.
The cracking sounds in my mind
Recur this morning
But already, the fear of the tomb
Is leaving me.
I am enveloped, as if in a halo of Lightly With its certain promise of healing.
The music of Church bells
Echo in my memory
And a spirit of joy
Blesses me aching soul.

Ms. Anna Alexander is a young por from Kerala.

A POET IN HIS GURU'S MOULD

K. D. SETHNA-An Appreciation by Dilip Chakraborty

It would have perhaps given H. G. Wells immense pleasure to know that the one—time disciple and all-time devotee of Sri Aurobindo, K. D. Sethna (Ashram name—Amal Kiron) has not only lived equal to but far outshone in poetic excellence his prophetic forecast.

[On the publication of K.D. Sethna's critical essays entitled *Parnassians* in mid-twenties, H. G. Wells had commented, "This youngman will go far".]

A VOICE OF EXPLORATIVE MYSTICIM

With his prolific pen dipped in explorative mysticism and aspiring after "the all-seeing Central Eye", K. D. Sethna has carved for himself an esteemed position of being a 'doyen' among the living Indo-Anglian poets, his unassuming nature notwithstanding.

Sri Sethna is an aristocrat — by birth, by culture and by poetic temperament. He is always in for perfection and nothing short of perfection satisfies his creative urge. His poetic output is significant, both quantitatively and qualitatively. His published poetical works are: The Secret Splendour (1941); The Adventures of the Apocalypse (1949); and Altar and Flame (1975); apart from innumerable poems published in various journals of national and international fame. He has written much thought-provoking, powerful and challenging prose too.

K. D. Sethna is a living testimony to the fact that there does exist a 'School of Poetry' which may be called 'Aurobindonian'. So far as sublimity of thought, profundity of poetic truth and divinity of poetic vision are concerned, this school of poetry ranks equal with many other such 'schools', past and present. And if the Poetry of the Future is taken into congition, this school of poetry will, no doubt, rank among the very best.

And about Sethna's excellence as a poet, it may be mentioned that some of his poems have elicited high words of praise from his fellow - poets. [Dilip Kumar Roy speaks of his 'sheer love of poetry' (Sri Aurobindo came to me, p. 91) and A. E. (George William Russell) wrote to Dilip Kumar Roy on January 6, 1932. "The verses you have sent me of Mr. Sethna have a genuine poetic quality".] Besides, Shri Aurobindo himself said the following about his poem 'The Errant Life':

"....The last six lines, one may even say the last eight, are absolutely perfect. If you could always write like that, you would take your place among English poets and no lower place either. I consider they can rank—these eight line—with the very best in English poetry". [Overhead Poetry: Poems with Sri Aurobindo's Comments, ed. K D. Sethna, Pondicherry, p. 9.]

This Errant Life:

This errant life is dear although it dies, And human lips are sweet though they but sing, of stars estranged from us; and youths emprise Is wondrous yet, although an unsure thing. Sky-lucent Bliss untouched by earthiness! I fear to soar lest tender bonds decrease. If thou desirest my weak self to outgrow Its mortal longings, lean down from above, Temper the unborn light no thought can trace, Suffuse my mood with a familiar glow. For 'tis with mouth of clay I supplicate: Speak to me heart to heart words intimate, And all Thy formless glory turn to love And mould Thy love into a human face.

It may be mentioned here that Sri Aurobindo's magnum opus, Savitri, is universally acclaimed as the greatest English written by a non-Englishman.

POETRY AS A CREATIVE ART

Sri Sethna did learn from Sri Aurobindo that poetry is a serious art, akin to the creative activity of the Divine itself. He believes that high poetry descends like a flash, or regularly rushes from over - head planes at a time when the poet's psyche is in resonance with the cosmic rhythm, but he works from critical self-consciousness and, being fixed in time and space, aspires for that beyond. "Although the experiences embodied in this poetry generally belong to superrational planes or subtle psychic depths, they are not necessarily expressed in abstract or esoteric language, but in more or less clear, concrete images, as if with the experience, the images as well came descending from the overhead planes." (from Overhead Poetry).

The Secret Splendour (1941) is a collection of 85 poems of different moods composed at different times. The connecting thread accounting for the all-pervading unity is the poet's consistent longing for the feel of Him in sound, sight and in touch. The all-surrounding wordly haze dims the intensity of the Divine Light. The poet tries to free himself from the 'old' which is secure, and aspires for the 'new' which is apparently insecure. He stands half-way between two lives-terrestrial and celestial-and gropes for Light. The attachment with the old is too strong for the soul to easily detach itself, though it is very keen to have a taste of the Divine. But the sudden detachment leads the poet into utter blankness and greater void. But this ecstatic pain is the sine qua non for grasping immortal Loveliness. In the title poem, 'The Secret Splendour', the poet embodies these experiences when he addresses himself, saying:

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

(Overleaf)

ce",

abi

199.

Gnira

xande

vation nded.

b of Lil ing.

ing po

O thou who wast enamouted of earth's bloom And intimate fragrance and charmed throbbing voice of mulable pleasure now disdained by thee Far-visaged wonderer, dost thou rejoice Straining towards the empty-hearted gloom To Kiss the cold lips of eternity?'

To the 'far-visaged wonderer', set out to discern the eternal element, the existence appears gloomy and the lips of eternity cold; but with warm splendour of love's embrace, he experiences ecstasy and gets the immortal touch of 'rapturous Loveliness'. The allengulfing and purifying Fire, which is the 'smile of heaven locked in a seed of light' and 'music burning through the hearts dumb rock' can cause 'our evolution toward that perfect Splendour that is the spirit'.

RAPTURE OF DEEP SILENCE

In some poems in this collection, like 'Ilda', 'Conquerors', 'The Great Bear', 'The Kiss of Man' etc., we may discern the sincere longing of the poet to enjoy the bliss of living in the rapture of deep silence, the distant echo of some French symbolists notwithstanding. Many of these poems have supreme musical qualities. The poet creates music through his choice of words and again through the arrangement of words. The total effect is double or multiple music, the one augmenting the other. Sri Sethna in supper-conscious about sound suggestion and hence the vibrating and pulsating music in his poems. In his poem 'Let the Ear Read' he writes :

> 'Sight is the surface mind, Sound the deep heart: Until you catch in the poet's Magical art The throb and thrill aud throe of this profound, The Gods of unbearable beauty Are never found'.

Many lines are really thrilling and the images are splendid. Lines like the following and many others reverberate in the mind long after they are heard no more:-

'The thought of men, like footsteps hushed in snow'

('Ilda')

'Making all laughter seem a blasphemy' ('Ilda')

'On all she touched a line of mystery, And lived in the rapture of deep silence' ('Ilda')

'A flight of vultures from their charnel home, Tired of the burden of proud misery'. (Congerors')

'To Christ gave Megadalen her exquisite soul The mystic urge that made his feet her goal'

(The Kiss of Man')

DANTE'S LOVE

Another group of poems-'From Beatrice in Heaven'. 'The Triumph of Dante', 'Dante on the Eve of The Divine Comedia' and others—centres round the divine love of Dante for Beatrice. With stretched hands Dante appeals to Beatrice to lift him above and beyond all earthly days. Beatrice responds from the other world and consoles:

... to the hunger of your human call I bring through nectarous divinity of one white wave the ocean of all' ('Beatrice in Heaven'

Dante is mad with the feeling of getting Beatrice back to his heart. He sings in joy:

'... A light, a hush immense Falls suddenly upon my vice of tears, Out of a sky whose each blue moment bears The shining touch of that omnipotence.'

The Secret Splendour registers Sethna's growing consciousness of the Divine and his indomitable urge to reach that state of bliss from the mundane sphere of flux and inconstancy. These poems "are characterized by flawless meter, rhythm and rhetoric. There is economy of expression and perfection of pruning in the shaping of the poems.

A STATE OF TRANCE

The poems in The Adventures of the Apocalyps. (1949) were born during a period of a heart ailmen when poet Sethna was thrown into a state of trance In a personal perface to the book, he observes:

"... I found my mind getting extraordinarily quite clear, until I seemed to look into a new dimen sion of things. Suddenly the whole universe appeared to be a great living being, a wonderful substance of Spirit, and piece of matter tingled with a divine press nce drawing my worship".

The first poem which took shape from the scribb ing in that state of unconscious—consciousness was the one entitled 'Seated Above', which reads:

'Seated above in a measureless trance of truth A Thunder wearing the lightning's streak of simle, A lonely monolith of frozen fire, Sole pyramid piercing to the vast of the one Waits Shiva throned on all-supporting void. Wing after wing smites to the cosmic sky. Gathering flame-speed out of their own wild heart-That tunnel of dream through the body's swoon of 100 They find their home in this sweet silent Face With the terrible brain that bursts into a hammer [heave And deluges hell with mercies without end. The abysmal night opens its secret smile And all the world cries out, it is the dawn.

A NEW AWARENESS

This opening poem strikes the key-note of the ne awareness of the poet. An omnipotent and supri conscious divine power is ruling over the universe fro above and flooding the world below with a new col sciousness. This divine power is luminous—'a love monolith of frozen fire (superb word picture and 'frozen fire'—a splended oxymoron) and is immanent transcendent, the concept of Time and Space bell CC-0. In Public Domain. Gurukul Kangri Childh Himwas He is throned 'on an all-supporting wo

1997

IN

aven'

atrice

owing

urge

ere of

erized

ere i

in the

alyps

ilmen

rance

inaril

dimen

peared

nce 0

prese

cribb

vas th

le,

irt-

of roc

nmer (

heave

the ne

supri se fro

ew co

love

·froz nt af

e beil

ing vol

HIS GURU'S MOULD

(another subtle and superb use of oxymoron). Matter aspires for divinity to find solace in and identity with the God's face. A light descends from above and dispels the deep darkness enveloping everything below and soon all is light. The combined effect of these pictorial images makes the impact solid and sublime, while the rhythmic pattern and over-stressed accents add to the verve and vitality of the poem. The alliteration in The terrible brain that bursts' and 'hammer of heaven' adds to its sonoriety.

In the poem entitled 'The Eternal Vast', the poet gives us a feel of that' for which we all long, but very few get. In the very title of the poem, the poet suggests infinity on two planes-time (eternal) and space (vast). "We touch the vast of supracosmic self" not before the heart has grown horizonless. The poet remind us of the 'Rikvedic' concept of 'time' before creation, when he

'Night is not thhre, nor days; yet both lie dense For ever in a mighty measuress mood'.

The 'Apocalypse' has taken many directions in its adventure. Some poems ('Seated Above', 'Eternity', 'Vision Splendid' and others) show that more intellect, so long it is devoid of divine grace, cannot see through things. Reality is 'one', but its imperfect manifestations

'Vainly we grope for the key, To the ends of the earth we run, While just a fragile finger Making a sign of the One' ('The Treasure')

can have ... 'The all-seeing central Eye'. .

BETWEEN HEART STRAINS

The Adventures of the Apocalypse occupies a position on more than one count in the development of Sethna's poetic creed. Chronologically, it is the second important book of Sethna after he came directly under the enlightening influence of Sri Aurobindo. Qualitatively, it is the book that records his steady progress in the realm of poetry. And emotionally, it is the only book that contains the poems written by him over a short span of time when, strictly speaking, the consciousness of the author was in a state of suspended animation, following a none-too-light heart attack. And finally, this book contains those which establish the unique and hither-to undreamt of relationship between the heart-strain known as myocardial defect and the heart-strain, that is poetry.

In the Mother's form, Sri Sethna gets a proper blending of the cosmic Being and his Becoming. In exalted verses like 'My Life', 'Triumph is All' and others, he gives vent to his inner personal feeling. The opening lines of 'My Life' are his glowing tribute to the Mother for her serene and divine influence on him,

'I live not from hour to hour

The dawn is the ten-petalled flower of your holy feet'.

TOWARDS COSMIC HARMONY

Another direction is that of supra-conscious illumination, the feeling of the resonance of the cosmic harmony. Every cell of the poet's body seems to have experienced that touch of power from above and hence, in the poem 'Cosmic Rhythm', the poet sings: 'Now cosmic rhythm are a laughter in my pulse, My blood is the sing 'Attar' of that Rose'.

Though an intellectual, Sri Sethna has realized that mere intellect is of little help in understanding the complex process of the cosmic world. For knowing the unknown and for realizing the apparently unrealizable, some deeper sensibilities should be called to service which would be in resonance with the cosmic rhythm. Again in the same poem 'Cosmic Rhythm', he hints at that:

'Seraphs are crossing my brain that is wonder-wide Smiling to see even here an Eye like the Sun, And when they halt, my love's touch breaks out wings All is perfection - Thought and word and tune, Because the ineffable shines through each inter - space.

BEAUTY LIES DEEP

One singular quality of Sethna's poetry is that it has several layers of beauty. One who dives deep into his poems obviously derives the maximum out of it; but others also derive pleasure who have just made a cursory reading of his poems. To fully appreciate the sublime beauty and majestic grandeur of his poems. these are to be read and re-read. Often, every new reading opens a new dimension before the readers. I have experienced that I have enjoyed some of his poems without fully understanding them.

I am not a devotee of Sethna, but I sincerely believe that, barring Dilip Kumar Roy, he is the best among the poets belonging to the 'Aurobindonean School'. I conclude with the reproduction of a glowing tribute paid to Sri Sethna by Sri Nirod in the book Light and Laughter: Some Talks at Pondicherry; (Pondieherry; 1974, pp. 1-2) which runs:-

"Out of a few of us on whom Sri Aurobindo bestowed special attention in the field of poetry, three survive today, one, Amal himself; two, myself; three, Nishikanto's self . . Also, before leaving, Sri Aurobindo saw to it that, among those he had initiated into poetry with so much special care, one of us at least would be able to follow the path he has opened and I must state that my friend Amal has admirably fitted himself to the task. . . . ThenI can say without fear of contradiction that he is the best exegete of Sri Aurobindo's poetry, just as Nalini is the best exponent of Sri Aurobindo's yoga. I can go urther and claim that, in the vast field of English and fEuropean Poetry, Amal can stand on a par, not only in India but everywhere with the best of critics".

Dr. Dilip Chakraborty is Head, Deptt. of English, But in dream on dream of you, Sweet:

Chamria P.G. College, Fatehpur Shekhawati (Rajasthan)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

PONDICHERRY FROM POET

Kamalakanto: PETALS AND SPARKS Sri Aurbindo's Action, Nil Kamal Centre, Calcutta-700 004 Pp. x + 81, Price Rs. 20/-

Review by P. Raja

In the year 1970, the august body of United Poets' Laureate International had conferred on Kamalakanto (surname Mukherjee), a Bengali settled in the Sri Aurobindo Ashram, Pondicherry, the title of 'Sacred Poet of India'. Recently, 'Cinque Ports Poets' Society' of England has conferred its membership on him. The latest news is that he has just received an award from . the United Poets Laureate International, America, for his "exemplary service for world brotherhood and peace".

Ever since he joined the Ashram in 1949, Kamalakanto became a prolific poet, and his works began to appear in various journals of repute both in India and abroad. It took him nearly forty years to bring out his first collection of poems and plays-Petals and Sparks, which contains 38 original poems, 3 poems in translation, and 2 one-act plays based on legends.

INVOCATION & DEDICATION

Among the original poems, a little more than half-a-dozen sing of Sri Aurobindo and the Mother. The very first poem "Sri Aurobindo: A Tribute" is in the traditional form of an invocation. It is a glorification of the multi-faceted yogi:

"All creation found refuge in Thy beatitude; And Truth, eternal, sought its home in Thy hand. A poet of supernal themes, a sage of God, A seer of Truth Supreme, a prophet of life divine Yet, even like us, this earth Thou hast trod.

O Friend, and Master, Lover, and Guide, I salute Thy advent with humble pride."

Since the book is dedicated to the Divine Mother, Kamalakanto's "Inspiration's One", a few poems sing paeans to her in different ways. In the world of darkness, Kamalakanto believes, she is the only hope, for she is the builder of "Future's lucent sky". She is "Love and Light", "The World's aspiration", "A pure flame", and, above all, the cherisher of "Mortal's soul". She comes to lift creations to a new heaven above. In "Still Flow Her Graces', a poem that unravels all the graces of the Mother, the poet hears a voice in his depths, which says:

"Know-I am niched in your being; Pray, and I will give strength and light To guide you, in all your seeing; Turn to me, I am the matrix of all-delight."

AUTOBIOGRAPHICAL

vivid picture of the broken-dearfed upper who wasklike angri Chrecton danke translations at all. Therein lies the tale 'Thy Love', an autobiographical poem, gives us a

a wayward child playing with vain toys and chasing wild desires. Since he ran after fugitive joys, he soon found himself:

"Duped by Chimera-hope; Lured by shadowy gain, Lashed by pain's fell stroke I sank low in Life's main."

Yet he made a miraculos escape with the help of a Saviour. Cradled by Mother's love, buoyed by her Grace, he lives now lifted above. He profusely thanks the Mother for her love for his clay.

ALL ABOUT CLAY

The word "clay" seems to be a favourite of Kamalakanto. He uses it not only in several poems in different occasions, but also devotes a whole poem to 'Argil's Prayer', a symbolic poem, is the prayer of the potter's clay. Its desire is not to escape from breaking, but to get moulded into a new shape. In another poem titled 'The Fulfilment', he desires to transform himself into a rose, because whenever he wishes to soar to greater heights, his clay refuses to allow him. And by becoming a rose, he would have his desire fulfilled by remaining at the feet of the Divine for ever. While the poem 'Kinship' tells us about the Divine and the soul's longing for the union with the Divine, the poem titled 'A Dialogue' talks about death and rebirth.

IN THE MANNER OF SIDDHAS

There are a few poems that are identical with the ideas of Tamil Siddhas, especially about the realization of God. 'Beyond the Borders' serves as a typical example, and 'The Hawk', like the quatrains of Paambaatti Siddha, boasts of the powers of a mystic. 'To A Red Lotus' follows the pattern of the Siddha who believed that the more serious matter can be expressed only by suggestive numbers.

It was Sri Aurooindo who said, "Turn all thing to honey; this is the law of the Divine living. Kamalakanto tries to collect honey from all things it the world in his admirable poem 'The Honey Lore'.

The poems of Kamalakanto, though here and there they make us remember Shelley, Wordsworth Francis Thompson, Hopkins and Tagore, communicate the intensity of the poet's feelings in a simple and effective language. "Words, beautiful words, have fascination for me. I try to understand them, memo rise them and use them as often as I can."-wrote Kamalakanto in the 'Preface' to his book. That is the reason why we find pure poetry here. He certain deserves all the laurels that came to him from variou parts of the globe.

TRANSLATIONS FROM PERSIAN

Kawalkanto's translations from the two Persia poets Sarmad (d. 1658) and Baba Farid (1200-126 A.D.) and from the Hindi poet, Jagannath Shukla, (Contd. opp, page below col.)

A SEMINAR IN CAMBRIDGE

P. Lal: THE TYRANNY OF IRONY—On the Cambridge Seminar, 1988

A Writers' Workshop Publication, Calcutta

Review by K. Chellappan

The Tyranny of Irony is an unusual report on a literary seminar held in Cambridge in 1988. While the diary form gives an authenticity to the report, what the writer has attempted is literary re-enactment of a literary event, and there is as much irony in the re-enactment as in the seminar.

PRELUDE TO THE CHARMS OF CAMBRIDGE

The irony begins right in the beginning — in Delhi, where the author 'enlightens' a New York

A Poet from Pondicherry (Contd.)

and success of the translator. The fifteen rubaiyat (which in Persian means quatrains) from Sarmad consist of beautiful love poetry like that of Omar Khayyam. Here is a sip for you from the Persian cup:

"In the battle of Love, lovers are slain, Only they vanish like summer-rain. For them is the sword, and fire and cross. Yet Love's ageless pursuits remain."

Here is one of the four rubaiyat from Baba Farid, a Persian Siddha perhaps, that speaks of God-realization:

"Why seek Him in the distant forest, Where thorns prick and feet find no rest? Have you searched your heart, where he dwells? In our clay-house, He is the only guest."

The Persians have now the possibility of another Edward Fitzgerald in poet Kamalakanto. He can go ahead with his enchanting translations and thereby give us all the eminent Persian poets to read.

ONE ACT PLAYS

And now to the two one-act plays. The first one 'The Great Bridal' shows us the ways and means for kindling the Light within and banishing darkness for ever.

The second 'The Pilgrimage' (based on one of the miracles that happened to Kabir, the mystic poet and weaver of Varanasi) is about untouchability. "Behold, to the Lord, the Brahman and the untouchable are all one." No doubt., the plays are readable. The second is more interesting than the first. But they are not as interesting as his lovely short poems and translations.

It was really a long wait to have a bunch of Kamalakanto's poems in between covers. And it is really a fruitful wait.

Poet and critic, Dr. P. Raja is our Editorial Associate in Pondicherry.

group on the Hindu concept of God, when he reincarnates Vishnu as 'Fishnu' (recolonising the Hindu myth?). There is a subtle link between this 'divine' joke and the greater divine joke, the world.

The journey provides the right introduction, particularly because he missed the films, but the movie 'Fatal Attraction' which he watched on the TV in his room is not a very pretty prelude to charming Cambridge. Throughout the book, there are interesting ironic descriptions of 'life' over there—in Cambridge 'frozen in time'.

PRESENTATIONS AT THE SEM!NAR & READINGS

Against this background, comes a series of 'live' presentations of talks and readings by authors. Prof Christopher Bigsby's thesis that theatre makes silence and space teem with meaning, and language can never reveal the world is well brought out. Terence Howkes's political interpretation of Lear's maps and his relating Lear's tragedy to his disregard of the Kingdom's oneness is revealing. The author justifiably then focuses on Christopher Hope's argument that 'words are a kind of virus'. Then there is the good news by Michael Holroyd that Shaw loved his mother along with the bad news that the mother did not love the son. David Edgar's talk on 'The Theatre in Britain Today' refers to the movement towards the community theatre. George Steiner's intense talk on Timon highlights the language horror in the play.

The report also includes commentary on readings by authors including P.D. James, a cult figure of the lovers of the detective story, Arnold Wesker, the playwright, Barry Unworth, the author of Stone Virgin, Paul Bailey, the author of Gabriel's Lament and Sir Stephen Spender who distinguished the British who think of poetry as a separate world from the French who think of poetry as a special use of language, Kripal Singh and Prof. Lal himself. The book also contains samples of pieces read out.

Though the colonial smack of organisation of the seminar is gently larghed at by a post-colonial writer from India, and described as 'a seminar of British academic culture on display', the book ends with a romantic tinge. Whereas Prof. Lal's after-dinner farewell speech quoted a sloka from the Savitri episode in the Mahabharata celebrating the faith in good people and concluded with Gurudev's lines, "I forget that wherever I go, you abide; wherever I am, you are with me;" it stirred the sentimental chord in the ironic culture also, and revealed the palpitating romantic in the Englishman.

Perhaps this is the last of the ironies of the entire journey which is itself a larger irony and the wheel has come full circle; if the British discovered the Irony in our romanticism, Prof. Lal has been able to see the romanticism veiled in the British irony.

Dr. K. Chellappan is Professor and Head, Deptt. of English, Bharathdasan University, Tiruchirapalli.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

7

992

oon

of a her anks

e of ms in to er of from In es to

r he es to ve his pivine at the

h the

death

th the zation ypical Paam 'To

thing ving.

worth inicate ole and have memo

t is the ertainly variou

Persial 00-128 ikla, di ne tales v col. l

B

b

ti

S

THE BRITISH BANNED BY BOOKS BENGALI

Sisir Kar

Mostly unknown but revealing documents about India's freedom movement are coming out from the confidential government records and also from the unpublished letters of freedom-fighters. With their help, the history of our freedom movement has to be rewritten and revalued.

Taking up this task in my humble way, I have written a book in Bengali on "Proscribed Bengali Books During the British Rule".

For more than a decade I searched for and collected material from every possible source, not only in India but also abroad, notably in the British Museum and the India Office Library, the National Archives, New Delhi, the State Archives, Calcutta and the National Library, Calcutta, besides using some private collections. This resulted in the making of a book full of several unknown facts-exhilerating and, at times, revolting.

SOME KNOWN & LESS KNOWN FREEDOM WRITERS

Those days, not only freedom fighters but also writers of many categories came out with strong words to rouse the people for the cause. Also, there were stories of brutal torture and treachery by a section of the Indian Bengali Society.

Among the noted writers, the writings of Dinbandhu Mitra, Bankim Chandra Chatterjee, Sarat Chandra Chatterjee, Mukunda Das, Navin Chandra Sen irked the government most. They are more or less known. But not much is known about Girish Chandra Ghose's nationalistic dramas, or Syeed Ismail 'Siraji's inspiring book 'Anal Prabha', which were proscribed during the Swadeshi days. Sakharam Ganesh Deuskar's 'Desher Katha' exposed economic exploitation by the British rule, and it was proscribed.

Swami Vivekananda's writings (his letters, Karmayoga lectures from Colombo to Almora) became gospels for the revolutionaries. This is known, but who knows that elaborate arrangements were made to proscribe his 'Patrabali' (Letters) and also to ban the Ramakrishna Mission for Vivekananda's writings.

Some officers of Bengal Government approached Ravindranath Tagore to provoke him to dramatise the controversial novel 'Char Adhyaya', in which antiterrorist ideas are impressed in no uncertain terms. Mr. A.K. Chanda (D.P.I., Bengal Government), stated in his note of 9.3.1935, that he had met Tagore who agreed to dramatise the book. Whether Mr. Chanda's statement is right or wrong may be in dispute, but his notes are in confidential files of Home (Political) Department, photo copies of which have been produced in my book. Many other photo-copies of important documents and rare photographs have also been reproduced. I have tried to explain the historical significance of these documents and the religious, cultural, social and economic conditions of that time.

AMONG THE PIONEERS

Those days, the youth were inspired to fight against the foreign rule, by the patriotic nationalist writings of a number of poets and novelists. Rangalal. Hemendra, Navinchandra, Bankimchandra, Dinabandhu's writings inspired young men and women to acts of patriotism.

The first man to write against the foreign rule was Rangalal Bandopadhyaya who wrote in 1854: "death was preferable to serfdom".

NEWSPAPERS & BOOKS

Following their hard-hitting writings in various newspapers like the Hindu, Patriot, Yugantar, Bande Mataram, Bangadarsan etc. the books that came out also exposed again and again the economic exploitàtion by the British imperialists. The English-knowing younger generation thus came to know about the political situation of the country, and the seeds of national ideas were sown in their minds. Many Bengali books and newspapers were banned. These included Mukti Kon Pathe, Anal Prabha, Bartaman Rananiii, Swadhinatar Itihas, Desher Katha, Naba Uddeeppan, Ranjiter Jiban Katha.

1918 SEDITION CGMMITTEE REPORT

Many other books and writings were not proscribed by gazette notification, but drew special attention of the Intelligence Branch and top officials, as the Government considered these writings also highly seditious. Even the Bhagabat Gita was considered as highly seditious. The Sedition Committee Report (1918) supported these measures of suppression o books and newspapers. In the Report, it is mentioned that Gita was listed as seditious by the police.

The Sedition Committee Report took note of the influence of the Gita and other books on young revolutionaries. "For their own initiates, the conspirator devised a remarkable series of text books. The Bhagaba Gita' and Garibaldi, were put in the course".

In the words of Justice Mukherjee, "At the sam time, we cannot overlook the lamentable fact tha revolutionary literature brought to light in this instance and in other cases previously reported, does suggest that such principles as the religious principle of absolut surrender to the Divine Will, a doctrine common to many religions, are employed by designing and unserv pulous people to influence unbalanced weak-minde persons and thus ultimetely bend them to become instruments to the commission of nefarious crime from which they might othewise recoil with horror (Calcutta Weekly Notes, Vol, XXIX. P. 698; Kin Emperor Vs. Amritlal Hazara).

The Report further said : " . . . It will be remen bered that in 1905, was published the pamphle Bhawani Mandir, which set out the aims and object of revolutionaries. . . . The central(?) as to a give religious order is taken (from) the well-known now

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

992

ight

alist

ilal.

ına-

n to

was

eath

ious

ande

oita-

wing the s of

ngali

ıded

ıniti,

pan,

scri-

ntion

the

ighly

ed as

eport

n 0

ionec

of the

volu

ator

gaba

sam

tha

tanc

t tha

soluti

on t

iscru

inde

com

rime

rror

Kin

men

phle

bjec

give

nove

Ananad Math of Bankim Chandra. It is a historical novel, having for its setting the Sanyasi Rebellion in 1774, when armed bands of Sanyasis came into conflict with the East India Comany and were suppressed after a temporary career of success. . . . "

TO ARMS

The logical development of the movement required that anarchists should receive military training; and the Bartaman Rananiti (or the Modern Art of War) was published in October 1907, by Abinash Chandra Bhattacharji who was a member of the Maniktala gang and was convicted and sentenced to rigorous imprisoment in the Maniktala Conspiracy Cose.

The book extols war as necessary for the building up of Indian nationality; and after the usual diatribe against the English who are alleged to have disarmed Indians in order to oppress them with greater facility, it proceeds to discuss various military details Connected with this work is the manual of making bombs, which was studied by the revolutionaries.

Copies of the book were found in Bengal (during the search in Maniktala Garden, Calcutta), in the Bombay Presidency (in the search of Savarkar's house in Nasik) and in Bhai Parmananda's house in Lahore.

An interesting collection of books was seized in various searches, and list given in the catalogue of the Criminal Museum at Calcutta offers interesting readings. Amongst the books seized were Nitro Explosives by Sanford, the Swordsman of Alfred Hutton, a Handbook of Modern Explosives by Path, Field Exercises, Rifle Exercises, Manual of Military Engineering, Infantry Training, Cavalry Drill, Machine Gun Training, Quick Training for War and other military works. (Sedition Committee Report, pp 2).

THE SWADESHI ERA

In the "Swadshi" age, patriotic and songs of Rabindranath Tagore, Dwijendralal, Atul Prasad, Rajani Kant, Mukund Das, Bejoy Chandra Majumdar, Barada Charan Mitra, Kusum Kumari Das, Kali Prasanna Kavyavisharad etc. inspired youngmen, even to armed revolution. Some of these songs and poems including Bande Mataram were binned. Bande Mataram became the greeting and battle-cry of secret revolutionary societies and later, of all freedom fighters of the country.

Other books banned included Sukharam Ganesh Deoskar's Deshas Katha and its Hindi version, and old publications like Nildarpan by Dinabandhu Mitra, Palashir Yuddha by Nabin Chandra Sen.

LONG LIST OF BOOKS & WRITERS UNDER BAN

During British days, publications in all languages were proscribed. The books proscribed included those in Hindi, English, Urdu, Oriya, Assamese, Gurumukhi, Marathi, Tamil, Telugu, Canarese, Sindhi, Arabic, Perprovinces of India, such as Bengal, Bihar, U.P. Madras, Goa. Chandannagor etc. Such seditious or proscribed books were not confind to India: the books were also Gurukul Rangii Collection, Handwar.

despatched from India to foreign countries and cities like London, Paris, Geneva. New York, Berlin, Constantinple, San Francisco etc. Since the Banga Bhanga Rodh (anti-partition) agitation, the number of objectionable books and periodicals and newspapers was on an increase, the pelice had a busy time in keeping watch on such publications originating in different Provinces of India.

The proscribed literature was usually in the shape of essays, historical works, biographies, religious works, translations from other languages, collections of poems and songs, plays, collections of letters and speeches, and books dealing with economic and political situation of country. Translation work of the world renowned personalities was also banned.

The writers thus marked (on the proscribed list) were: Bankim Chandra Chatterjee, Swami Vivekanadd, Rabindranath Tagore, Arvind Ghose, Bipin Chandra Pal, Dinabandhu Mitra, Nabin Chandra Sen, Girish Chandra Ghose, D.L. Roy, Akshoy Kumar Maitra, Amritalal Bose, Kshirode Prasad Vidyabinode, Panchkari Banerjee, Chandi Charan Sen, B.G. Tilak, M.N. Roy, Mahatma Gandhi, Sakharam Ganesh Deoskar, Folstory, Lenin, Kazi Nazrul Islam, Sarat Chandra Chatterjee, Sayeed Ismail Siraji, Mukunda Das, Upendra Bhattacharjee, Manmatha Roy, Kalikinkar Sengupta. Souman Thakur, Somnath Lahiri, and others.

STAGE DRAMAS TOO

The ban on books apart, action was also taken under the Dramatic Performance Act, 1876, against the staging of some dramas. Bankim Chandra's famous novels such as Anada Math, Durgeshnandini, Chandrasekhar, Sitaran, Mrinalini were not proscribed, but the stage performance of these novels was censored or not allowed. Even after the withdrawal of proscription order on Sarat Chandra's Pather Davi, ban on its dramatisation was not withdrawn before Independence. Same was the case with Nildarpan, whose performance remained banned till Independence. Action was taken against the English version of Niladarpan, for which Reverend Long was jailed; and circulation of English version of Nildarpan was stopped by an executive order.

... AND TAGORE

In the same way, circulation of the English version of Rabindranath. Tagore's original Bengali book, Russiar Chithi was stopped. The circulation was banned of the issue of Modern Review in which the English translation of Russiar Chithi was published. But before Independence, no English version of this book in which Tagore openly criticised British Rule in India was published. Tagore's essay, Kartar Ichay Karma was also considered as objectionable writing by the police and the Intelligence Department. Alike was the case with Swami Vivekanand's Bhabher Katha, Bhudev Mukhrjee's Samajik Prabandh etc. (Ref Freedom Fighter's Paper No. 46). Even pictures, postcards, clothes and records were considered as objectionable. The number of such objectionable publications would have been more than five hundred.

(Contd overleaf)

BENGALI BOOKS BANNED . . . (Contd)

HISTORICAL & BIOGRAPHICAL WORKS

Kazi Nazrul Islam's Agnibina was not banned; but any person possessing that book used to be harrassed and copy of the book was seized. (Among these objectionable publications were some historical and biographical works like Sipahi Yuddher Itihas by Panch-Rari Banerjee; Bangler Itihas by Sachindra Kumar Ghatak; Manipurer Itihas by Mukundalal; Serajddowla by Akshoy Kumar Maitta; Chandi Charan Sen's Maharaj Nanda Kumar, Jhansi Rani and Ayodhyar Begum, and S.G. Deoskar's Desher Kumar, Mukti Kon Pathe, Bartaman Rananiti, Bhawanir Mandir, Swadhinatar Itihas, Life of Mazzini and Garibaldi.

SONGS & POEMS

Among the objectionable collections of songs and poems were: Swadesh Gatha by Kamini Kumar Bhattacharya; Swaraj Gita by Ananta Kumar Sengupta; Anal Prabha by Said Ismail Siraji; Kazi Nazrul Islam's Visher Vanshi, Bhangar Gan. Pralay Stkha and Chandrabindu; Bhuban Mohan Dasgupta's Amar Katha; Matri Puja by Mukunda Das; Palashir Yuddha by Navin Chandra Sen. The list also included:—

Nabaraq by Tarini Charan Dutta; Desher Geet by Bipin Chandra Sarkar; Upen Sangita by Upendra Mohan Ghosal (publisher); Swadesh Gatha by Beharilal; Jatio Giti by Jamini Kanta Gangopadhyay; Swadesh Sangeet by Jogendra Nath Sharma (collection of Jatio Sangeet, printed and published by B.M. Ghosh); Desher Gan collection by Gyanendra Mohan Sengupta); Jatio Sangeet (collection by Upendranath Das); Swadeshi Gan (Hindi Mela); Swadeshi Sangeet published by Bipin Chandra Chakraborty; Desher Gan published by Nalini Ranjan Hota, Jatio Sangeet (collected from Sangeet Kosh) Swaraj Sangeet (Model Library).

PLAYS

The following may be mentioned among 'objecti onable' plays: Girish Chandra Ghosh's Serajuddawla, Chhatrapti Shivaji, Mir Kasim; Kshirode Prasad Vidyavinod's Nanda Kumar, Palashir Prayanchitta, Dada-O-didi, Dwijendralal Roy's Rana Pratap Singha, Mewar Patan, Durgadas; Dinbandhu; Mitra's Nil Darpan; Manmohan Goswami's Karmafal, Samaj, Bir Puja, Prithviraj Sansar; Haripada Chatterjee's Ranjiter Jiavn Javan Janga, Durgasur, Padmini etc.

NOVELS

Bankim Chandra's Anand Math, Chandra Sekhar, Debi Chaudhurani were considered objectionable novels, but these were not proscribed. Action was taken only against dramatic performance of these books. Sarat Chandra's Pather Davi was banned. Other Bengali novels against which action was taken were: Sophia Begum by Manindra Nath Bose, Rakhi Kankan by Ganga Charan Nag, Anagata by Prafulla Kumar Sarkar, Nutun Diner Alo by Dimas Prativa Debi.

POETRY OF SRINIVAS

R. K. Singh: SOUND AND SILENCE Poet's Press India, Madras (1986) Price: \$10.

Reviewed by D. C. Chambial

The book in the form of views, reviews and critical articles' contains critical opinions on the poetical works of Dr. Krishna Srinivas, a prodigy among the present generation of Indian English poets. The introductory article by the editor is very exhaustive and has touched almost every aspect of Krishna's poetry.

The book is in three sections The first section consists of critical responses to Krishna's poetry in journal by seven critics. The second section has articles throwing light on his three epics: Winds, Earth and Void. And the third section includes critical responses to his three longer poems: Sankara Ramanuja and Vallalar.

Krishna Srinivasa is an intellectual poet who has delved deep into the Indian scriptures and philosophy. In his poetry he attempts to establish the essential bondage between the spiritual and the physical experiences. His cosmogonic insight into the very heart of oriental philosophy and thought has a marvellous combination of vision, beauty and socio-consciousness.

Another quality of his poetry is that it is equally liked in India and abroad, in almost all countries of the world, from USA to Japan, and from Norway to Australia. I.K Sharma classifies him as a religious poet who "has a power to combine knowledge and science", whereas Winifred H. Farrar finds that his poetry is a "prayer for the fulfillment of our distilled longings and chastened desires". Dr. O.P. Bhatnagar opines that "not abstract metaphysics but the felt experiences of life constitute the genesis of Winds", and according to Dr. I.H. Rizvi, Krishna has displayed Gangantuan knowledge.

Assessing Ramanuja, I.K. Wilson writes that this poem stresses that man is real and God joins us in the experiences of our life, sharing our ends and works for the upbuilding of the world and that the great truths of Vedas and Upnishadas haunt Krishna like a passion

The critical material of the book endeavours to throw light on Krishna as a poet, his poetic artistry and his poetry by exploring its latent aspects. It serve as a valuable document for the future generation of students, readers and scholars of Krishna's poetry.

Poet, critic and scholar D.C. Chambial edits Poetcrifrom Maranda (H.P.) [Earlier, Prof. P. S. Sundram haccommented on this book in I.B.C. Vol. XI, Nos 11 & 12 Nov. Dec. 1986.]

Chalas Pathe, Biplaber Ahuti, (Tolstoy), were the among the objectionable short stories.

Nabinchandra's biography Amar Jivan was als considered objectionable though it was not banned.

Dr. Sistr Kar is a well-known Bengali writer Howrah-1.

992

tical

tical

the

itro-

has

tion

y in

icles

and

nses

and

has

phy.

ntial

peri-

rt of

llous

ness.

ually

es of

ay to

gious

and t his

tilled

nagar

felt

nds"

layed

this

n the

cs for

ruths

ssion

rs to

tistry

s. I

ation

etry,

etcri

n ha

& 12

e the

als

ied.

er (

SURYAMAL MISHRAN-THE BARD FROM BUNDI

Tribute by Rima Hooja

The literary traditions of Rajasthan include historical (or even what may be termed as historiographical) writings in several languages, ranging from Sanskrit, Prakrit, and Magadhi to Dingal, Pingal, and other local Rajasthani dialects. Many of these works were composed in the oral, bardic or minstrel tradition of the Charans and Bhats etc, being geneological histories and eulogies of renowned warriors, to be recited on special occasions in the courts of their respective patrons.

SOME KHYATS & OTHER ACCOUNTS

A number of such historical-cum-literary works were written during the later part of the Medieval Age i.e. from the 16th to 19th centuries A.D. Such works not only throw light on the traditional dynastic histories of Rajasthan, but are also important sources of information about social, economic and political etc. conditions contemporary to the writers These include (to mention but a few), Muhnot Nainsi's Khyat and Vigat pertaining largely to Marwar/Jodhpur area, Dayaldas's Khyat related to the history of Bikaner and adjoining tracts, Kaviraj Shyamaldas's Vir Vinod dealing mainly with the history of Mewar/Udaipur-Chittorgarh region, and Suryamal Mishran's Vamsha Bhaskar—a chronological account of the Hada Rajput rulers of Bundi, in Dingal verse-form.

THE POET - HISTORIAN

Born at Bundi in 1815 A.D., Suryamal Mishran is considered to be one of the greatest writers'of Rajasthan. He wrote primarily in Dingal, though he also made occasional use of Girwan (Sanskrit), Pingal, Prakrit, Magadhi and other dialects. His most famous work is the four-volume history Vamsha Bhaskar (a work he was forced to leave incomplete due to his stubborn adherence to stating unpalatable, but true facts). Other prominent compositions by Suryamal Mishran are Ram Ranjat, Balwad Vilas, Veer Satsai, Chhand Mayukh, Sati Raso, Sati Sujas and Dhatu Roopawali,

Endowed with an unparalleled mastery over language, Suryamal Mishran's imagery and descriptions are so vivid and powerful, even in reading, that one can easily believe the story that when a portion of the Vamsha Bhaskar was recited by the poet at the Mewar Court, the poetry and sheer magic of the words stirred up such strong veer rasa emotions amongst the listening courtiers that the Maharana had to stop the recitation to prevent the Court from turning into a battle field. And this despite the poet's precaution of humbly requesting the Maharana to command the locking-up of all the available swords beforehand!

Suryamal Mishran is often referred to by local cultural zones of India. scholars, as the 'Veda Vyas' of the Odn Public Rochaim Gurukul Kangri Collection, Haridwar

period in that his Vamsha Bhaskar is regarded as an epic on par with the Mahabharata. Having been educated by the leading scholars of his age, Suryamal Mishran was apparently well-versed in philosophy, astronomy, astrology, religion, culture and several languages, in addition to possessing exceptional literary gifts. His deep love for music is reflected by the fact that he usually carried a veena with him.

There is also evidence to believe that for his Vamsha Bhaskar and other works on history. Suryamal Mishran consulted a variety of archival sources, including original farmans, nishans, kharitas, khatoot, vakil reports, adsattas and the like, and possibly certain older khyats, tavarikhs and locally available manuscripts.

PATRIOT

He was also an ardent 'nationalist' and during the political upheavals of 1857 A.D., wrote stirring lines urging Rajput rulers to take up arms against the British, and perform their duty as warriors. Acquainted with Tantia Tope, one of the renowned freedom-fighters of the 1857-1858 movement, Suryamal Mishran tried hard to rouse many Rajput rulers and nobility to action at this point of time, but was unsuccessful in his mission. However, the following lines from Suryamal Mishran's Veer Satsai continue to be quoted frequently in Rajasthan—

Ila na deni apni, Halariyan hulrai, Poot sikhavey palney, Maran badai mai.

The essence of the verse is that a mother, lulling her child to sleep in its cradle, croons that the prime duty of a son is to sacrifice himself for the sake of his motherland.

The popularity of these lines bears witness both to the testimony of literary creativity and nationalism left behind by Suryamal Mishran, as well as to the intense respect and following he still enjoys locally.

In this context, it is fitting to record the honour shown to Suryamal Mishran by the Indian nation on 19th October, 1990, through the release of a Rs. 2/postal stamp on the occasion of the poet's 175th birth anniversary. It would be equally fitting and appropriate if scholars came forward, at this point of time, to critically analyse and re-evaluate Suryamal Mishran and other writers of his era and their literary and historical works.

Dr. Rima Hooja is Associate Professor of Indian Tradition & Culture, Kota Open University, Kota (Raj.).

[We sincerely hope that this tribute to a poetpatriot of Haroti (Rajasthan) will inspire some of our contributors to help identify other men and women of letters and other talents from several language/ cultural zones of India. —Eds.]

nar

for

Ra

rie

tol

hac

and

ma

dis

COL

(C

Br

Cı

CO

Vi

an

of

as

in

th

th

to

T

is

it

0

& IMAGES ABOUT INDIA IDEAS

Robert Sencourt INDIA IN ENGLISH LITERATURE Vintage Books, India. (1990) pp. 468, Rs. 300/-

Review by T. N. Dhar

Commenting on the connection between Incia and Britain, Allen Greenberger wrote in 1969 that "A complete understanding of British policy towards India can be gained through a recognition of the ideas and images which the British rulers held about their Indian subjects and Indian possessions "Robert Sencourt'g India in English Literature published around 1920's, was one of the early attempts in this direction. Even today, it is probably the most exhaustive work of its kind, because the author uses the word 'literature' in its widest possible sense, and provides a comprehensive account of how India figured in the entire spectrum of British writings: the whole range of creative literary forms, historical writings, travel writings, and philosophical writings.

A HUNDRED INDIA'S : TWO 'TIME-DIVISIONS'

Sencourt understands the vastness and hetrogeneous complexity of India and the bafflement it can cause to the outsider: "Although India can give a distinctive impression which we recognize as national, yet there are a hundred India's-India's with such deep and wide varieties of meaning that they produce a chaos of ideas and remain a medley until they are described." His chronological account of what India meant to the Britishers from time to time is the result of his long study, in which he unearthed many works related to India for the first time, a three-year stay in India, meetings with eminent contemporaries in and outside India, and a great deal of reflection.

Sencourt discusses the British impressions and images of India in two broad 'time-divisions'. Till the trial of Warren Hastings, "India's place in English literature has been a record of travel, and some study of history, and a collation of scattered references and impressions in prose and verse." Later, the Britishers considered it a "country of something more than wealth, barbarity, and gorgeousness; it was a country of human beings with intellect, religion and imagination."

EXOTIC, GORGEOUS AND ROMANTIC INDIA

The major part of the first phase illustrates how different eras absorbed India according to the reigning temper of the times, and references to it are found mostly in creative literature and the literature of travel. In the Elizabethan times, India became an imaginative construct for the emancipated vision of aritists and explorers. With examples from Shakespeare, Marlowe, and Milton, Sencourt illustrates how it suited their "fiery and grand imaginations." India was, for them, a place of treasures and fecundity, exotic and gorgeous, and served as "metaphor of wealth and empire." It fitted supremely into their mood of buoyance and

expectation, but it also helped them to realize that the greatness of a moment was full of danger and difficulty. and the road to hold adventure was paved with snares and temptations.

In Jeremy Taylor and Thomas Browne, India is less of an idea and more of a place. Its image is more subdued. Their works make concrete references to people, their customs and manners, though they are not always accurate.

India virtually disappears from the literature in the age of Pope. We have a few references to India in Dryden, but his play Aurangzeb is Indian only in name. But Indian bounces back into the romantic imagination of Landor, Southey, Moore, Scott, Shelley, Coleridge, and several others; and has prompted full-lengh studies of India and the romantic imagination in recent years In Ruskin, Tennyson, and Thackeray, India is a part of the imperial Indian.

BRITISH INVOLVEMENT & AN UGLY FACE

With increase in the awareness of the British about India and their involvement with Indian affairs, their attention was bound to be drawn towards their people in India. This was particularly with respect to people like Clive and Hastings, whose activities inflamed the people and politicians in England. Sketches of vulgar and often obscenely rich Englishmen appeared in Mackenzie's satires. Foote produced a play on the subject—The Nabob. Job Charnock, the founder of Calcutta, was described as an "orientalized, somewhat sultanized, Englishman," who was "vulgar and almost

This marked the beginnings of Anglo-Indian literature which, in its initial phase, dwelt largely on the reprehensible traits of the British character, love of money being their chief evil. Sencourt writed extensively about the trial of Hastings, the kind of writings his arrival produced in England, and how Burke made impassioned speeches in the British Parliament in which he spoke about India and its rich moral and political philosophy.

IN & ABOUT INDIA

Sencourt's account also traces systematically the various kinds of writings which grew in and abou India. The oldest of these is the literature of travel Beginning with the Greeks, Romans, and Italians, he traces the British and Mughal connections in the writings of Keeling, Hawkins, Finch, and document the views of the Jacobean travellers, such as Fryer Ovington, and Hamilton. He elaborates on how the British got involved with the religion and philosophi of India, by refering to the works of Henry More, Joh Marshal, Wilkins aud Halhead. There are als discussions of the efforts of Orientalists like Jones, the active agents of the Empire, the work of the missions ries, the educators, and the administrators. In h analysis of the work of Anglo-Indian poets and novelists, he made an improvement on the work Oaten. There is also a comprehensive section on the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar 12

(Col. I opp. pagi

m de

992

the

ılty,

ares

ia is

ore to

are

e in

a in

ıme.

ina-

Cole-

engh

cent

ia is

bout

their

ople

ople

the

ed in

n the

er of

what

most

dian

ly on

love

vritei

nd ol

how

ritish

s rich

y the

ibou

ravel

is, h

a the

nenti

ryel

w the

soph

John

als

es, th

siona

In b

s and

rk o on the page

TWO WOMEN & A HAVELI

Loveleen Kacker: PITAJI Writers' Workshop, Calcutta, (1987), pp. 163; Rs. 60.

Review by T. N. Dhar

pitaji is Kacker's first novel. It ia a three-part narrative, the first and the last parts providing a frame for the story of Rajendra's father, the Thakur. When Rajendera learns of his death, he rushes home. Memories too rush on him during his journey. And they have a significant bearing on the main story. Rajendra remembers how his father was filled with rage when he told him that he had heard people say that the Thakur had abandoned his first wife, because of his interest in another woman. He also remembers that when he had made love to a village commoner, Kunti; and felt disturbed, his father had advised him not to "develop conscience at that stage."

INDRANI'S STORY

When the family lawyer hands Rajendra a letter from his father, in which be had urged him to give a

(Contd.) Ideas & Images About India

beginnings of scholarly history about India by the British, especially of Malcolm, Tod, Duff, and Cunningham.

Sencourt writes his account of the British connection with India from more or less an imperialist viewpoint. Right in the beginning, he says that "As an Englishman in India looks back to the beginnings of the East India Company, he has no cause to be ashamed." Recent studies have shown that the British involvement in India was exploitative in nature, and therefore, shameful.

But it is to Sencourt's credit that his account is quite balanced, and he does not black out criticism on the British plesence in India. I have already referred to the Anglo-Indian writings and speeches of Burke. The hero of Arnold's novel Oakfield says that "There is utter want of nobleness in the Government of India: it still retains the marks of its commercial origin."

In spite of Sencourt's politics, which may make his reflections out of tune with the colonial discourse of our times, *India in English Literature* is a good compendium of valuable research and information, which makes it an excellent work of reference. By weaving details from different sources into a narrative in which history, politics, literature, fragments of travel, people and personalities are interlinked, Sencourt produces a readable account of interest both to scholars and laymen.

fixed amount of money every month to one, Indrani Devi, till her death, and not to try to see her, he is highly intrigued. He seeks her out and hears her story. This is the second and the main section of the novel.

Indrani's story is full of ups and downs, with several incredible patches one normally encounters in romances. As a child from an uprooted family, she is married at a young age to a widower Mana Ram, who is virtually impotent. After his death, his powerful relatives throw her out of the household to gain control over his property. She finds shelter in Thakur's household, where she becomes a close confidant of the Thakurain. When the latter starts getting fits, the Thakur seeks Indrani's help to fight her (his wife) disease and to keep it secret. This nearness develops into an intimate relationship. One stormy night, as it often happens in Indian films, they become lovers. Torn between her loyalty to the household and the Thakurain and her love for pleasure which she had not known till then, her love affair with the Thakur acquires the trappings of a story of love, madness, hate, and betrayal.

A TRIANGLE

The triangular relationship between the Thakur and his two women turns into a problematic one, when Indrani and the Thakurain become pregnant around the same time. The Thakurain gives birth to a baby-girl in the haveli, but Indrani has to be married off by the Thakur to a village school teacher, Sohan Lal When she gives birth to a son in her new home, she ensures that the child is brought up in the haveli. She lives with her husband for several years, brings up his daughter, and arranges her marriage. After that, she becomes restless, goes back to the haveli, to nurse the Thakurain back to health. When the Thakur is forced to take his wife to Delhi for treatment, Indrani goes along as a helper. There the Thakurain kills her daughter, and is sent to an asylum. Since the Thakur cannot marry Indrani, he adopts her son as his heir. She moves to Gwalior, where she opens a school for children. Later, she takes residence in a house close to the Thakur's estate.

Since Rajendra does not believe Indrani's story, she takes him to the asylum. The Thakurain looks like a a bloated monster, but sane enough to tell him that he is Indrani's son.

The novel is thus no more than the story of a rich person and his problematic love-life. Full of twists and turns of a surprising kind, it has hardly anything commendable to it, except that it recreates the atmosphere and life-style of people who lived in havelis. They were self-enclosed worlds, feudal in orientation, and governed by laws and value-structures which are embarrassing to modern readers.

tl

E

n

S

m

a

(I

19

h

al

in

th

aı

aı

lis

aı

Al

A

A

H

KI

La

M

Sc

Sc

Sc

Sh

Ta

SUFISM IN SOUTH INDIA

A Bibliographical Essay by Mohamed Taher

Richard Maxwell Eaton: SUFIS OF BIJAPUR, 1309-1700, Social Roles of Sufis in Medieval India, Princeton Princeton U.P., New Delhi. (1978).

Muhammed Suleman Siddiqi: BAHMANI SUFIS Idarah-i-Adabiyat-i-Delhi, New Delhi, (1989).

The word 'sufism' is a translation of the term Tasawwuf. This term came into use at the end of second century Hijra (Khaja Khan p. 69). Eaton (p. 325) has described Tasawwuf as Mysticism, equivalent to the English "Sufism". The term implies various practices, customs, and exercises based on a particular philosophy of life adopted with a view to purifying the soul and attaining nearness to Allah (Mawdudi, p. 5). Further, sufis are those Muslims who have the most sought-for direct personal experience of the Divine (Williams p. 136). The sufis have described broadly three different steps which lead toward God: viz, Sharias, Tariqa and Haqiqa|marifa (Schimmel p. 98).

A survey of books published since 1970s showed that, like all Islamic themes, sufism is also gaining fresh ground (Mohamed Taher, (1989). More and more books are appearing, and for easy reference, a current list is appended to this review.

SUFISM IN INDIA

The history of Muslims in India which began from our northern frontiers, received a multi-dimensional stand with the opening of fresh navigational paths.

The sufis and the *ulama* were among the important components of medeival India Sufis have been the missionaries of Islam in India, Anatolia, Africa and Indonesia (Williams p. 136). Their interpretation of what divine message Prophet Muhammad brought has proved most winning to members of alien religious traditions. The role played by the sufi fraternities in the Indian sub-continent is extremely well presented in Schimmel's book (1980). So also is her review of sufi literature (1973).

Sufis were, in fact, already active in the coastal areas of South India, long before their counterparts who came to the North with the conquerors (Siddiqi p. 1). Despite this long history of sufis in Deccan, very few writers have studied sufism of this area. Most writers have restricted themselves to sufism in North India. The reasons for this may be more than one. A clear reason explicitly stated in Siddiqi's Bahmani Sufis is that the historical sources, though in plenty, are not freely accessible to all scholars. These are in private collections and locked in valuable vaults.

THE TWO SCHOLARS & THEIR WORK

This gap is bridged by two researchers. Both are geneologically not South Indian: Siddiqi hailing from U. P. and Eaton from Michigan. These two have undertaken a herculian task of digging graves of Gulbarga/Bidar and Bijapur respectively, to cull out

every single bit of information which they felt relevant. While both their works are basically doctoral dissertations submitted contemporarily, they had no touch with each other. The topic and period, therefore, are incidentally or rather mystically, linkable for a holistic approach to history of sufis of Deccan.

Eaton who restricted himself to Adil Shahi's of Bijapur, has covered literature available in English Persian, Urdu, Dakhni, Arabic, Marathi and French sources. Suleman Siddiqi had nothing in languages other than English, Persian, Urdu and Arabic. Dakhni, interestingly, is not in use in Bidar and Gulbarga, and so is the case of Marathi. A quantitative analysis of the sources referred to by both shows that English language material has dominated among all sources.

	Eaton		Siddiqi	
	No. of references	%	No. of references	%
English	80	33.0	144	50.0
Persian	52	21.4	62	21.5
Urdu	47	19.4	79	27.4
Dakhni	56	23.1		_
Arabic	3	1.2	3	1.0
Marathi	3	1.2		_
French	1	0.4	-	1-
TOTAL:	242		288	
	The second second second			

Both the books supplement and compliment each other in presenting the socio-cultural history of Muslim South India from around 1300 to 1700 A.D. There is a slight difference in their emphasis. While Eaton explicity writes on socio-cultural history, Siddiqi is more concerned with (a) the emergence of sufi orders, and (b) relationship of sufis with the rulers.

PROBLEMS OF TRANSLITERATION

As there is no uniformly accepted system of transliteration for Arabic characters, any author in this area either follows some authority or devises his/her own system of transliteration. For instance, Schimmel (1975, p. xx) an authority on Mysticism/Sufism, has followed American transcription system. Aziz Ahmed (1967, p. xi) has mainly followed the Encyclopedia of Islam, yet at certain places, he has his own pattern. Amil Ali (1922, p. viii) has his own style. Eaton (p 315) has modified the system employed by John T. Platts in his Dictionary of Urdu, Classical Hindi, and English Siddig has used Sherwani (1953) and Khusro (1983), for some and his own style for others. This problem of trans literation seemingly simple, has always amazed both scholars and laymen. MLA Handbook and University of Chicago Manual of Style have presented some solu tions. This is still a burning issue, and probably some uniformity can be introduced, provided the librarians indexers, Islamicists, Orientalists, etc. join togethel and finalise the same.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Indian Book Chronicle

1999

ant

erta.

Duch

, are listic

's of

lish

ench

ther

chni.

and

f the

ngu.

50.0

21.5

27.4

1.0

each

ıslim

re is

n ex-

more

and

rans-

s/her

nme

has

hmeo

lia ol

Amil

i) has n his

ddig

some

rans

both

ersity

solu

somi

rians.

ether

this

Due to these discripancies, both a novice or a learned person will be misled by seeing the following in Eaton and Siddiqi's works:

Eaton : Khanda'it, Mulkapuri, Muhyi al-Din, Sair-i Muhammadi, Firishta.

Siddiqi : Khandayat, Malkapuri, Muhy ad-Din, Siyar e-Mnhammadi, Ferishta.

INDEXING OF NAMES

Indexing of Muslim names is another major problem amply evident to any eye. This is, to some extent, unavaoidable, as fewer first names get in use, than surnames,

Eaton: (a) Bandanawaz Gisudaraz, Syed Muhammed Shah Bahmani, (b) Sultan Ali Musawi at Qadri (full name not given), (c) Qadir Khan Bidari, Munshi.

Siddigi: (a) Gesudaraz, Syed. . . Bandanawaz, (b) Bahmani, Sultan Muhd. Shah, (c) Gulam Ali, Shah Syed al Musavi al Qadri, (d) Munshi, Muhd. Qadir Khan (Bidari not included).

And a few people have couple of surnames like Sufi Syed Qadir Chishti, Sir Syed Ahmed Khan, etc.

To sum up, the literature on Sufism is still continuing to enter the libraries, although Arberry (1950, 1979, p. 134) stated that "the wheel now appears to have turned full circle. Sufism has (had) its course; and in the progress of human thought, it is illusory to imagine that there can ever be a return to the point of departure".

The Sufi torch lit by leading Orientalists like Nicholson, Masignon, Arberry etc., continues today through Schimmel, Trimingham, Eaton and Siddiqi; and Allah willing, it will continue in future too. Eaton and Siddiqi's books deserve a place in libraries specialising in Indology, Islamics, Orientalism, Mysticism, and Comparative Religions etc.

Dr. Mohammed Taher is Deputy Librarian, American Studies Research Centre, Hydcrabad (A.P.).

REFERENCES

Ahmad, Aziz, Islamic Modernism in India and Pakistan, 1967.

Ameer Ali, Spirit of Islam, 1922.

Arberry, A.J., Sufism, 1950.

Hussaini, S.S.K. Sufism, 1983.

Khan, Khaja, Philosophy of Islam.

Lach, D.F. India in the Eyes of Europe: The Sixteenth Century,

Mawdudi, A.A., Short History of the Tevivalist Movement in MLA Handbook, 1982. Islam, 1973.

Schimmel, A., Islamic Literatures of India, 1973.

Schimmel, A, Mystical Dimensions of Islam, 1975. Schimmel, A., Islam in the Subcontinent, 1980.

Sherwani, Haroon Khan, Bahmanis of the Deccau, 1953. Taher, Mohamed, Bibliometric Analysis of the Literature in the

University of Chicago, Manual of Style, 1969 Williams, J.A. Islam, 1962.

SUFISM

BIBLIOGRAPHY

Abdul Haque, Allah-o-Noorus-Samavat-e-Wal-Arz, Patna, Labe Litho Press, 1972.

Abdur Rehman, Sabahuddin, Bazm-E-Sufiat. Azamgarh Darul Mussanifin, 1971.

Ansari, Abdul Huq. Sufism and Shariah: A Study of Shaykh Ahmad Sirhindi's Effort to Reform Susism. Leicester, Islamic Foundation, 1986.

Ardalar, Nader and Lalch Bakhtiar, Sense of Unity: The Sufi Tradition in Persian Architecture, Chicago, 1973.

Behari, Banke, Sufism, Mystics and Yogis of Indie, Bombay. Bharatiya, 1970.

Chittick, W.C., Sufi Path of Love, Albany State University of New York Press, 1983.

Cragg, Kenneth, Wisdom of the Sufism, London, Sheldon Press,

Digby, Simon, Encounters with Jogis in Indian Sufi Hagiography. Mimeographed. London School of Oriental and African Studies,

Gilsenan, M., Saint and Sufi in Modern Egypt: An Essay in the Sociology of Religion, Oxford, 1973.

Hakim, H.E., Islam and Sufism in the Light of Theosophy. Theosophical Islamic Association, 1975.

Jotwani, Motilal, Sufis of Sindh, New Delhi, Publications Division, Ministry of Information and Broadcasting, 1986.

Keddie, N.R., Scholars, Saints and Sufis: Muslim Religious Institutions since 1500, Berkeley.

Khan, Khaja, Studies in Tasswwuf, Delhi Idarah-i Adabiyat-i Delhi, 1978

Khan, Khaja, Philosophy of Islam, New Delhi, Kitab Bhavan,

Lawrence, Bruce B, An overview of Sufi Literature in the Sultanate Period (1206-1526 A.D.), Patna, Khuda Baksh Oriental Public Library, 1979.

Lings, Martin, Muhammad: His Life Based on Earliest Sources, Ghaziabad, Vikas, 1983.

Lings, Martin, What is Sufism London, Allen & Unwin, 1975. Mashreq, Paul, Nwaiyadar, Exegese Coranique et Langage Mystique, Beirut, 1970.

Mir Valiuddin, Quranic Sufism, Delhi, Motilal Banarasidas, 1977.

Mohaghegh, Mehdi and Hermann Landott, ed. Collected Papers on Islamic Philosophy and Mysticism, Tehran, 1971.

Morewedge, Parviz, Islamic Philosophy & Mysticism. New York, Caravan Books, 1981.

Nasr, Syed Hussain, Living Sufism, London, Allen & Unwin.

Nasr, Syed Hussain, Sufi Essays, London, Allen & Unwin, 1972. Qureshi, Burckhardt, R., Sufi Music of India & Pakistan: Sound, Context and Meaning in Qawwali, (Cambridge Studies in Ethno-Musicology), Leiden, Brill, 1986.

Rastogi, T.C., Islamic Mysticism - Sufism, New Delhi, Sterling,

Rizvi, S.A. Abbas, History of Sufism in India, 2 V. New Delhi, Munshiram Manoharlal. 1983.

Schimmel. A., Islam in the Indian Subcontinent, Leiden Brill, 1980. Schimmel, A., Islamic Literatures of India, Wiesbadin, Otto

Harrossowitz, 1973. Schimmel, A., Mystical Dimensions of Islam, London, O U.P.,

Smith, Margret, Two Way of the Mystics: The Early Christian

Mystics and the Life of the Sufis, London, Sheldon Press, 1976.

Sulami, A.A. Rehman, Jawami Adab at Sufiyya and Uyub al-Nafs Wa Mudawathua. CC-0. In Public Domain. Gurukui Wahaji Woolle Colon, Salid Waters in Islam, Oxford, O U.P., 1971.

MESSIANIC REVOLUTIONARIES

Edward Duyker: TRIBAL GUERRILLAS -The Santals of West Bengal and the Naxalite Movement Oxford University Press; (1987) pp. 201, Rs. 120/-

Review by Harsh Sethi

With ethnic separatist movements-not just in our country, but all over the world-a subject of renewed interest, a fresh appraisal of the Naxalite Movement, not so much as a reflection of growth or distortion in Communist thinking and praxis, but in its tribal moornings is, in fact, of great interest. Even more, because leading political commentators, now quite disillusioned with their one-time Naxalite involvement (c.f. Ashok Rudra in the August 3, 1991 issue of the EPW), tend to dismiss the entire movement as essentially an urban, petty-bourgeois affair.

Tracing the tribal links to militant and violent protest, like that of Naxalbari, is important for other reasons too. Not only are these upsurges (though almost invariably defeated) difficult and costly to put down, even in their defeat, they leave behind embers for a new onslaught, to emerge when conditions seem propitious. These days, with the move for a separate Jharkhand State (incidentally covering the areas of the earlier Naxalite struggles) gathering strength, and given the reports of Naxalite involvement in this stirring, efforts at acquiring a deeper knowledge would be time well spent. This holds as true for a counterinsurgency expert as for a political commentator sympathetic to such stirrings.

WHY NAXALISM AMONG SANTALS?

Edward Duyker's major contribution in this slim monograph has been to combine the methodology and questions of the historian and political scientist to that of the anthropalogist. In a sense, his project is twofold and addresses itself to two questions: Why did the Santals of West Bengal, as compared to those in other regions, take to Naxalism? And, why is it that West Bengal Naxalism, at least in rural areas, was more successful with Santals, though other deprived communities too participated?

He has been far more successful in tackling the former. By tracing the early history of Santals, particularly under British expansion, the implications of increasing 'commercialisation' from the mid-nineteenth century to the more recent Green Revolution, Duyker traces the 'pathetic' though familiar story of marginalisation and pauperisation of a once proud tribe. Unlike many others who, too, suffered similar processes of change, since the Santals were more numerous, geographically cancentrated, and culturally more organic, they resisted.

A LONG ERA OF REVOLTS

The last 150 years have witnessed a series of sometimes turning against the Carbult Redirector former former Collection, Hardway ES, ADJUSTMENT & REACTIONS

ing on self-purification, and all through, seeking not just equity and fair-play, but respect within a sense of communitas.

Much of this scenario has been captured in the novels of Mahashweta Devi. A point to remember. however, is that the Santal regions which were converted into 'Autonomous' Agency Areas, suffered some. what less, given the better functioning of laws to protect tribals. This may explain why the disaffectation of the late sixties, affected the Bengal Santals more than their brethren in Santal Parganas, Bihar.

The recount of early Naxalite history, including the chapters on the Midnapore and Birbhum uprisings. adds little that is new. Where Duyker comes into his own is in tracing the links between Santal social practices and customs and the Naxalite strategy. Be it the revolutionary songs or the mode of conducting warfare. the manner within which enemies were designated to the painting of the 'now-within-grasp' future—the parallels are indeed many.

And thus, while this movement too, like the earlier efforts, was finally crushed and the Santal-Naxalite resistance crumbled, the course of history is not quite settled, since many of the conditions that occasioned the struggle still obtain.

Overall, this is a welcome addition to the growing (albeit now slowly) collection on peasant and tribal struggles.

Scholar activist and our Editorial Associate, Mr. Harsh Sethi needs no fresh introduction.

BOOKS - RECEIVED

NORTHERN BOOK CENTRE

4221/1, Ansari Road, Daryaganj, New Delhi-2

- Ram Singh Awara-PRESSURE POLITICS IN CONGRESS PARTY
- R. S. Pathak—INDIAN FICTION IN ENGLISH PROBLEMS AND PROMISES
- Bager Mehali-TOWARDS A LEARNING SOCIETY
- Sardhya Singh Kaushik—PARENTS ART TEACHERS
- V. S. Naravane—A CULTURAL HISTORY OF MODERN INDIA
- Ram Avtar Sharma-INDIRA GANDHI AND CONGRESS PARTY
- Rathindra Nath Sen-LIFE AND TIMES OF DESHBANDHU CHITRANJAN DAS
- R. S. Pathak—NEW DIRECTIONS IN ELIO STUDIE

192

not

of

the er,

er-

me-

tect

the

neir

ling

ngs.

his

rac-

the

are.

d to

-the

rlier

alite

uite

ned

ving

ibal

Mr.

IN

RTY

ISH

ISES

ETY

ERS

OF

IDIA

ID

RTY

OF

DAD

LIO1

DIES

TTI

ONS

A VOICE OF PASSIVE RESURGENCE

Tamsula Ao: SONGS THAT TELL
Writers' Workshop, Calcutta; (1988) Hbk Rs. 60, Pbk Rs. 30

Review by S. Godhwani

From the 'Songs Dedicatory' to 'My Last Song', Tamsula Ao creates a world of multi-dimensional themes which reflect her reactions to various psychosocial, moral and ethical issues. These songs are an autobiographical record of human sensibilities. There is a pathetic sensation in them, a helplessness and restlessness of the soul

EVE - CHEATED & BEGUILED

Sometimes the poetess is very passive and detached, and relates only that which is fixed and established, just as in 'Serpent and I'. Eve was cheated and beguiled by Satan; "she was denied the grace of Gods", but the most poignant and pathetic point is that she still has to be the mother of a fallen race,

This 'Woman' protested against the social and moral dogmas, but Nature, Religion and Society fixed her 'mould'—the mould of a mother. She decides to be a rebel in that fixed mould; she begets rebellious women like Clymenestra, Cleopatra, Godiva etc. who not only spurned man, but also custom and religion.

'Coming of Age', 'Distance' and 'Blessings' show her complacent compromising attitude towards the inevitable. Hence the negations and curses have become blessings — blessings in disguise.

> "...blessed are these all for theirs is the kingdom that never was"

CONTEMPORARY WORLD & HER INNER SELF

The poetess not only reacts against these age-long issues, but she is also aware of her contemporary and immediate surroundings — the social, moral, environmental and humanitarian issues.

She boldly denounces the U, N. as "a totem monumental of human regress", and "Aparthied" as a "Monster". In her 'Lament for the Earth', she shows her disgust over the earth being strippped of her lushness by her enemies.

'Requiem' is a visual picture of a bride burnt alive, and it describes the process how this ghastly and inhuman trade is being flourished in Indian society. She asks:

"Who will mourn?

Mothers and fathers

Millstoned with daughters?

Or daughters who are simply born?"

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

The poetess also makes a journey of her innerself and finds some panoramas and vistas which are vast and dynamic, belittling the vastness of this universe:

"In the small hours when the soul creeps back Into the self How small becomes The vastness of the universe. .."

AUTOBIOGRAPHICAL - IN VARIED MOODS & TONES

In some poems, she is very subjective and autobiographical as in 'The Healing Touch', 'My Substance', 'Coming of Age' etc. 'Facades' is a self-meditation on her own personality—a person playing various roles in a single life:

"I am often bemused watching this varigated self In constant charade".

Thus, these songs analyse her unique perception of the world around her, and at the same time, they communicate her inner-self.

Her style is very simple, direct and elaborative. She makes a complete analysis and elaboration and then at the end of the poem, the topical idea is repeated, as she does in 'Distance', 'In Small Hours' and in 'A Strange Place'. Some of her poems end in a question mark leaving the answers to the reader, as in 'The Healing Touch', 'When Death Comes Calling', 'Requiem' etc.

Sometimes, while dealing with tragic and unhappy issues, her tone is very soft, subdued and rather elegiac, but at others, it is quite sarcastic and ironic.

Imagery is the life-blood of poetry; it helps the poet to make the intangible stuff of ideas and perception tangible to the readers. Images are derived from the immediate surroundings, from the mythology—both oriental and occidental—and from literature.

From the structural point of view, these songs are comprised of short stanzas—having short lines, sometimes a line with two or three and even with one word; but this does not affect the rhythmic quality of the poems. They are truly songs having rhythm and music. The thoughts and ideas, the emotions and images are further simplified by the language which is very elaborate and communicative.

Ms. Sheela Godhwani is Asstt. Prof. of English, Govt. Girls Degree College, Ratlam (M.P.)

17

K

C

th

D

G

A

SI

al

L

he

hi

T

fr

K

01

th

Review by Madan Gupta

In western literature, publication of Diaries is not uncommon. In Hindi literature, however, one seldom comes across Diaries in print. Publication of Rakesh's Diary was, therefore, an event of importance in Hindi literature.

BLOSSOMING FORTH IN DESERT SANDS & LIFE'S MIRAGE

The Diary, published some years ago, covers a period of twenty years from 1948 to 1968. This was a period in which Mahan Rakesh passed through many ups and downs, both in his personal life and in his writing career. It was also a period which saw his blossoming forth into a writer with a penetrating eye and a forceful pen.

Mohan Rakesh died in December 1977, when he was barely forty-seven. In this short life, he enriched Hindi literature not only with his short stories which were trend-setters, but also with his plays. "Ashaadh Ka Ek Din" based on the life of Kalidas won him the Sahitya Akademi Award. With "Adhe dhure", which dealt with a contemporary theme of considerable intensity, he emerged as a major writer of plays.

Rakesh's Diary, his last published work, is a vivid portrayal of a soul in torment. Perhaps when putting down his thoughts on paper, he was not conscious that anyone else would be privy to these thoughts—these meanderings of his mind.

Kamleshwar, Rakesh's life-long friend, calls Diaries a writer's own desert. In his Foreword to Rakesh's Diary, he writes "... They all came. There was boistrous laughter with rounds of coffee and rum. Then they all went, leaving Rakesh in memorics of Jalandhar, Amritsar, Simla, Kufri, Bombay and Dalhousie. This was the time in which we got lost in our individual deserts... With great difficulty, sometimes from Rakesh's desert was heard a voice "How does one build a house in a desert? ... Let it be of sand, but there ought to be a house! For literature, he has left behind a solid house, but for himself, he could not even gather enough sand..."

PAINS & PANGS OF PERSONAL LIFE

Rakesh's personal life, about which Kamleshwar makes a mention in his Foreword, was a life full of pangs and pain. An entry made in Gulmarg on 21.5.61 reads:..."But the second experiment of matrimony has been a stab in the back, less fatal, but more crushing. The first woman had education and intelligence, though she lacked softness softness of speech and manner and of love. That hurt me. This woman, on the other hand, has neither that education nor intelligence, and has a cringiness of the lower middle class of a Panjabi small town. One gave me feeling of sand and stone; the other woman gives me the feeling of rubbish and draiu water. And therein lies the hope. One can clear the rubbish and filter the drain water, but one cannot turn the sand into wheat-flour. ..."

MAN & WOMAN RELATIONSHIPS

The Diary also gives Rakesh's observations on

relations between a man and a woman. He writes, "Anita has become quite fat—the stomach and the hips have gained weight. She is no longer the girl she used to be. Seeing her, passions of the days gone by do not arise. But a different feeling—something quite distinct from sex—prompts me to kiss her. My lips on hers do not at all give rise to any desire for sex. Yet some need is fulfilled by putting my arms round her and keeping her next to me in an embrace. Relationship between a man and a woman, it appears, is not merely based on sex. There is something more in it—something that is not connected with age or the shape of the body—som thing which is even above the destruction caused by politics, the atom bomb and Arthshastra something away from Freud or Karl Marx..."

Rakesh's Diary is, in many ways, a landmark in Hindi literature. It touches diverse subjects and shows the writer's concern on the happenings around him. The main protagonists of his novel "Andhere Bund Kamre"—Harbans and Neelima, who were his good friends in real life, occupy many pages in the Diary. The break in their marriage caused considerable pain to Rakesh, as it did to many others who knew them. His attempt to bring about a reconciliation failed. An entry in May 1968 reads "... I have written a letter to. . .! I am writing this after an extremely agonising night. You had said a similar thing on the 2nd night, and it has taken me all these days to get over the pain. As all such pain has a stupefying effect on me and paralyses my capacity to work, I think the best thing to do. . . wil! be to avoid meeting each other till the things get resolved into some shape and you feel better organised mentally. . . "

MEANDERING THOUGHTS-ON CAPITAL PUNISHMENT

A writer's sensitive and sentimental mind meanders in many directions. One such meandering recorded in June 1953, at Dalhousie, pertains to capital punishment. It reads: "A man is condemned to death by hanging because that man is a danger to the protection of justice. The man who can be a danger to the protection of justice should undoubtedly be stronger than justice. . . In actual fact, the danger to justice is not any single individual - the individual can only be a signal for danger. The real danger for it is the future, which cannot by any means be hanged. . . To destroy a man by hanging him is not only uncivilized, but outright madness. This madness and this uncivilised behaviour are the consequences of a heart in the grip of fear which loses control and confidence in itself. Time does not side with such hearts. They are shed, barren leaves destined for destruction : leaves which before shedding, have lost their softness. .."

Rakesh is no more with us, but the gems he has left behind are precious, which generations to come will look at and relish with awe and admiration.

Book-lover, with a wide range of interests, Mr. Madan Gupta is an I. B. C Editorial Associate based, in New Delhi. 92

ta

S.

ps

ot

ct

ot

ne

d

ip

ly

of

IC-

ra

in

nd

nd

re

is

he

le

ew

on

en

ely

he

get

ect

he

1er

ou

NT

ın-

or-

tal

ath

ec-

the

ger

e is

e a

re,

roy

but

sed

rip

elf.

ed,

ich

185

me

Vew

THE GANDHI QUARTET

Chamal Nahal: THE SALT OF LIFE-A Novel Allied Publishers, New Delhi (1990) Pp. 546; Rs 225/-

Review by Shyamala A. Narayan

One of the most ambitious projects in Indian English fiction is Chaman Nahal's The Gandhi Quarter. Azadi (1976), the first novel to be published, is chronologically the last in terms of the narrative. The quartet begins with The Crown and the Loincloth (1982), which covers the period 1915-1922, starting with Gandhi's return to India and ending with the visit of the Prince of Wales in 1922. The Salt of Life, the novel under review, is the second volume, covering the events up to 1941. The third, The Triumph of the Tricolour (yet to be published) would take the story to the eve of Independence, and be linked up with Azadi

A major historical event is at the centre of each novel-the Jallianwala Bagh massacre of 1919 dominates The Crown and the Loincloth, Gandhiji's salt satyagraha is the most important event of the present novel, while the the third novel would be centred around the Quit India movement. The partition riots form the core of Azadi, which won the Sahitya Akademi Award.

INDIAN WRITERS & GANDHI

In Raja Rao's work, Gandhi and his philosophy are an abiding presence, starting with his early work Kanthapura and The Cow of the Barricades and Other Stories; Gandhiji is presented through the 'local Gandhis' like Moorthy or the Master in "The Cow of the Barricades'. Rao's Comrade Kirillov (1976) is a disquisition on communism versus Gandhism.

Like Raja Rao, Bhabani Bhattacharya never presents Gandhi in the flesh; he has characters like Devta in So Many Hungers and Satyajit in Shadow from Ladakh to represent the local presence of Mahatma

Gandhiji appears as a character in Mulk Raj Anand's novels like The Sword and the Sickle, but the small role he is given provides no clue to his overwhelming influence on Indian life and politics.

Anand's latest book is the fifth volume of his autobiographical fiction. The Seven Ages of Man. Little Plays of Mahatma Gandhi (1991) presents the hero, Krishan Chander Azad, at Sabarmati Ashram; his experiences there closely parallel Anand's own. The book is in the form of a play in fifteen scenes, framed by a letter to Irene, the British girl whom Krishan loves. The scenes show the various activities of the ashram, and the problems faced by the inmates. All the characters, whether Gandhiji, the hero Krishan, the poetess Sarojini Naidu, the scholar Abul Kalam

same poor English, with short, ungrammatical sentences. The drama form does not allow any introspection, and the characters are not developed as individuals.

R. K. Narayan's attempts to present Gandhi as a character in his novel Waiting for the Mahatma are equally unsuccessful; Gandhiji's greatest worry on the day of the fatal prayer meeting is that Sritam and Bharathi might put off their marriage.

NOW A FRAIL & HUMAN GAN HI

Chaman Nahal's is by far the best presentation of Mahatma Gandhi in Indian English fiction.

The Crown and the Loincloth opens with Gandhi's return to India from South Africa. As he lies on board the ship the storm outside echoes the storm in his own heart. For the first time in Indian fiction, Gandhi is presented as a frail human being, troubled by doubts; he wonders whether people are ready to accept his methods, whether what he did is right. The death of a young girl in a South African prison troubles him, so does the gulf between him and his children.

Equally important in Nahal's fiction is the life of the rich Punjabi land-owner, Thakur Shanti Nath. Three of his sons work on the land; the youngest, Sunil, who works as a school teacher, is drawn towards Mahatma Gandhi, and loses his life in an attempt to protect the Prince of Wales from a terrorist attack. Sunil's wife Kusum is the central character; from resenting Gandhiji's influence on Sunil, she progresses to joining his ashram.

AT SABARMATI ASHRAM-UNDER GANDHI'S WINGS

The Salt of Life takes up the life of Kusum, living at Sabarmati Ashram with her young son Vikram in 1929. We get a detailed picture of life in the ashram, and the various activities there, including the school where Kusum teaches. Gandhi is presented as a tough realist; life in the ashram is repeatedly disturbed by troops of monkeys, and he decides to solve the problem by adminstering poison to the monkeys, though "it was not an easy decision for him".

Gandhi is shown as a multi-facet personality. The responses of different people to him are revealing. Chaman Nahal presents the complex relationship between Gandhiji and his wife Kasturba in a new light. Ba is shown as a loving sceptic: "Only Kasturba knew the extent of this democracy. It meant the acceptance of his word, his law, his rule" (p. 15). Rakesh, the terrorist, scoffs at him: "Ah, his gîmmicks about the goat's milk, his vegetarian diet and his third class travel. It costs his sponsors more to keep Gandhi poor than if he acted and lived normally" (p. 56).

Azad or the firebrand Subash Chander-Bose public both and Gurupub Karayle Chlerid Merid Welvel. As an intellectual, is

THE GANDHI QUARTET (Contd.)

much impressed by the success of the Soviet Union, but finds it difficult to accept Gandhiji's religious stance. Nahal shows Gandhiji saying, "I would rather we remained slaves for a few more centuries than disown God". Nehru has "mixed feelings of dismay anger, veneration and respect at Gandhi's outburst". (p. 16). Towards the end of the novel, we see Gandhiji's adroit handling of leaders like Patel and Rajaji, when faced with Jinnah's challenge in 1940.

Kusum leaves the ashram to marry Vishal Chand, the idealistic Raja of a small hill state. Her son, Vikram, opts to stay on. Kusum depends on Gandhiji for support, and returns to the ashram after the death of Vishal Chand; but this is how she writes from the Raja's palace when she is expecting her second child, "You snatch away people's sons and husbands—you snatched away mine—see if you can snatch away this one". (p. 338). Gandhiji's sense of humour is shown by his light reply, "I shan't go anywhere near this one".

A significant achievement of the book is the portrayal of Kusum, an earthy Punjabi woman, at peace with her sexuality. The pain of losing her husband to Rehana (in *The Crown and the Loincloth*) is transformed into understanding, as she realises her own role in alienating him.

NAHAL'S CHARACTERS & STYLES

Many characters first introduced in the earlier novel, are lovingly delineated—Sunil's sister Shama, now married to a Muslim and settled down in Trivandrum; Shama's first husband Rakesh, a terrorist, who has broken out of police custody; their daughter Abha; Kanshi Ram' a grain merchant of Sialkot who plays a central role in Azadi; Kenneth Ashby, I.C.S., a sympathetic Briton, and his beloved Angela Davis.

Nahal employs a wide variety of styles; at places, the language is simple, and narrative direct. At others, he gives free reign to his poetic imagination, and the language soars on lyrical wings.

As Kusum waits at the railway station, leading the nationalist mob protesting against British high-handedness, she realises that virtue in woman need not be equated with virginity—true virtue is power, and Nahal writes a sentence almost two pages long. Yet the passage opens with short, pointed sentences, almost epigrammatic in their terseness (pp. 276-78).

Chapter V is something new—the forty pages (pp. 175-216) form one long sentence, expressing Gandhiji's thoughts on the eve of the salt satyagraha, which range over a variety of subjects, including woman.

There is something Whitmanesque about this passage: "... what teeth the Indians had, Gandhi was sorry he had lost so many of his own, but he had met men of seventy, men of eighty, with not a scratch or filling anywhere, all thirty-two of them intact like when they first came out, I sing of these blemishless teeth, of those sinewy chests and throats, and those vocal chords those sinewy chests and throats, and those vocal chords are supported to the commonwealth of the commonwealth o

SHORT COMMENT by Jaspal Singh

Ashok Pratap Singh: INDUSTRIAL

PRODUCTIVITY—Psychological Pespective

Sage Publications, New Delhi (1988), Pp. 158, Rs. 145/-

Productivity is influenced by technology, raw materials, energy, work environment and many other factors. The author focuses his attention on the role of human resources in raising productivity.

His findings are based upon interviews with 800 blue-collar workers in the weaving section of a large textile mill in the private sector in Kanpur. He says, it is a random sample. Ready-made standard scales were made use of for collecting the data. Average productivity per worker was obtained from company records.

On the whole, the findings show that job involvement raises productivity, while alienation and anxiety bring it down.

The title of the book and its blurb raise broader expectations beyond the limited focus of the contents. Theoretical considerations get lost under the heavy load of sophisticated statistical tests meticulously applied to the data. But his references would come in handy for research in industrial psychology in India. The author has access to a well-stocked library, a functioning computer centre and good institutional resources. The training received by him from his supervisor, D.M. Pestonjee of IIM Ahmedabad, should stand him in good stead to go deeper into the field and build up a body of systematic knowledge. In fact, large-scale surveys demand too much from individual scholars. These can best be done by teams of researchers. All said and done, it is a good study.

Dr. Jaspal Singh (Deptt. of Sociology) is Dean, Faculty of Arts and Social Sciences, Guru Nanak Des University, Amritsar.

which burst forth into this laughter, and I sing of the man who gives himself in laughter to another and I sing of the woman who gives herself and I sing of the gurus and teachers. . ." (p. 203)

As is inevitable in a long and highly complex work there are poorly written passages. At places (as it Chapter 7) untransmuted chunks of history persist Sometimes the language is poor: it is possible that the printer is responsible for some misprints.

But these are minor flaws in a thought-provoking novel, which casts new light on Gandhi and India womanhood.

Kusum is one of the most memorable characters in fiction, who carries in her all the vitality and power womanhood. She is a complex personality, not cast a simple Sita or Savitri image.

Dr. Shyamala A. Narayan (Deptt of English, Rand University) reviews books for various journals and magizines in India and abroad, including the Journal Commonwealth Literature.

997

tive

15/-

ate.

her

e of

with

of a

He

lard

ata.

rom

lve-

ciety

ader

ents.

load

ed to

y for

thor

ning

The

D.M.

n in

up a

scale

olars.

Dean,

k Der

f the

nd

of the

work

as II ersist

at the

okini

ndia

ters i

ver 0

ast I

Ranci magi

nal

All

Who Will Bell The Wild Cats ...?

Inder Malhotra: INDIA-Trapped in Uncertainty UBSPD (1991) Pp. 160 Rs 1251-

In spite of the author's claim to the contrary, here is a 'quickie' as a quickie can be! A quick running comment on some recent/contemporary happenings in and about India by an experienced and seasoned journalist. As is asserted in the glossy and shining jacket flaps of the book, its front page embossed with a frowning and almost 'beaten' face of a thoughtful writer-commentator, Inder Malhotra is one of 'India's most respected journalists." He has been a former Chief Political Correspondent of The Statesman, former Resident Editor of The Times of India, a correspondent of The Guardian from 1955 to 1978, and "a voice... regularly heard over the External Service of the B B. C. and Deutch Welle, German Radio" We often see him conduct (or participate in) a number of topical discussions or current affairs programmes on the Doordarshan, for what it may be worth. What is more, his first book Indira Gandhi: A Personal and Political Biography (whatever that may mean) was "an instant success" and a best seller", with an American edition being followed by a paperback in Britain in 1991. This book comes in as a useful and handy sequel.

Thus, here is another offering by a successful and popular political journalist, a fresh introduction to India as the country faces an uncertain future. But to say the least, the much acclaimed curtain-raiser is a near flop, an almost damp squib! It is fine and easy in its narration, in the chronicle of important events portending the new emerging trends or dangers. It is a good enough easy-to-handle summary of the unfolding political drama with the characters and roles of some of the dramatic personae well delineated, though most of them are beset with doubts, if not on their ego trips. Many are up and about in their secret behindthe -scenes confabulations, minor conspiracies, some controversies too.

There are so many jockeying and jostling for power, and the jigsaw puzzle that Indian politics is changes ever so often like a shaken or disturbed kaleidoscope Yet there is an overall cloud of uncertainty, a gathering gloom, and the play is not done, because the Prince Charming, the Hamlet is missing! Who will inherit the mantle? Who will fill the role? That is the question. Are these not the sort of questions which political journalists close to the ring of power keep posing and answering? Alas! the wise (though not very old) hands at the guessing game have no clear answers.

When all is said and done, this is a tale of the former and dear departed P.M., Rajiv Gandhi, in and a promise, his unequal battle against power-brokers, and of an unstable economy coming to a grinding halt despite all the internal and external ministrations and injections.

"Where Do We Go From Here?"-that is the question Inder Malhotra has posed, after his recount of a "Grim Tragedy as the Turning Point". But there is no clear-cut reply or answer to the nagging question. A year has passed since the tragedy. Political India has rallied a bit; but where is the direction? Or the destination? How is the liberalised economy shaping? There is some stability, though, on the surface.

One is simply awed by "the enormity of the challenges faced by whoever is to rule India." Malhotra pleads: "... the present position has to be reversed at all costs. Yet another election (what he calls an unaffordable luxury) just will not help."

Is it not strange and ironical that almost all the political parties (of this loudly proclaimed largest democracy) and their leaders have sought to avoid another run of elections? Perhaps they are in 'mortal' fear of the likely verdict of a disillusioned and betrayed electorate (which, they fear, is fed up with their antics and power games.) And so, they, the political masters and their opponents, have been content with their endless games of manipulations, manouevres and horse-trading, whatever else one may call the happenings in the national capital and in the States.

Inder Malhotra reiterates, "The present Parliament, and even more so the Congress, has to rise above petty personal, parochial, partisan and factional considerations and evolve a consensus worth the name . . . " Without giving way to despair and sharing Malhotra's optimism in the ultimate salvation of the country, one must ask: Is such a consensus possible? On what basis? Can there be a temporary respite from the battles of personalities and ideologies and the clash of interests between political parties or factional groups? No doubt there are both internal as well as external threats to the survival of the nation Who does not know that? But how to generate the political will and a general climate of consensus? For redemption?

Can we draw some comfort and solace from what signs of hopes Inder Malhotra has tried to suggest in the beginning, in the Introduction of this book?..."Through these trying and tumultuos times ... two attributes had, however, until recently, made it unique. First (except for the 19 months of Emergency) this country has remained the world's largest demo-... Democracy . . . remains the country's sheet anchor . . . Secondly, India has been something of a bastion of political stability." In the midst of falling empires, kingdoms and dictatorial regines until recently, that is. But as he reminds his readers "that out of the saddle of power, the net sole public bonish Gulukul Kangn Collection, Hardwar deep concern to Malhotra. that

THE MARTYR'S NOTEBOOK

Page 68*† (65)

*†[There is page No. 68 in the

Page 69 (66)

-Eds.] Notebook.

Aim of Communists

"The Communists disdain to conceal their views and aim. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions Let the ruling classes tremble at a Communist revolution. The proletarians have nothing to lose but their chains They have a world to win. Workingmen of all countries, unite !"@

@(Last para of the Communist Manifesto)

Aim of Communist Revolution: **

"We have seen above, that the first step in the revolution by the working class, is to raise the proletriat to the position of ruling class, to win the battle of democracy to wrest, by degrees, all capital from the bourgeoisie, to centralise all instruments of production in the hands of the State. i.e of the proletariat organised as the ruling class, and to increase the total of productive forces as rapidly as possible."

"Communist Manifesto" ** **(From Section III of the Manifesto)

**[Commissioned by the London Congress (November 1847) of the Communist League, the Manifesto of the Communist Party was written by Karl Marx and Frederick Engels in December 1847 January 1848, Originally printed in German in London, February 1848. First published in English in 1850 in the Red Republican.

Page 70 (67)

To Point out the Mistakes of Karl Marx:

... And it certainly looks as if Trotsky belonged to what Germans called the school of "real politics" and was as innocent as Bismarck of any ideology at all. And it is, therefore, rather curious to note that even Trotsky is not revolutionary enough to say that Marx had made a mistake, but feels obliged to devote a page or so to the task of exigencies — that is, proving that the sacred books meant something quite different from what they said.

Preface to the Lessons of October 1917 by Trotsky Preface by A. Susan Lawrence***

***[First published in 1925. -Eds.]

From the PRISON NOTEBOOK of BHAGAT SINGH

Voice of the People:

The Governments we know have all ruled, in the main, by indifference of the people: they have always been Govts of a minority, of this or that fraction of the country which is politically conscious. But when the giant wakes, he will have his way, and all that matters to the world is whether he will wake in

Preface***

***[As above. —Eds.]

Page 71 (68)

"It so often happens," wrote Lenin in July, 1917, "that when events take a sudden turn, even an advanced party cannot adapt itself for sometime to the new conditions. It goes on repeating yesterday's watchwords, watchwords which, under the new circumstances, have become empty of meaning and which have lost meaning 'unexpectedly', just in proportion as the change of in events has been 'unexpected'."

Lessons of October (p. 17)*†

Tactics and Strotegy:

In politics as in war, tactics means the art of conducting isolated operations; strategy means the art of victory, that is the actual seizure of power.

(p. 18)*†

Propaganda and Action:

And it is an extremely sudden change, when the party of the Proletariat passes from preparation, from propaganda and organisation and agitation, to an actual struggle for power and an actual insurrection against the bourgeoisie. Those in the party who are irresolute, or sceptical, or compromising, or cowardly ... oppose the insurrection, they look for theoretical arguments to justify their opposition, and they find them, all ready made, among their opponents of vesterday.

Trotsky (19)*†

Page 72 (69)

"It is necessary to direct ourselves, not by old Lenin (p. 25)* formulas, but by new realities."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar (p.41)*†

(Contd.)

THE MARTYR'S NOTEBOOK

... But a moment comes when the habit of thinking that the enemy is stronger becomes the main obstacle to victory.

7 rotsky (p. 48)*

... But in such circumstances not every party will have its Lenin.

... What does it mean to lose the moment?...

All the art of tacties consists in this, to match the moment when the combination of circumstances is most favourable . . .

(Circumstances had produced the combination and Lenin said) The crisis must be settled in one way or another. 'Now or never' repeated Lenin.

(p. 52)*

[Obviously from Trotsky's Lessons of October 1917.

Page 73 (70)

The strength of a revolutionary party grows to a certain point, after which the contrary may happen . . .

"To hesitate is crime" wrote . . . (Lenin) . . . at the beginning of October, "To wait for the Congress of Soviets is a childish playing with formalities, a disgraceful playing with formalities, it is betraying the revolution."

Opportune Moment:

Twice is an important factor in politics; it is thousand times more so in war and revolution. Things can be done today that cannot be done tomorrow. To rise in arms, to defeat the enemy, to seize power, may be possible today, and tomorrow may be impossible. But, you will say, to seize power means changing the course of history; is it possible that such a thing can depend on a delay of 24 hours? Even so, when it comes to an armed insurrection, events are not measured by the long yards of politics but by short yards of war. To lose a few weeks, a few days, sometimes even one day, may mean giving up the revolution, may mean capitulation.

Political cunning is always dangerous, especially in a revolution. You may deceive the enemy, but you may confuse the masses who are following you.

Page 74 (71)

Hesitation:

Hesitation on the part of the leaders, and felt by thier followers, is generally harmful in politics; but in the case of an armed insurrection, it is a deadly danger.

War:

... "War is War"; come what may, there must be no hesitation or loss of time.

The Inefficient Leaders:

... There are two kinds of leaders who incline to drag the party back at the moment when it should go fastest. One kind always tends to see overwhelming difficulties and obstacles in the way of revolution, and looks at them - consciously or unconsciously - with the desire of avoiding them. They alter Marxism into a system, for explaining why revolutionary action is impossible.

The other kind are mere superficial agitators. They see never any obstacles until they break their heads against them. They think they can avoid real difficulties by floods of oratory. They look at everything with supreme optimism, and, naturally, change right over when something has actually to be done.

*[Probably all these extracts/quotes are from Leon Trotsky's book, Lessons of October 1917. - Eds.]

[Editor's Note: Pages No. 75 to 100 are missing in the copy of the Notebook available with us. The nex1 page number is 101 (74). -Eds. 7

(Conid from page 21)

Who Will Bell The Wild CATS ...?

is what has prompted him to turn out this natural sequel to his earlier book on Indira Gondhi, written at a fast pace, in the short span of just about 7 to 8 weeks. Was he so possessed by this concern?

Grappling with the problems and challenges of integration and modernisation - the adoption of universal adult suffrage in one go, along with a federal parliamentary system and a secular order - and now the quantum jump in technology, including the information revolution, he notes that "in India too, there is simultaneously a pull to-wards integration and a push in exactly the opposite direction" with agressive assertion of ethnic and religious identities motivating the divisive forces. A consensus has to come between CC-0. In Public Domain. Gurukul Kangric Vite Ston and ideantentious elements. But how?
Who will bell all the wild cats?

—B. H.

AN ECONOMIST SPEAKS ...

"It is a businessman's budget, not a people's budget. For the middle class, it is a disaster nominal attraction has to be seen in the context of withdrawl of tax benefits. The capacity to save has diminished and so has the multiplier effect of these savings"... Such was the forthright comment of Prof. lvi. V Mathur, well-known educationist-and-economist, while addressing scholars and academic of Rajkot in the Department of Commerce and Business Administration in the first week of March. Associated with several state and national committees and commissions, including the Education Commission and the Fourth Pay Commission, Prof. Mathur is also a former Vice-Chancellor of Rajasthan University, during whose tenure some of the leading economists and policymakers of contemporary India had their early grooming at Jaipur.

It was Rajkot's privilege to share his presence for two days, on the invitation of Dr. N M. Khandelwal of the Department of Commerce and Business Administration, which was used to full advantage. Prof Mathur delivered two lectures: on "Budget, Its Relevance to New Economic Policy", and on "Management of Higher Education in India."

IS PLANNING COMMISSION NOW RELEVANT ?

According to him, "In the new scheme of things, the Planning Commission may not have much of a role. One has to convert it into the Finance Commission. If we take the liberalised economy concept to its logic, the Planning Commission will have to be abolished, sooner or later. However, there is a strong case for having a continuing Finance Commission, as distinct from a permanent one. Every two years, one or two members sould retire That would also ensure a continuity in policy formulation and implementation".

He criticised the tendency to manipulate the data, as well as the lethargy to even peruse the wealth of data now being generated, or the blind aping of discarded models which have brought unmitigated disaster the nation He cited cases to show these tendencies in the fields of development of economy and education, among others.

MP's NEED ACADEMIC/EXPERT SUPPORT

He urged the academic community to begin a serious debate on such vital aspects as the need for a Planning Commission in a liberal, market-guided economy. Or, for that matter, on reorienting priorities in the light of the fact that the Planning Commission is an extra-constitutional authority, unlike the Finance Commission, which is a duly constituted constitutional authority.

A Report from Rajkot

our MPs and other policy-makers. And if parliamentarians take up cudgels on behalf of the common people and the society, much can be achieved." He added, "One also wishes that our political parties take the care to groom their workers, for there is no substitute to knowledge. One has to traverse the course of history from Kautilya to Keynes, along with getting a glimpse of the associated tenets of culture. Only then can there be progress."

ON EDUCATION - STUDENT HEROES

In his second lecture on education, his plea was to "apply the principles of liberlization in the field education".

Prof Mathur recalled how the concept of a university was well developed in ancient India, as may be gleaned even from the ruins of Taxila or Nalanda. But modern type of university education was born in Europe in the twelfth century, in Italy to be precise. And it was founded by students who needed the certification to work as lawyers or physicians. According to Piof. Mathur, "Students are the heroes of the university system. Without them, there is no university, no teaching, no research. Participation of students in university management is vital for its sustenance." Very often, they are the ones to check a wrong choice. "One has to realise that the sense of enquiry and the voices of dissent are vital to learning. But then, it all needs a different climate, a different type of grooming. Very few or a select band of centres for higher learning do have that kind of academic atmosphere"

"It was in 1857 that the British brought to India the discarded model of London University of 1830, just as they exported discarded machinery. Yet, we accepted it with reverence. Thus, instead of becoming fountain-heads of knowledge, our universities have degenerated into cesspools of stagnation."

Prof Mathur posed a few soul-searching question's before the academic community. Such as, "Do you take the opportunity of meeting students on a one-to-one basis? How to select students? how to choose the Vice-Chancellor, for that matter ?"

Prof. Mathur reminded his audience that "these questions and various other aspects of education have been tackled and answered precisely by various committees and commissions. But who has the time to read the copies of their voluminous reports? Not in the least, parliamentrians who are enjoined upon to scrutinize a lot of reports and statements etc.'

"And is it not odd." Prof. Mathur asked, "that His advice is worth pondering that be to be academics can provide necessary intellectual input to like a Bible in the present educational context, is there (Continued)

AN ECONOMIST SPEAKS ...

always to be quoted, never to be operated upon, nor to be read?"

"And does any education planner do the arithematic and work out the modalities, or assess the requirements?... Questions like the number of students for a set of books, or a journal, or the seating capacity of the library reading-room—are all matters concerned with the neglected fields of management of higher education. All that it needs is a bit of insight and some innovation".

He protested, "I is equally shocking that teachers resort to abstentions and indulge in a lot of non-aca-

demic activity". His final plea was that the management of our higher education should be based on the simple logic of optional use of resources, which could also mean that "to ensure their attendance and academic output, lecturers should be given a retainer's fee and payment per lecture", among other remedial and disciplinary measures.

(Based on a report 'Rajkot' News-letter by Mr. Kishore Upadhyaya in the Times of India, Ahmedabad, Sunday March 8, 1992). [Some well-wisher sent us this for publication. May we invite other readers to share such news with all of us. - Eds.]

With Best Compliments from:



SUNDER BALAN

CUSTOM HOUSE AGENT

304, FAIRDEAL HOUSE
NAVRANGPURA—AHEMADABAD

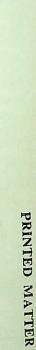
Patrons are requested to renew their Subscriptions @ Rs. 84/- p a. [Rs. 10/- less from Scholar, Teachers etc.]

RATES OF ADVTS—

Full page Rs. 1100/; Cover Rs. 1200/- & Rs. 1250/- Half Page Rs. 600/
Remain Unchanged:

and Quarter Page Rs. 400/-.

Indian Book Chronicle Editorial Associates: Aligarh: H. A. S. Jafri; Amritsar: Ramesh K. Shriwastava; Bangalore: Rabindra Menon; Baroda: Chhaya Patel; Bombay: Subhash Chandra Sarkar; Calcutta: Udyan Majumdar; Cochin: P. M. Mathew; Dehra Dun: Madhu Singh; Dhanbad: R. K. Singh; Delhi/New Delhi: Madan Gupta, Harsh Sethi, Sunaina Kumar, Ashok and Prabha Mahajan; H. P. (Maranda): D. C. Chambial: Madras: D. Anjaneyulu; Mangalore: Louella Lobo Prabhu & Skanda Prasad; Panchkula (Chandigarh): K. K. Sarin; Pondicherry: P. Raja; Shimla: T. N. Dhar & Atma Ram; Trivandrum: G. Krishnan Kutty.



BOOK POST



With Best Compliments from:

M/s. ACCME ENGINEERS

A-407-A/A Road No. 14

V. K. I. Area

JAIPUR-302013

Gram: URVASHI

Phone—Office & Works 832870

C/o Aalekh Publishers

Duggar Building

M. I. Road, Jaipur-302001

Digitized by Arya Samaj Foundation Chennal and eGangotri

Associates: P. C. Mathur, Rakesh Hooja,

I. K. Sharma & Rima Hooja

REVIEWS, NEWS & VIEWS

MONTHLY JOURNAL

& COMMUNCATION ARTS BOOKS

Vivek Trust (New Delhi) Publication assisted by Sanghar Vidya Sabha Trust (Jaipur)		
In	This Issue	May 1902 Price Ro 7/
Insi	ide Front Cover: VISITING TAGORE LANDS-KHUTIBARI	— Chanchal Sarkar
1	Sushil Srivastav: THE DIPUTED MOSQUE	-Review by Harish K. Puri
2		troduced by D. C. Chambial
	Poems by Om Prakash Saraswat, Om Prakash Premi, Manohar Sag	ar * * *
4	Nirmala Srinivasan: PRISONERS OF FAITH	- Review by Lancy Lobo
5	A NEW POETRY MOVEMENT	—Ashis Sanyal
7	CONTRIBUTION OF S. S. NARULA TO PUNJABI FICTION	—Amarjit Singh
8	TWO POEMS - * APRIL & SUMMER *	-Niranjjan Mohanty
9	P. D. Gaitonde: THE LIBERATION OF GOA	-Review by R. J. Majthia
10	Aswini Pal: WHEAT REVOLUTION IN INDIA	- Review by S. S. Acharya
12	SHORT STORY A NEW TOMORROW	—Neelam Kumar
13	NEHRU-THE MAN OF LETTER → —An Ap	preciation by D. Anjaneyulu
18		THE REBELS mment by Raji Prabhakaran — Review by
	Laxmi Narayan Mahapatra (Ed.): THIRD EYE Kedar Nath Sharma: THE WHIFF	E. V. Ramakrishnan
20	Ramesh K. Srivastava: GAMES THEY PLAY AND OTHER STOR	IES — Review by Jaidev
21	MARTYR'S NOTEBOOK —Extracts from the Prison	Notebook of Bhagat Singh
2425	REMEMBERING TAGORE: TAGORE'S LAST POEMS—Transcre P. Lal & Shyamasree Devi A. P. Dewan: FOOD FOR HEALTH	ted by * * * —Reivew by J. L. Banerjee —Contributed
Chief Editor: Bhupendra Hooja (Founder Editor: Amrik Singh) Exec. Editor: Subodh Bhushan Gupta		

Editorial Address:

a 11, Uniara Garden, Jaipur-302004 CC-0. In Public Domain. Gunkul Karon Collection

Su

ot

Ra

on

im

tro

ob

CO

vio

an

CC

pr

ev

in

ca

re

W

15

si

by

tr

m

pi

to

b

VISITING TAGORE LANDS

(Recently, Mr. Chanchal Sarkar, the well-known journalist/columnist visited Kuthibari, seat of the ancestral estate which young Rabindranath was called upon to administer almost a century ago We reproduce from The Hindustan Times, New Delhi. (Wednesday the 28th April, 1992) this piece—Tagore's Bengal—Then and Now, from the weekly column, Out of Line. —Eds.)

TAGORE'S BENGAL-THEN & NOW

by Chanchal Sarkar

Re-reading 'Letters for Tearing' (my free translation) I told myself that I simply must go to where Rabindranath Tagore wrote them. Either from a village (Shelaidah) in the then undivided Nuddea (and now Kushtia in the Bingladesh part) district, or from Shajadpur in Pabna or from Patisar—all parts of the large estate spanning three districts left by the poet's grandfather Dwarkanath Tagore—or from a houseboat on the sea-broad Padma river. The letters, vivid, always reflective, and often delightfully racy, were the sparks and chips off the steady stream of poems, plays, short stories, novels, essays, satires and letters he wrote there.

In quest of Shelaidah, I found myself one early morning on the wide verandah of a comfortable guest house in Kushtia town.

Later that day, having crossed the almost dry Gorai (Madhumati) and taking the roller-coaster road to Shelaidah village, I wondered if what I saw around me was very different from what Tagore had seen a hundred years ago.

Unlike him, I was not floating down a barge nor being carried by a 12-bearer palanquin, but I am embarrassed to say, in an air-conditioned, four-wheel drive Daihatsu. Rural Bengal, I suspect, has not changed that much, not only since Tagore's time, but since when ICS officers like O'Malley wrote district gazetteers.

In a while, we passed the village of "Bagha" (Tiger) Jatin Mukherjee who had shot it out to the deah with the British on a remote beach in Orissa, trying to land one guns from a German ship during World War I.

KUTHIBARI

At last, framed in the branches of tall trees, there hove into sight the Kuthibari. The building we saw was built a hundred years ago In 1961, the then East Pakistan Government had taken it over to maintain, carried on since, of course, by the Government of Bangladesh.

The 18-room very distinctive house on 30 bighas port Mr. Chanchal of land must have been warmly hospitable and surely and preservation of CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

rang with laughter, music, readings and the eager discussions of guests. At times it must have also been serenely quiet with only the sound of the fragrant wind and lapping water as the poet wrote for hours on end in his top floor room where, through the windows, he could see both the Padma and the Gorai

Alas, I could do nothing of what Tagore did. The Padma had moved away and was now a silver streak short of the horizon. There was no barge on which to put one's feet up in quiet and read the letters The Kuthibari was adequately looked after, but it had hardly any of the original furniture and furnishings, books, crockery or ambience of the time.

The staff of 12 (4 gardeners, 2 'side attendants', and 2 guides among them) were most friendly, but had difficulty coping when picnickers came in three or four coachloads. So there are, in ball point under the photographs, 'Bilquis' and 'Rafiq', and the railings of the staircase shake. There's a Rest House built hard by, and outside the Kuthibhari gates, two enterpreneurs sit on reed mats and sell chips, peanuts and soft drinks.

A PLEA FOR RESTORATION

What a challenge, I thought, for architects, designers, historians and, of course, those on whom Rabindranath Tagore has showered so many priceless gifts—the people of the two Bengals.

They should join hands to refashion the Kuthibari as if the Tagores had moved out yesterday, with the right furniture, lights, kitchenware, dresses, carpets, paintings, photographs and book-shelves with books. Inside, there should be a place where one could buy postcards (even I took a photograph of the Kuthibari which has come out marvellously), paintings, etchi gs, cassettes, all the books by or about Tagore, and may be there could be a sound system to play his songs

What an exciting project it could be with the Rest House at the nucleus of a complex where scholars, singers and actors can stay, and discussions and soirces could take place, may be on an open air stage.

In East Bengal today, Rabindranath Tagore is no historical figure but the immediate inspiration for much of the people's outlook and action. Indians in the west of the sub-continent, not in West Bengal only, should come forward and get the project going. The first step is to have a small team of architects, artists and designers draw up a visually attractive plan.

× × ×

(While gratefully acknowledging our debt to the Hindustan Times, we also add our small voice to support Mr. Chanchal Sarkar's plea for the restoration and preservation of Kuthibari. — Eds)

A VIVEK TRUST JOURNAL (Founder Editor: Amrik Singh) assisted by Sanghar Vidya Sabha Trust

INDIAN BOOK CHRONICLE

Vol. XVII. No. 5

May, 1992

DISPUTED MYTHS & BELIEFS

Sushil Srivastva: THE DISPUTED MOSQUE:
A Historical Inquiry

Vistaar Publications, New delhi: (1991) 142 pp.

Review by Harish K. Puri

The hysteria aroused in one community against the Supreme Court judgement in Shah Bano's case and, in the other, on the issue of avenging a believed demolition of Ram Janmabhoomi Temple and construction of a mosque on its site in the 16th century, portends a very grave danger to our society. The two issues were not only similar in impulse and import, but also inter-related. "Had the controversial Women's Bill not been passed in early 1986," observed Asghar Ali Engineer, "The Ram Janmabhoomi controversy would not have arisen."

AN OBSESSION WITH PAST HUMILIATIONS

What the present controversy, fraught with communal violence, underlines is a growing paranoia in our society-an obsession with insults and humiliations of groups and communities. If a potent issue is not available in the present, a search may well be made of a real, or imagined, event in the past to take on the target of hatred and hostility in the present. History has often been used to serve present causes and myths built as historical facts.

What was the disputed place of worship in Ayodhya really? Was it a temple consecrating the birth of Rama? Was it a mosque constructed at the behest of Babur in 1528, as is suggested by an inscription on a wallonits north side? Questions such as these were the subject of inquiry by a number of historians recently.

The Disputed Mosque presents the findings by a well-trained historian. It explores further the evolution of local myths in this regard, and the dating and charting of the progress of the conflict that surrounds the Babri Masjid-Ram Janmabhoomi controversy.

The author establishes the point that the myth relating to the alleged demolition of a Ram Janmabhoomi temple by Babur and construction of mosque in its place came into circulation in the nineteenth century. According to Srivastva, "We do not have any historical evidence to show that the myth existed before this."

RELEVANT CONTEMPORARY SOURCES

Studies by this historian and some others such as K.N.Pannikar, R.Champakalakshami and A.K.Narain, of a variety of contemporary sources--the Babur Namah, Akhar Namha, Ram Charit Manas or Todar Nandam, the accounts of travellers, archeological surveys etc, point to the absence of any reference to the existence of such a temple at this site. Nor, for that matter, was there any evidence available that a mosque was constructed in Ayodhya at the behest of Babur or during the time of Babur. There was no evidence available that the Emperor visited Ayodhya. The style of writing of the inscription on the walls of the "ugly structure" of the mosque was representative of 19th century, and a later day addition. On the other hand, the style of architecture of the mosque indicated that it was more likely a construction by the Sharqi Sultans of Jaunpur, much before Babur arrived in India.

When myths circulate over a period of time and gain ground as beliefs, these acquire a force in social history. Therefore, more important to the students of social science are questions relating to the origin, spread and salience of such myths. The author's exploration in this regard is valuable in understanding the social and historical context of the origin and the forces which facilitate the circulation of myths and strengthening of particular beliefs.

REVIVAL OF RAM BHAKTI

The revival of Ram Bhakti and rise in Ayodhya's importance as a holy place of Rama's birth is traced to Swami Ramananda's preaching. But the construction of temples and the emergence of Akharas, with attached pieces of land, are related to the grants given by Nawabs of Awadh in the 18th century.

A British historian has listed as many as 209 Hindu religious institutions that came up in Ayodhya after 1750. Bloody conflicts have been recorded over the possession of property between Shaivite Mahants who had been dominant earlier, and the rising sect/group of Vaishanavite Bairagis. By 1861, Vaishnavites were themselves divided into seven Akharas, or monistic orders, presided over by separate Mahants.

(Continue on page 3)

Chief Editor:

is

S,

n.

he

B. Hooja

Associate Editors:

P.C. Mathur, Rakesh Hooja, I.K. Sharma & Rima Hooja.

Executive Editor: Subodh B. Gupta

Editorial Associates: Aligarh: H.A.S. Jafri; Amritsar: Ramesh K. Srivastava; Bangalore: Rabindra R. Menon.; Baroda: Chhaya Patel; Bombay: Subhash Chandra Sarker; Calcutta: Udayan Majumdar, Dehra Dun: Madhu Singh; Delhi | New Delhi: Madan Gupta, Harsh Sethi, Sunaina Kumar: Ashok & Prabha Mahajan; H.P. (Maranda): D.C. Chambial; Madras: D. Anjaneyulu; Pondicherry: P. Raja; Shimla: T.N. Dhar & AtmaRam; Trivandrum: G. Krishnan Kutty.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

FOUR POEMS FROM HIMACHAL PRADESH

Translated & Introduced by D. C.- Chambial

I CAN'T QUESTION YOU

Dr. Om Prakash Sarawat

(Dr. Om Prakash Saraswat is Head, Department of Hindi in the Directorate of Correspondence Courses, H.P. University, Shimla. He has published two books of poems in Hindi (Ek Tukra Dhoop and Shabdon Ke Samput Mein) and has been twice honoured by the Himachal Academy of Art, Culture and Language.)

Where man condescends to be used against man where man agrees to carry beastiality on his head

there it is dishonest to call a man a man an animal an animal

today when words
don't condescend to be Brahma
then
how can I prevent meaning
losing its essence

I can't question you that it is one thing to play withpuppies in bed but another to sleep with men on bare ground

(Translated from Hindi)

DESOLATION

Om Prakash Premi_

[Mr. Om PrakashPremi is a Lecturer in Hindi. He has been writing for a pretty long time and publishing in different magazines. His maiden book of poetry Aaskiran (A Ray of Hope) has been published recently. An existential poet.]

There is
dark and dreariness
no light to light
the darkness and misery
to mitigate helplessness
solitude corrodes heart's loneliness
terrified storm nourishes

the autumnal pain in leaps and bounds that youthful pranks may double content to swallow bitter pills tears dry but thirst augments the body of youthful pranks swells with pride -- drinks the wine of life is baulked and delights in scoffing the loneliness dimensions transform age old norms will change there will be a dawn that will colour desolation with a new hope

man, autumn will have to live in this faith and hope!

(Translated from Hindi)

A Pahari Song

YOU TOO WILL REPENT

Manohar Sagar 'Palampuri'

(Mr. Manohar Sagar 'Palampuri' is a renowned poet of Himachal Pradesh, who writes with equal eloquence both in Pahari and Urdu. His Pahari songs and Urdu ghazals have been relayed from A.I.R.Shimla and telecast from Jalandhar Door-darshan. His Urdu ghazals have also been published and acclaimed in Pakistan. Now he is leading a retired life.)

Breaking my heart you too will repent
Remembering me where will you wend?
I lighted the lamp in your wait
You've forgotton after awakening love in my heart.
I never thought you'll blow out this lamp;
Remembering me where will you wend?

Tis unfortunate, I lost my heart to you; Even light appears dark in thy absence. How long will you try my patience? Remembering me where will you wend?

Why do you torment me back-bitten by others?
By torturing me, you, too, will get no respite.
'Sagar' thus inhabiting my heart thou'll be termed an enemy

Remembering me where will you wend? Breaking my heart you too will repent.

(Translated from Pahari)

CC-0. In Public Domain. Gurukul Karagri Collection, Haridwar

of of for free Hin Bri bet Shi

Ind

Au Incomo of had

Sci Hii ha. lite

I'v wit I'n thi

Li an Su th

hi ha

ar th

Va

STATE OF THE PARTY OF THE PARTY

ca

DISPUTED MYTHS & BELIEFS

Control over land and money-lending was a key source of conflict. In 1900, the Faqirs, Gosains and Bairagis held forty seven estates in the district of Faizabad, and revenuefree lands in at least 5 districts. "Religious conflicts between Hindus and Muslims were generally unknown," before the British came to annex Awadh. The Hindus received a better treatment than Sunni Muslims under the Nawab of Shia'h faith.

CHANGING PERCEPTIONS & CONFLICTING VIEWS

It is interesting that the notion of age-old antagonism between Hindus and Muslims, the myth of Babur and Aurengzeb as destroyers of Hindu temples and the view of Indian history as divided between Hindu, Muslim and the modern/British periods--all originated around the middle of 19th century. The British administrators and historians had come to see the Indians divided by religion - Hindus as the 'oppressed' at the hands of fanatic and ruthless

VALUES OF LIFE

Shami Sharma

Dr. Shami Sharma, retired Principal of a Secondary School, has been honoured by Kangra Lok Sahitya Parishad, Himachal Lekhak Sangh and Yashpal Sahitya Parishad. He has published ten books and over 100 research papers on literature and folk literature.]

On the threshold of life I've crushed the wriggling problems with the foot of deliberations. I'm least affected by this world of material well-being.

(di)

uri'

h in

ave Ihat

hed

ife.)

enry.

rani)

I've lifted the bolt of differences with the hand of knowledge. for a stroll in the garden of thought. Even then the dialogues of selfhood startle in the journey of self. Sacrificial ropes tie me like the cow tethered without grass.

Life held fast like the pages of a book, and lamb-heart tossing like the ball in street. Sun-rays beckon in disguise to plunder the values of life that money and lust has, by depriving faith and salvation,

hidden in lockers. The materialist smugglers have abducted the boxes of self-contentment and pushed them into the deep disch of misery; that no new Tulsi, Kabir might see them.

Their guardians are enjoying that sound sleep when Vasudev had taken the new-born Krishna to Gokul.

(Translated from Hindi)

Poet, critic, reviewer and short-story writer D.C. Chambial is a lecturer in English in Degree Cllege. Dhaliara He also edits POETCRIT-a biannual of poetry and Griff Abile Domain. Gurukur Kangri Collection, Haridwar

Muslim rulers and to view themselves as the protectors of the 'underdog'. This led to an entirely doctored writing of history and also construction of a new communal consciousness in North India.

The first Hindu-Muslim conflict (1855) in Ayodhya relates to the claim of local Sunni Muslims to the Hanuman-garhi temple which, it was alleged, was raised over the ruins of a mosque destroyed by Hindu Bairagis. The Nawab of Awadh sent out troops to provide protection to the temple. The later counter-claim of the Bairagis to a control over Babri-Masjid, which was allegedly raised on Ram Janmabhoomi temple, was settled by raising a chabutra outside the masjid, which would commemorate the birth-place of Rama.

BRITISH INTERVENTION

The 1857 uprising decisively structured the British perception of reality. The Mahants who had provided shelter to the British officials in Faizabad during anti-British violence had to be rewarded. Therefore, in 1859, the British masters of Awadh separated the platform on the eastern side by an iron grill for Hindu worship, and chose to remain silent on the occupation of land by the Bairagis on that side of the mosque. The Muslims were now to have access only from the north gate. The controversy continued during the whole of British period, resulting in repeated conflicts on one religious issue or another.

What comes out as a key force in legitimation of a myth and escalation of communal conflict, is the role of the state government under the British before 1947.

RECENT TRENDS

Somewhat surprisingly, the Indian state after independence has not been neutral or secular either. It is a well-known fact that before December 22, 1949, there were no idols of Hindu deities in the precincts of the mosque. Entry into the mosque and placement of the idols was a trespass. These have been allowed to remain there. Conversely, the Imam of the mosque was disallowed entry to the mosque in the interest of the public order. And in February 1986, the Faizabad District Court allowed the right of worship to the Hindus, while keeping the mosque closed to worship by Muslims.

Sushil Srivastava's objective study brings credit to the profession of the historian in India. It also raises issues of serious investigation by sociologists and political scientists. What are the reasons for the rising paranoia, communal hatred and violence in our society? How do we explain the prominence of religion in public affairs? Did the nationalist leaders, by ignoring to take religion scriously, fail to correctly understand this potent force? How should the state reconcile individual's civil rights with communal 'group' rights in a situation where civil society is weak? The cases such as that of Shah Bano represent a dilemma.

Thin excellent study calls for a follow-up in search of answers to the above questions.

Dr. Harish K. Puri is Professor in Political Science, Guru

PERCEPTIONS OF ETHNIC MINORITIES

Nirmala Srinivasan: PRISONERS OF FAITH:

A View From Within

Sage Publications Delhi (1989), pp. 219, Rs. 185.

Review by Lancy Lobo

It is rather rare to come across books by Indian sociologists on cognitive sociology and sociology of knowledge. The book under review, entitled *Prisoners of Faith*, is in the tradition of cognitive sociology and sociology of knowledge. Sociological research in India has largely remained empirical, much of it being survey based. A large body of works fail to manifest in theoretical forms. *Prisoners of Faith* presents rich insights from philosophy, social psychology, and sociology of knowledge.

PERCEPTIONS & BELIEFS IN A MULTI-ETHNIC SOCIETY

The author has conducted a series of interviews with 230 respondents in Lucknow, which include 30 Anglo-Indians, 52 Indian Christians, 56 Shias and 92 Sunni Muslims. The content of these interviews revolve round perceptions, world-views, beliefs and articulation of historical episodes as private meanings.

In a multi-ethnic society, with majority and minority groups, and dominant as well as dominated in terms of caste, class and religion, how do people perceive themselves in a given situation? An individual is confronted with multiple and, to an extent, competing identities of primordial and secular ties. There are forces which manipulate these identities by playing one against the other, and create situations of various degrees of conflict in the social arena.

Given this volatile social situation, it is interesting to know as to how an ethnic minority perceives itself in relation to another ethnic minority and also the majority or the dominant community. Ethnic identity has many levels of expression: private, public, secular and their mutual relation within and outside the group.

GROUPS: CORE, COMPARTMENTAL, DUAL & POLAR

The 230 respondents have been classified according to the self-community experience and perception into core (99), compartmental (64), dual (36) and polar (31). Core is characterised by consistency, compartmentalism by compromise and dualism by crisis. Each of these categories have been further grouped into ethno-nationalism, ethnopoliticalism, eth-classism and secularism.

Many of the cases dealt with in the work are insightful and illustrative. However, few cases do not clearly support these analytical categories. In overall terms, the author has reconstructed the structure and sentiment, anguish and anxiety experienced and perceived by the respondents.

SOME QUESTIONS ABOUT PRESENTATION, TITLE & METHODOLOGY

The work is the product of author's doctoral thesis. It is regrettable that the work has remained imprisoned in its thesis format, despite being "a substantially revised version" (p. 15). Nearly 40 per cent pages of the text are devoted first

to theoretical and methodological review and then the remaining for empirical data analysis. Theoretical and methodological perorations and debates could have been either shortened or woven into the presentation of the empirical data. Radical reordering of the thesis format would have greatly enhanced the worth of this book and widened its readership. Secondly, the use of abstract jargons (despite the glossary) is likely to limit its readership. The tendency to equate abstract jargon to intellectualism could be desisted by the seminal thinkers. Berger and Luckmann's *The Social Construction of Reality*, on which the author banks, is eminently readable even to an ordinary reader.

Though the author has given an explanation for the title of the book (p. 13), it still calls for further explanation. In this country where communal virus is rampant, religion has become a disease. Religion and faith must be analytically distinguished. Faith is something ontological, something that gives meaning and is placed at the core of a religion. Faith cannot easily be manipulated or imprisoned. It is religion that can be manipulated. 'Prisoners of Religion' rather than faith would have been a more appropriate title.

The phenomenological method used by the author has its roots in Weber's "Verstehen". Many anthropologists and sociologists have attempted to elicit perceptions of actors to reconstruct their socio-cultural world.

One prerequisite for operating this method is the knowledge of the language of respondents. The author could have stated somewhere in the book about her knowledge of Lucknowi Urdu and Hindi, or whether she had employed a translator. In so sensitive a subject as cognition and religion, knowledge of local language and its nuances is essential to comprehend the view from within. All the talk of "native categories", and "people's constructs" without knowledge of the local language become problematic.

CLASSIFICATION

The author has used two different categories to classify Muslims and Christians in her sample. The Muslims are classified along religious lines, viz., Shias and Sunnis, and the Christians along ethnic lines, viz., Indian Christians and Anglo-Indians. The rationale of this differential categorisation is not made clear in the book. It would have been better for the purpose of the study to have maintained religious classification. Christians of both persuasions, Protestants and Catholics have followers among Indian Christians as well as Anglo-Indians in Lucknow. It is confusing to read the word "priest" as it is not known whether it is used for the Protestant or Catholic. Generally the Protestants use the word "pastor" and the Catholics "priest".

The concept of marginality is unclear in the book. Aparl from saying who has discussed it, one gets no indicators of marginality. Is it economic, psychological, political or religious marginality that is being talked about? How is alienation, rootlessness, aberration, abnormality, and

(Continue on page 5)

S

is

'n

e.

rs

er

as

s"

10

ify

nd

nd

a-

er

ıts

ad

ise

art

A NEW POETRY MOVEMENT by Ashis Sanyal

In Bengal, poetry has always played a very significant role in all literary achievements. Michael Madhusudan Dutta, Rabindranath Tagore, Nazrul Islam and Jibanananda Das are the four clearly marked landmarks. At each point marked by them, we notice a clean departure and a new beginning. The new beginning has meant, of course, a full absorption of the old and the preceding.

Unfortunately, after Jibanananda Das, this role of poetry was somewhat lost. The weak paraphrase and poor imitation of Jibanananda Das, punched with the froth of imported beer or dressed with impotent sex, passed for 'new' poetry for some time.

THE GREAT FOUR & THEIR VISION

For nearly four decades, there was no serious selfexamination among poets and no concerned move was forthcoming to correlate our poetic tradition with individual talent.

In Bengali poetry, Madhusudan, Rabindranath, Nazrul, and Jibanananda, each had a distinct vision--a vision of poetry as well as a vision of the world of humanity. Each had something to protest against and something to aspire and hope for. This individual vision, in each case, encouraged and consolidated the collective vision of the nation, and kept the river of poetry flowing.

In the forties of this century, the world war, and our freedom movement called for a new vision in poetry and a new leadership in literature. Jibanananda Das in Bengal embodied this new emerging vision: but his life was cut short by a street accident. Otherwise, he could have fulfilled the historic task of formulating a comprehensive outlook to both life and poetry for the post-war scene in Bengali literature. The gap created by his accidential death allowed the field of poetry to run to waste and become a no-man's land.

REVIVAL OF KALLOL AFTER "DIRECT POETRY" OF THE TOWNURED FORTIES

The tortured forties in the history of Bengali literature raised the slogan of 'Direct Poetry' to suit the mood of the time, and sought to politicize the vision of a poet, hoping for a quick descent of egalitarian utopia as against the too distant and too esoteric Tagorean epiphany. Jibanananda Das came to hold the balance excellently with a distinct vision of his own.

PRISONERS OF FAITH ... (Continued from page 4)

atypicality related to marginality?

Studies on ethnic and cultural groups are double-edged swords. On the one hand, they enlighten the perceptions, feelings, and anxieties of ethnic groups. But on the other, they contribute to deepen the ethnic identities in a multi-cthnic social arena.

Dr. Lancy Lobo is a faculty member of the Centre for Social Studies, South Gujarat University Campus, Surat.

In the fifties, the poets who started writing immediately after Independence revived the Kallol (an advant garde group of Bengali writers of late twenties and thirties) ethic of Naturalism with a kind of vengeance to fill up the vacuum of Jibanananda Das after his death. The 'Fleshly School' of poetry of the fifties in Bengal separated poetry from intensive intellectuality, and disowned its dream quality also. Both intellect and dream were nicely welded in Jibanananda Das. But after him, the 'I' of the poet got disassociated from the 'I' of the reader or the community, and consequently its appeal was soon exhausted and the repetition of the sense-exercises led only to exhaustion and boredom.

In the sixties, poets who emerged in Bengal got busy regaining the lost vision, their adorable self of poetry; and in the seventies, a group of poets tried to bring back the mood of protest of the forties, traceable farther back to Nazrul Islam.

LITTLE MAGAZINES & POETRY

During the eighties, a serious review was on, both individually and groupwise, among poets and poetry-lovers and also literary critics who suffered from a lack of norm to measure the current harvest of poetry.

Poetry-reviewing had already become a weekly or monthly cataloguing of recent publications in almost all languages of India, with footnotes expressing the reviewer's own sense of regret or futility. The subject of scrutiny was not the poet's vision as a whole, but a few words, expressions of well-made cliches. Praise or lack of it depended on the coterie the poet belonged to; and for those who were outside any narrow circle, there was hardly any space in the dailies and weeklies. Only the Little Magazines kept the conscience of poetry awake and kept the serious debate alive regarding the future of poetry, specially in Bengal.

THE NEW VISION GROUP

Recently, the "New Vision group" of poets have come forward claiming the heritage of the Big Four already mentioned-- Madhusudan Dutta, Rabindranath Tagore, Kazi Nazrul Islam and Jibanananda Das--in whom the roots of Bengali poetry touched the deeper soil of the nation and humanity. In them, poetry remains individual, but neither personal nor too esoteric for the common reader. This group of poets attaches great value to tradition and experience, and it is their maturity born of diverse experiments in poetry that brought them closer and made them declare that the future of Bengali poetry lay in the New Vision and that only is/should be the proper vehicle for reaching us to the new century. The New Vision will easily merge with the new century now in the process of being born. The special task for poets in the remaining years of the century will be to strengthen the New Vision and propagate the New Vision through poetry and help the new poets of the New Vision to assume the vanguard role in literature again.

Ind

go

sig

lite

cu

Si

D.

sit

to

na

qu

m

tei

VO

ha

the

In

ha

tio

of

an

for

ba

Fr

Th

hir

cla

Se

fro

tra

ca

be

sec

em

fro

Th

M

ca

A NEW POETRY MOVEMENT

The New Vision poets believe that future poetry will be open-ended and free from dogmas, cliches and dictates. At the same time, they believe that poetry even when it assumes the personal garb, must be free enough to involve the nation, society and humanity at large. The New Vision poets attach great importance to Existence and the Freedom of man and believe that the human psyche is so constituted as to realise its highest worth through words of poetry.

THE AESTHETICS OF CONSCIOSNESS

The Aesthetics of Consciousness is also the sheet anchor of the New Vision critics. They are the critics of consciousness rather than those of limbs and flesh. They replace the physics of poetry by the new metaphysics of poetry, which is appropriate for the visionaries of the twenty-first century.

Poetry is superior to History, Religion, Politics and even Philosophy inasmuch as it transcends all of them and helps man to transcend them. Poets also know it too well that one cannot transcend the world meaningfully without first accepting and comprehending the given world as it is.

Unlike the historians, the New Vision poets are not bound by the dead facts of the past; they seek to understand the spirit that animated and motivated the course of history in the past, to emphasize the contribution of human consciousness to the evolution of society and nation.

The poets of the New Vision are distinct from the philosophers in that they deal with the concrete and the sensuous as against the philosophers who are concerned with the abstract and the general. The New Visionaries deal with the concrete Existence in a concrete way, and believe that each moment or point of Existence has its own law, ethic and philosophy, and what is more important, its own sweet fountain of beauty and joy which can be made palpable and concrete only through words of poetry. The momentary may not be ephemeral, according to them. The words of poetry are the fulfilment of the aspirations of the historians, the philosophers and even the religionists.

NEW VISION POETS AS NEO - EXISTENTIALISTS

The New Vision poets are thus the New Existentialists in Indian poetry. They do not suffer from any doubt or indecision or tension between Form and Content, since they believe that the Content creates the Form. But by Content, they do not mean just an event or object but 'vision'. The Vision creates its own Form, while creating itself in the very process of being born. A poem fails only when it fails to be born; it does not fail because of its weak form or content, but because it is not 'envisioned', not adequately 'envisaged'. A poem that has not been envisioned but just written out may not be a poem at all. Writing a poem truly is nothing but writing a vision, and we cannot write a vision without first envisioning it.

The New Vision poets say that poetry is envisioning, that poetry is the vision of Existence and exploration of the Freedom of Existence in its ever-changing flux, giving rise to the essential aspects of beauty and joy. The infinite variety of possible visions calls for an infinite variety of manoeuvring of words, dictions, rhythms and what not, and this variety confirms that Existence is free and its choice is unlimited. The New Vision poets are the Neo-Existentialists, but they derive their Existentialism from Rabindranath Tagore and Jibanananda Das rather than from Sartre or Camus, and are, by and large, more cheerful than their western counterparts.

INDIAN WRITERS' ASSOCIATION

The mid-century poets of Bengal banished themselves to a closed grotto, and their poetry was cut off from rest of the society. Ego-centrism made them insular and Narcissist. The vision of India as a mighty nation which had been envisioned by BankimchandraChattopadhyay, the father of Bengali novel, did not enthuse them at all. They wrote, as it were, for themselves and their supposed sweet-hearts, and chose to remain absent from or indifferent to the important national questions such as communal harmony, justice to the backward, and national integration.

The New Vision poets, on the other hand, are conscious of the vanguard role of poetry and poets, and are not reluctant to self-criticism. The New Vision poets have clustered themselves around the Indian Writers' Association. A sense of companionship among poets and writers belonging to different Indian languages and an eagerness to know one another and learn from one another's literary and artistic experiences have placed the Indian Writers' Association in a vanguard position and the New Vision poets as its avant-garde spokesmen. More and more the New Vision poets are being associated with their fellow-writers in India and abroad.

The international outlook of the New Vision poets is fully in conformity with their national vision that cherishes the best values and traditions of India. The New Visionaries seek to assert the vanguard role in all literary, artistic and cultural movements of today; and the unity and variety, and the openness and innovativeness they constantly endeavour to achieve give the readers a hope for a fresh rainbow in the horizon of Indian poetry.

Mr. Ashis Sanyal Head, Deptt. of Bengali' in BES college, Calcutta, is a leading poet, critic, novelist and short story writer. He is also General Secretary, Indian Writers Association.

A profic writer, he has 18 books of poems in Bengali, 30 translations in English, 14 books for children, 6 novels and short story collection to his credit, besides 2 critical essays in Bengali and 2 essay collections in English.

2

1g

he

ise

ute

of

nd

eis

en-

om

an

ful

ves

t of

CIS-

een

r of

, as

rts,

the

ny,

ous

not

ave

cia-

ers

ess

ary

ers'

sion

the

ow-

S IS

hes

ries

and

and

our

the

BES

ort-

ters

30

ido

is in

CONTRIBUTION of S. S. NARULA to PUNJABI FICTION

by Amarjit Singh

Dr. Surinder Singh Narula, who taught English language and literature for thirty-three years in various government colleges in Punjab, has enriched Punjabi language and literature with his creative and critical writings. His choice of his mother-tongue for creative expression is significant. He has used his vast knowledge of western literatures and techniques to great advantage in his Punjabi writings. He retired from academic service in 1975, but is currently working on 'Pakistani and Indian Literatures Since Partition: The Conflict of Norms and Ideals' for a D.Litt degree as an off-the-campus scholar at the University of Wisconsin in the USA. The choice of the research topic reflects his deep involvement in the development of native literatures, especially Punjabi literature.

A BIG OUTPUT

Narula's contribution to Punjabi literature, both in quantity and quality, is praise-worthy. He has published more than a dozen novels, eight books of literary criticism, ten collections of essays on socio-cultural subjects, three volumes of poetry and about a hundred short stories. He has won awards and honours from the Punjab Government, the Punjab Arts Council, Bhartiya Bhasha Sangam, Rotary International and Punjabi Sahitya Akademy. His books have been prescribed as compulsory reading for examinations in various universities and have also been the subject of research for M.Phil and Ph.D. degrees. His short stories and novels have been translated into fifteen Indian and six foreign Languages. In 1988, his short story Natraj di Vapsi bagged the first prize, out of 618 entries from 68 countries, in a competition organised by the German League of Friendship with Foreign Authors. His short story 'The Third Kid' has been included among the Best Short Stories published in the USA in 1989-90.

NOVELS

Narula's very first novel *Peo Puttar* (1946) catapulted him to the ranks of top-most Punjabi novelists. It ushered in realism in Punjabi fiction. It has been acclaimed as a classic and a trend-setter. *Peo Puttar* is autobiographical. Set in Narula's home-town Amritsar, it covers the period from 1896 to 1918. It is a tale of a traditional society being transformed under the impact of modernity. The action captures the vital social, political and economic changes being brought about by new forces. *Sil Aluni* (1952), a sequel to *Peo Putter*, takes the action to the twenties and embraces the Akali agitation to liberate the Sikh shrines from mahants who were backed by their British masters. These novels are akin to the *Seven Ages of Man* series by Mulk Raj Anand, another Amritsar-born novelist.

Nili Bar (1955) depicts the plight of the original inhabitants of the bar, who were uprooted in the wake of the canal colonies developed by the British. The new settlers,

the protege of British Imperialism, have little sympathy for the gypsies whom poverty had forced to a life of crime. Narula's sympathy for the exploited is obvious. His imagination weaves into an impressive artistic design the documentary material he deals with. Nili Bar is one of the few Punjabi novels which have equal appeal in both the Punjabs, in India and Pakistan. However, due to prejudice, political and linguistic reasons, Punjabis on both sides of the Border, have ignored each other's literature. Nili Bar is an exception. It has been published in Persian script in Pakistan's Punjab, and is quite popular there.

Most of Narula's novels are urban-based and deal with the problems of the middle class But Lok Dushman (1952) is set in a village and the action revolves round the clash of interest between the landless labourers and the landlords. Narula is an 'avowed Marxist'; so, the solution suggested to end the exploitation of the workers is in line with this ideology. The workers should organise themselves into a union to get justice. Incidentally, the same remedy is suggested by Mulk Raj Anand towards the end of his Village trilogy, which too is concerned with the problems of peasants.

Dil Darya (1963) is set against the background of communal riots at the time of partition of Punjab in 1947. It is a gripping story of an artist who gets involved with four women. The novel is a commentary on the hollowness of middle-class values which result in suffering and cruelty.

Narula reverts to his home-town Amritsar in his novel Rattan Hoian Wadhian (1983) and writes about the darkest chapter in its history. He takes up the shocking tragedy of Jallianwala massacre in 1919, and how it shattered many individual lives and the collective psyche of the people. To match the profundity of the theme, he employs poetic and psychological techniques to heighten the essence of the tragic event.

Narula's contribution to Punjabi novel has been fully recognised. Sant Singh Sekhon says, "The Panjabi novel...comes to adulthood with Narula", whereas Bhai Jodh Singh has remarked, "With Narula's novels, Panjabi novel comes very near the first rank of world literature."

SHORT STORIES

His contribution to Punjabi short-story, however, does not seem to have been fully appreciated. The very fact that two of his stories in the last two years have received international prizes, shows that they deserve more critical attention. Narula in his preface to the collection of short stories. Nanula Bateesi (1988) says, 'I find it easier to write a five-hundred page novel than a successful short story."

In Punjabi, we have writers who have written successful novels and short stories. Sant Singh Sekhon is one; Kartar Singh Duggal is another. Incidentally, like Narula, both are M.A.'s in English.

CONTRIBUTION TO PUNJABI FICTION

Short story in Punjabi is even younger than novel in the language. It is hardly seventy years old. The first short story is believed to have been published by Lal Singh Kamla Akali in 1921.

Narula's career of short story writing extends over fifty years. His short stories of pre-partition period have a charm of their own. Generally, his short stories are character-dominated and loosely structured. Sometimes they contain petty details which can best be left to the readers' imagination. They also lack dramatic situations. In many, the end comes as an anti-climax. Narula's output is considerable and quality uneven, but his successful short stories can be compared with the best short stories of any other Punjabi writer, or for that matter, any writer of any other Indian language.

The chief qualities of his short stories are: exquisite delineation of characterisation, elegance of style, subtle use of satire, a keen sense of humour, life-like dialogues and the choice of appropriate technique to suit the theme. He reveals the real motives of the characters through their actions and speech. There is no intrusion or imposition of

any particular ideology in his short stories. Some of his most successful short stories are : Shammo di Baithak, Akhir Toot Pak Gae, Kaun Dilan Dian Jane, Zamin Badli Asman Nahin Badlya, Natraj di Vapsi, Fajja Pehlwan, Lahore Vich, Guddian Patole etc.

Surinder Singh Narula belongs to a generation of writers who, by education and profession, specialised in English literature, but by choice used their creative talent to elevate the standard of Punjabi literature. When he started writing, Punjabi fiction indeed was in its infancy. His life-long devotion to this cause has given it the status and strength of adulthood. He, in no small way, has been instrumental instrengtheningthe new genres of novel and short story, which Punjabi has borrowed from the West. He has elevated the intellectual content of Punjabi fiction and introduced innovative techniques into it. His contribution to Punjabi fiction, by any measure, is impressive.

Dr. Amariit Singh is Professor & Head, Department of Journalism, Languages & Culture, Punjab Agricultural University, Ludhiana.

TWO POEMS

APRIL RAINS

After years, perhaps, no one bothers about either dreams or the things around. One only learns getting used to living, piling stones and debris, only stones and debris on one's shoulder.

> Desires, merely leaking boats. Wishes, the cages of birds without birds. One merely breathes because the mechanical heart still beats on and on. One merely happens to live by because death delays.

April rains, when they come, bring in certain coolness, certain warmth; excitement crawls on unexcited faces. Blood returns. The tree of hope is laden with voices and songs. Tenacious walls of lonelines crumble down. Death delays.

Like a squirrel or a storm's tail when these rains pass by, the stale earth stinks, death delays, limbs grow tense with fever of the sun. One slowly learns adding zero to zero. Waiting. Waiting for a stupid storm to denude all trees of all their leaves. to uproot all those might-have-beens in a sudden clairvoyant instant. In Public Domain. Gurukul Kangri Collection, Haridwar

by Niranjan Mohanty

SUMMER

It's nothing: merely the sun's attempt to endear people and train them to realize that nothing new happens here on this shanty, plastered dust-ridden earth. It's merely the routine of a schoolboy's ordering his bag for the next morning.

Morning's cowdung on the road hardens. The sweat on the rickshaw-puller's back knows no price of its flowing. The lazy wind leaping through the gape of an exhausted crow's beaks. The electric fan stares at me grumbling ruefully on its own impotence. My granny puts a wet towel on her forehead, and cursing the sun she goes to sleep. The bottom of our well in the backyard exchanges its glance with the sky, waiting for rains.

Words of my unwritten poems go thirsty. They don't hear me. They argue: "Don't you know, it's summer, and nothing creative can happen here and now?"

Prof. Niranjan Mohanty is in the Deptt. of English, Berhampur University, Berhampur (Orissa).

Inc

po tic wł sh re un ini

Di die au

ch

Go tiv in str an Th

Go

bre fre Wil ma tra

cre

tha the aga ho by Bo

un tug the the ver

Me the the Th

fre de

ost

hir

re

of

in

ent

he

Cy.

tus

en

nd

He

nd

on

ral

OPERATION VIJAY IN GOA

P.D. Gaitonde: THE LIBERATION OF GOA: A PARTICIPANT'S VIEW OF HISTORY

Hurst St. Martin's, (1986) pp. 186; Price L16.50.

Review by R.J.Majithia

Appropriately titled, the book contains the experiences and views of doctor-turned freedom-fighter (not politician) about the historical events leading to the liberation of Goa. It is a vivid description of the varios struggles which the inhabitants of Goa went through to throw off the shackles of Portuguese rule. The various armed revolts and resistance battles up to the period when Portugual came under the dictatorship of Salazar are briefly touched in the initial three chapters. Then on, in the remaining fifteen chapters, the author deals with the freedom aspirations of people of Goa. There is hardly any mention about Daman, Diu, Dadra, Nagar Haveli enclaves. Perhaps these areas did not throw up enough freedom efforts or perhaps the author was insular about Goa area only.

1946 MOVEMENT & AFTER

Till 1946, there was no worth while internal effort in Goa for freedom. It is around this time that the dormant Goa Congress, started by the great T.B.Cunha, was activated. Gandhiji blessed the movement of Civil Liberties in Goa. Nehru pleaded for integration of the Goan freedom struggle with Indian efforts by removing artificial barriers; and Dr. Lohia went to the territory to arouse the masses. The 1946 movement was a great success.

Surprisingly, however, Indian independence in 1947 brought about a slowing down of the efforts for Goa's freedom. New responsibilities of the Government of India, with the added susceptibilies to international opinion, made Indian efforts cautious, if not hesitant. The willing transfer of French possessions of Pondicherry, Mahe, etc. createrd a latent hope in the minds of Delhi policy-makers that the Portuguese will also follow suit. This, coupled with the ruthlessness of Portuguese administration in Goa against the freedom fighters, dulled the scenario which was, however, activated by Dr Lohia and very ably kept kindled by some P.S.P. leaders, especially those from the then Bombay State.

STATUS OF AN OVERSEAS TERRITORY

Other factors which contributed further to a phase of uncertainty in the movement can be counted. The Portuguese always treated Goa as "an Overseas Territory" of the Portuguese State, not as one of the colonies. Neither they, nor Delhi authorities were willing to accede to the very mention of the word "plebiscite" or "referendum". Merger with India on the French Territories pattern was the Indian view as against the Portuguese contention that the "Overseas" "Portuguese State" needs full protection. The fact, however, was that there was no worthwhile freedom movement inside Goa; or it was not allowed to develop by the Portuguese, as is clear in the lucid account

of political development given by the author in his well-documented version.

'NEIIRU'S IMAGE FACTOR

The author contends that "the image factor of Jawahar-lal Nehru in international sphere dampened the Government of India efforts. Barring successful efforts of the Indian Government on the question of Padrado do Oriente, peripheral rights of the Portuguese on some ecclesiastical appointments in India by the Vactican, India remained content with the Portuguese assurances that Goa was not being leased or sold to the Nizam. The ambivalent US attitude about NATO jurisdiction on Goa, and again the absence of a strong internal movement, 'compelled' the Government of India to be satisfied with economic blockade and/or taking up matters in diplomatic and international fora. The author, and other Goan freedom fighters, rightly resented the delays and prevarications of the Government of India.

1954-55 SATYAGRAH & LIBERATION OF DADRA & NAGAR HAVELI

The 1954-55 Satyagrah was basically an "Indian" effort and the ambiguity on the question of participation by Indians therein did not allow it to have the desired effect. View of the then Chief Minister of Bombay, Sri Morarji Desai, that 'Goans have to do more than what they did for their freedom' further dampened Goan spirits. However, around the same time, two small enclaves Dadra and Nagar Haveli were liberated by the people and were integrated in India by 1961, through a constitutional amendment. The author has dealt at length with the proceedings in the Hague Court of International Justice, and there are some scintillating observations on the right of passage.

OPERATION VIJAY

Nehru had started hinting at other measures for Goa's liberation and perhaps the late V.K. Krishna Menon as Defence Minister, forced his hands. This resulted in what is popularly known as 'Operation Vijay', which was started on the provocation over Anjdiv affair. Perhaps, more details about this operation were called for in respect of the pre-19th December, 1961 period, when Goa was liberated.

The title of the book very appropriately refers to the "liberation" of Goa as opposed to its "merger" in the case of French settlements, or "integration" in the case of native states, and "police action" as in case of Hyderabad. Even Junagarh and two Saurashtra enclaves were termed freedom struggles.

A full armed intervention was required in case of Goa. There was no widespread political activity or peoples' movement due to 450 years of repressive Portuguese rule. Religious cleavages would not allow a united front, and the draconian penal measures eliminated the root stock of defiance. No wonder, an outspoken Morarji Desai had to ask Goans to 'strive more for their freedom'.

(Continue on page 11)

In

th

m

st

si

0

aı

fr

d

el

ir

e

CHALLENGES OF WHEAT PRODUCTION

Aswini Pal: WHEAT REVOLUTION IN INDIA Constraints and Prospects Mittal Publications, New Delhi, (1990)

Review by S.S. Acharya

Wheat accounts for nearly 35 per cent of the total cereals consumption in the country. Its share in the consumption of cereals has increased over the years due to a rapid growth in its production. Between 1949-50 and 1988-89, the growth of wheat production at 5.88 per cent per annum has been higher than that of any other crop or crop group. Though such a high rate of growth in production was achieved through both the growth in area (2.58 per cent) and yield per hectare (3.21 per cent) but the contribution of improvement in yields has been higher than that of area expansion.

DECELERATION & A NEW CHALLENGE

However, the disquietening aspect of wheat scenario in the country is the deceleration in the growth of wheat production during the eighties. Between 1980-81 and 1990-91, the growth rate in the production of wheat at 3.61 per cent per annum has been lower than the growth rate of 4.53 per cent per annum during the seventies (1970-71 to 1980-81). This deceleration in the growth of wheat production has occured despite acceleration in the growth of yield per hectare from 2.20 per cent in the seventies to 3.07 per cent in the eighties. Obviously, it was the deceleration (not the decrease) in the growth rate of wheat area from 2.28 per cent per annum in the seventies to only 0.52 per cent per annum in the eighties, which is responsible for deceleration in the growth of wheat production in these two periods.

With the demand for pulses and oilseeds not only outstripping their supplies, but also with the growth in domestic production of these commodities not keeping pace with the growth in their demand, resulting in rise in their prices, has made every body in the economic management wings of the country panicky. This gives the impression that there is no possibility of even maintaining the growth rate in wheat area as achieved in the past. This apart, the possibility of acceleration in growth of yield in already high productivity States like Punjab, Haryana and parts of U.P. and Rajasthan not being so promising, the sources of growth of wheat production have to be found in those States where the areas under wheat are substantial, but productivity is low. Even within such States, it needs to be examined as to whether they should go for oilseeds or pulses whose supplies are short of their demand, or for such cereal crops as wheat.

WHEAT PROSPECTS IN WEST BENGAL

In that perspective, the story of wheat production in West Bengal by Mr. Aswini Pal, though dated and incomplete, assumes its importance. He has used primary data from 165 farmers as also secondary data and presented his work in 13 chapters.

The questions raised by the author in developing the theme of his book are interesting; but as one goes over the text, the interest starts disappearing. In a chapter on the structure of selected farms running over 56 pages, one gets an impression of a traditional farm management report rather than that of a study on wheat. Nevertheless, in this chapter, one does find a comprehensive analysis of the nature of farm sector at micro level. In the next chapter, as per the title, one expects an interesting discussion on cost of production of wheat and other competing crops, but nowhere in five pages of text, (the rest 47 pages being only tables) one finds a discussion of cost of production of competing crops. Certainly the reader can look at the tables where costs of production of competing crops are presented, but one has to rely on one's own interpretation. In chapter 5, by making use of the discriminant functional analysis, the author has arrived at the obvious conclusion that in all the districts of West Bengal, level of irrigation is the most powerful factor in discriminating between low and high yield wheat farms.

WEST BENGAL, PUNJAB & U.P.

The next chapter (chapter 6) is aimed at the comparison of cost and yield of wheat in West Bengal with two other States viz: Punjab and Uttar Pradesh. In this connection, it may be mentioned that a Comprehensive Study on the Cost of Cultivation of Principal Crops is being implemented by the Government of India in all major States of the country. Not only that, the coverage of this study is comprehensive, but, at least, the State Average Data on cost estimates and cost structure are widely made available, albeit with a lag of two years or so. But the author has resorted to the data for the Punjab and Uttar Pradesh States which are 20 years old, and that too for a district or two. Though he admits on page 150 that no strict comparison is possible, but he still tries for what he calls "some broad differences". At least one does expect a comparison of yields per hectare in these three States, which could have been based on even the secondary data in this chapter. Nevertheless, there are some interesting observations.

While comparing the relative profitability and area shares of competing crops in chapter 7, the author observes that the inconsistencies in relative profitability and area shares observed in some villages/districts can be explained in terms of different time lags involved in investment and accrual of income (sugarcane), water requirements and market orientation in the cultivation of the crops.

SUPPORT PRICE & CONSUMPTION DEMANDS

The intricacies of the determination of an appropriate minimum support price have been brought out by the author in chapter 8. While the author argues against a proposition of 'differential support price' across districts on the same reckoning, one also needs to examine the implications of different support prices for different States Also, it should be recognised that cost of production is only one out of many considerations in arriving at the level of

12

he

he

he

els

ort

his

he

ost

nly

of

les

are

on.

nal

ion

n is

and

son

her

n, it

Cost

d by

ntry.

sive,

and

lag

data

ears

s on

still

least

hese

the

are

area

erves

area.

ined

t and

priate

y the

nst a

tricts

e the

tates

sonly

velo

minimum support prices for any crop. It is not necessary that full cost of production be covered in each year by the minimum support price, though over the medium run, it should.

The conclusion that the author reaches on attributing the expansion in wheat area (in West Bengal) during late sixties and early seventies to the increase in consumption demand as a consequence of inflation is based on the opinion of the farmers and a peculiar type of analysis of secondary data on the area under different crops. He works out simple correlation coefficients between wheat area and area under each of the competing crops, district by district, and interprets the significant negative coefficient as shift from the competing crop to wheat. In this analysis, the distinction between the expansion effect and substitution effect is ignored, though he subjectively makes some statements in this regard. His conclusion in chapter 10, when seen with his observation on areas under competing crops on page 251 of chapter 12, leads one to believe that increase in wheat area up to mid-seventies was only the expansion effect. This conclusion that the movement of relative prices of wheat had no role in the expansion of its area is also based on the correlation analysis which has obvious limitation and cannot be relied upon.

TECHNOLOGY & PRICE DIFFERENCES

Perhaps acreage response is one area where, during the last two decades, large number of studies have come up and more sharpened and objective tools of analysis have been developed, which enable the researcher to look at all the factors that affect acreage under a crop in one go. But the author has resorted to either correlation analysis or tabular analysis, which makes his conclusion on the factors which were responsible for increase in wheat area doubtful. The conclusion of the author, in this regard is that the yield increasing technology and the absolute difference in the prices of wheat and rice, rather than the relative price of wheat (vis-a-vis its competing crops) have contributed to the expansion of area under wheat up to mid -- seventies in West Bengal (p.232).

RECENT SHIFT FROM WHEAT

In chapter 11, the author analyses the factors responsible for the decline in wheat area after 1975-76. His analysis goes upto the year 1982-83. Here again, the author does not bring into analysis as to what happened to gross cropped area, specially in the rabi season, and still he relies on direction of movement of absolute areas under wheat and competing crops and correlation coefficients, and concludes that at the State level as also in the districts, the wheat area has been shifted to either the mustard or the potato crop.

The factors responsible for this shift are obvious gains in yields of mustard and pototo, relative prices of these crops in relation to wheat and a narrowing down of the difference in prices of wheat and rice. As the conclusion is based on only the 'careful' examination of correlation coefficients, great caution is necessary in using the finding.

EXPANSION PROSPECTS

The prospects of expanding wheat area in West Bengal presented in chapter 12 are very interesting. He brings out that most farms in West Bengal have almost the optimum cropping pattern. The possibility of major increases in wheat area in the State is remote; at the most additional 13 per cent of the wheat area in 1975-76 can be brought under wheat under fully relaxed constraints of irrigation water and working capital.

Some of the important questions like in which crops the West Bengal has relative/comparative advantage vis-a-vis other States, have not been touched in the book.

As the Indian economy is moving towards a stage where cost effectiveness and competitiveness, not only within the country but also at the global level, are going to be crucial parameters in determining the optimum mix of economic activities for different agro-climatic regions of the country, such analyses at State levels or agro-climatic regional levels are necessary.

The repeated concern shown by the author to increasing cereal production in West Bengal, in view of it being a cereal deficit State, raises another important question as to whether the regional patterns of cropping be guided by such factors. In fact, a prudent strategy for the country is that the cropping patterns which should emerge in different States are those dictated by the relative/comparative advantage in the cultivation of different crops, as also by the overall needs of the country as a whole, and not of individual States.

Dr. S.S.Acharya is Member of the G.O.I. Commission for Agricultural Costs and Prices, New Delhi.

OPERATION VIJAY ...

throm page 91

Dr Gaitonde has referred to naive efforts of the last Governor - General of Goa at 'cultural integration' with Portugal, by snapping local links with Marathi and the Bombay Board of Secondary Education.

More comments by way of an appraisal of the reaction (or welcome) of Operation Vijay would have been relevant. However, perhaps the long absence of the author from Goa, earlier in imprisonment and then later in the compaign for canvassing international support, can explain this gap.

On the whole, this is an excellent contribution by a professional doctor who, in his own way, strove hard to hasten the process of the liberation of Goa.

Shri R.J.Majithia, formerly of the IAS (Rajasthan Cadre) has recently retired as Chairman, Board of Revenue, Ajmer, after a long and varied career. During his university days at Bombay, he had occasion to watch the Goan affairs from close quarters and had a first hand view of the post liberation Union Territory when he had a top assignment in the Port Trust at Marmagoa.

Ina

im

be

for

life

for

im

ha

bee

stu

of

nev

of a

pai

sub

of

Wi

pol

nif

two

Ch

Pri

gal

his

alo

tial

tak

bio

fee

wh

not

we

he

spe

out

wri

tru

hec

ste

ing

lofi

De

fan

has

pie

in 1

Short Story A NEW TOMORROW by Neelam Kumar

Humming softly to herself, Parvati picked up the last jasmine and pricked her needle through its delicate stalk. The fragrant white flower threaded perfectly into place, transforming her gajra into a work of art. Her work never failed to stir her emotions.

Each morning, using rice powder, she decorated the front verandah of her house with a new eye-catching rangoli. Each morning, she plucked the scented blossoms to make a gajra for her long plait. And each day, she examined her work critically, resting only after she could detect no flaws. Thus it had been for the last 41 years of her married life. And thus it would be, she hoped, for as long as she lived.

Outside her two-roomed Madras house, evening was silently creeping in. She could hear the muted sounds of waves lapping gently on Adyar beach. The evening breeze carried in the tinkling sounds of bells from the Ashtalakshmi temple nearby. She lit the ornamental brass oillamp in the puja room, and the divine faces of the gods glowed in the flickering lights.

Today was an important day. The day when her husband Shivaswamy was to retire as Construction Engineer from the city's reputed construction firm. How much would their life change?

The front door unclicked open. Her husband was back. Parvati left her task of stirring the *sambhar* and hurried forward to receive him with a smile. Offering him piping hot coffee in a steel tumbler, she noticed with a frown that he seemed unusually disturbed.

Shivaswamy slumped down tiredly into the big armchair near the black and white television set. Today, he felt truly defeated. All these years, he had poured his heart and soul into his work. Thinking of nothing, but doing his job really well. Of getting his firm a big profit each time.

His climb up the executive ladder had been strewn with obstacles, treacheries and occasional successes. It was the treacheries that had been really painful. Men he had helped get a professional footing. Colleagues he had granted personal favours to. It was their back-stabbing that had really hurt him. Some had cleanly blanked him out, when he had needed their support most. Some had trampled on him to move further ahead.

But hadn't he always known it was a ruthless world out there? Why then, was he feeling so cynical? Perhaps because in their own discreetly cruel manner, they had succeeded in making him feel old. Old enough to have outlived his usefulness. He felt like a high-speed swimmer suddenly forced to confine himself to a wheelchair all his life. For, before him stretched the bleak prospect of interminably idle, inactive days.

Parvati watched him silently, as he sipped his coffee, absorbed in his thoughts. With a start she realised he had

turned 58 and she, 56! Where had time flown? Was it not only yesterday that she had been a radiant young bride, slogging with her graduation? And then jumping eagerly at the chance of getting a job with the State Bank of India? The job had been necessary to tide over the financial constraints they found themselves faced with at the beginning of their marriage. But she had to give it up when their son Kartik and daughter Puja had arrived.

Since then, she had been sucked into the vortex of family responsibilities. Feeding, clothing, coaxing, cajoling. But there had been moments when she had missed her job. Especially times when her husband was away on tours. And that had been really often.

The children had been married and on their invitation, she had gone to stay with them, to raise her grandchildren. But these spells away from home, had really saddened her. For she longed to be in her own house, with her husband. Even if in the rush of everyday living, they found little time for each other. Little time to share the simple joys of life. To express their caring and concern. But today, he looked really weary, thought Pravati. Tremulously, she reached out a wrinkled hand and put it gently on his shoulder.

Her silent gesture of understanding made Shivaswamy turn to look at her. Come to think of it, he was thinking, in all these years, we have hardly been together. She has been busy raising the children, getting them married and then raising the grandchildren.

Kartik had landed himself a job in Calcutta and had asked his mother over, to look after the youngest one for a while. Shivaswamy suspected that Parvati had been really hurt by her daughter-in-law's impatient admonitions during her stay there. No, she had said nothing. But the hurt had shown in her big, black sparkling eyes. It was as if the flame had been put out behind them.

Great tenderness for her filled him. How beautiful she looks, he thought! The red kumkum glowing on her forehead like the distant sun. The gentle face has many more lines now than when I saw it first. But this is the woman who has stood by me all her life. Even now, when the others have deserted me. Strong and silent. Always giving. Demanding nothing. Not even my time.

Impulsively, he said, "Let us walk to the beach." In the distance, the sun was dipping into the horizon. They stopped a while, hypnotised by the majestic beauty Nature was unfolding. Standing by the water's edge, she felt the ruffled white waves tugging at her sari. Like mischievous little children, she thought.

Puja wanted her to go to America. To look after the newest arrival. She was even sending a ticket. But only for her mother. "It's really expensive, Ma," she had written.

The cool evening breeze tugged at her sari. Bringing with it many cherished memories of youth. No. I will not go

(Continue on page 18)

ut

n,

d.

bs

en

ad

lly

ns

ırt

he

he

er

en

iys

he

ley

ire

us

he

for

ing

181

NEHRU - THE MAN OF LETTERS

An Appreciation by D. Anjaneylu

With every passing year, after his death in 1964, the image of Jawaharlal Nehru, as a political leader, seems to be receding from the minds of most Indians. It is not easy for us now to imagine the place he occupied in the public life of this country, and in the world of international affairs for nearly two decades after Indian independence.

But one can say with hope and confidence that, as the image of Nehru, the man of affairs, tends to get hazier and hazier, the image of Nehru — the man of letters —could become clearer and clearer. Certainly, it is possible to study it in perspective, undisturbed by the adventitious aid of political eminence. The political aspect could, of course, never be entirely separated from the literary, in the study of a man for whom the political struggle was the dominant part of his life's experience.

Even literary reputations, no less than the political, are subject to the cycle of fashions (as we hear of the revivals of poets and writers like Wordsworth, Shelley, Shaw and Wilde, Hardy and Kipling, following their dark periods).

AMONG HISTORIANS WHO MADE HISTORY

There have not been many instances in history of a political leader who happens to be a writer of world significance. Marcus Aurelieus and Julius Caesar are perhaps two of the famous names from ancient Europe. Winston Churchill and Jawaharlal Nehru are about the only two Prime Ministers who have an assured place among the galaxy of men of letters in the modern world. They are both historians who had made history.

However, there is a real difference between the two, alongwith the obvious parallel. While the former was essentially a man of action, a soldier and politician, who had taken time off his engrossing vocation to write history and biography, the latter was intrinsically a man of thought and feeling, who was sucked into the vortex of politics when the whole country was a fierce sea of troubled waters. He was not a busy man of action for whom history and literature were an enjoyable diversion or a profitable hobby, nor was he a party politician who lent a literary flavour to his speeches and writings. He was a sensitive artist who poured out his soul into his work and discovered himself in his writings.

HIS STYLE - OF PUBLIC SPEAKING & AS A WRITER

The literary maxim, "the style is the man", is nowhere truer than in the discussion of Nehru, the writer. In his hectic life as a resurgent nation's leader and Prime Minister, Nehru must have addressed countless public meetings, and there were memorable occasions when he rose to lofty heights of impassioned eloquence, as in the 'Tryst with Destiny' speech on the eve of Indian Independence. His famous outpouring at the Mahatma's funeral ("The light has gone out of the world") lingers as a powerful, moving piece. But somehow, the impression was inescapable that in many of his public speeches, Nehru tended to be rather

prolix, repetitions and rambling as in a straining exercise in thinking aloud. He never seemed to be the finished speaker, compact and word-perfect, in spite of a life-time's experience. It was in his writing, however, that he was obviously in his element -- subtle, sensitive, accurate and brilliantly communicative.

The corpus of Nehru's writing may be broadly divided under four heads:- history, biography and journalism, besides personal letters. He was not a 'professional', so called, in any of the first three categories. Indeed, he was no 'professional' writer, in the usually accepted sense of the word. Writing was not his 'profession', in the sense that he did not depend on it for a living. (At one stage in his life, he went on record though, to say that he did substantially depend on his books for supplementing his income, after his father's death.) But it would be far from precise to describe it as a "hobby", as a research scholar who had produced a doctoral thesis on "Nehru - A Man of Letters" chose to do. "Politics" itself was not his profession, as it has come to be with many now-a-days.

THE POET IN POLITICS & A PHILOSOPHER HISTORIAN

He was the poet in politics, the artist with words and ideas, for whom the freedom of his country was an obsession, a magnificient obsession. Writing was one of the two main vehicles, if not the main vehicle, of expression he chose in the pursuit of that obsession. Maybe it chose him as much as he chose it.

Among the earliest of Nehru's major writings is the Glimpses of World History, originally written in the form of letters to his daughter in the years 1930-33. Inspired by H.G.Wells' "Outline of World History", it is, however, more personal and intimate in its tone, though naturally less scholarly and precise in its assimilation of facts.

It astonishes the reader by its grand sweep and marvellous range, lit by an intensely personal vision of the past and the future, allied to a lively awareness of the present. Written in the enforced leisure of a British jail, like almost all his other works, with no access to reference books and libraries, it could not escape the criticism of being vague in some places and slapdash in others.

In "The Glimpses" (as in the Letters from a Father to his Daugher, in which form it had its origin) the history of the world had the artist's personal frame of reference, which was one of the main sources of its beauty. In addition to this was the other frame of reference, artificially imposed by his confinement behind iron walls of the prison. His changing moods peep through the narrative as through a slit in the roof, but they never distort his view of history, which is rarely off the mark in its objective assessments. As the angle of vision was different from that of the professional historians with a vested interest either in running down India's past, or glorifying certain of its periods, according to their religious affinities or other predilictions, parochial and

ot

'A

in

CO

lik

ph

su

hı

SO

au

hi

tw

be

th

de

01

de

th

NEHRU-THE MAN OF LETTERS

personal, the whole panorama of the past comes under a new focus. The living past is often separated from the dead in underlining the relevance to the present.

'The Discovery of India' which is a kind of sequel to the two books already mentioned, is a more mature and ambitious work. It is described by Sardar K.M. Panikkar, a rare type of historian himself, as "something of a pilgrim's progress in history". An apt and happy expression, that has an inspired quality about it. He further observes: "Its great value lies not so much in its ordered narrative, or the literary beauty of many of its passages, or even in the reactions of a modern mind with a rationalist Marxian background to the uneven development of India's social and political life, but in the perspective which it gives to the chaotic accumulation of facts which goes by the name of Indian history".

The story is elevated by Nehru's glorious vision of India, which gives a lyrical beauty to his eloquence:—

"About her there is the elusive quality of a legend of long ago; some enchantment seems to have held her mind. She is a myth and an idea, a dream and vision and yet very real and present and pervasive. There are terrifying glimpses of dark corridors which seem to lead back to primeval night, but also there is the fulness and warmth of the day about her."

Though it is generally rather diffuse in the organisation of the matter, it is punctuated with passages of surpassing charm. The Moon, a hackneyed, overworked symbol in conventional poetry, wears a refreshingly new aspect, as seen by Nehru from the prison-window in the Ahmednagar Fort: --

"The moon, ever a companion to me in prison, has grown more friendly with closer acquaintance, a reminder of the loneliness of this world, of the waxing and waning of life, of light following darkness, of death and resurrection following each other in interminable succession. Everchanging, yet ever the same, I have watched it in its different phases and its many moods in the evening, as the shadows lengthen, in the still hours of the night, and when the breath and whisper of dawn bring promise of the coming day..."

SOME COMPARISONS

Nehru the historian could be seen to be in the tradition of Gibbon and Macaulay, at least in his panoromic treatment of the material at his disposal. Not in the intellectual attitude to the course of events. He has none of the refined cynicism and cultivated scepticism of the one or the political dogmatism and habitual cocksureness of the other. Like them, he is a non- professional at whom the crusty dons will be pleased to look askance. May be he is closer to G.M.Trevelyan, whose Garibaldi trilogy had an indelible impress on the mind of Nehru the young under-graduate at Trinity, Cambridge. (Incidentally, Trevelyan as a professional historian, is not taken seriously now-a-days by the foot-note specialists of historical research.)

That there might be, and are, quite a few factual inaccouracies the 'The Glimpses' and 'The Discovery' is easily

granted. But errors of interpretation are fewer. Nehru, the intellectural, is more free from provincialism and prejudice than most others. The British intellectual and writer of history, Tom Wintringham, compares him to the French Prime Ministers, Guizot and Thiers, who had also tried their hands at writing history to the latter's disadvantage. They are found wanting because of their prejudices, in addition to inaccuracies.

Among the British Prime Ministers, the comparison is made with Stanley Baldwin and Winston Churchill, There could really be no comparison with Baldwin, for he had not written much except for the speeches, which are essays in patriotic nostalgia, collected under the title 'On England'.

It is the typically homely British sentiment that lends some literary value to them. But they could not be described as studies in history, by any stretch of imagination. Baldwin knew little of countries other than England and was the least interested in their history. He couldn't care less.

A more sustainable comparison is with Churchill. Both of them - Churchill and Nehru -- are great prose-writers and students of history (apart from the old school tie of Harrow). Here too the preference of the more sensitive reader would be for Nehru. Where Churchill is emphatic and aggressive, Nehru is restrained and gentle. If one is a rhetorician,, the other is a poet, in prose though. One is a great little - Englander; the other closer to a Citizen of the World. In the words of Mr.V.R.Narla, "he, (Nehru) though and wrote not as champion of this empire or that, but of the future kingdom of man."

CHURCHILL & NEHRU

It is Mr. Wintringham's contention that Nehu wrote not only better history, but better English. (And it can't be lightly brushed aside, coming as it does from an English man, and quite a literate one too.) Comparing two pages from these two authors, he observes as a student of prost style:

"One has the pomp of a Moghal durbar; Sentences mow with the gross dignity of elephants; pragraphs are marshalled armies, armies of old emperors, with banners, with drums, with the pride and stir and tumult of the East. On the other page, words move like a bar of music; emphasis in the placing, the rhythm, the straightness of things seed or said, not in the piling of colour over these things; sentences and paragraphs are complete in themselves, yet connected as precisely to the flow of the language as in scientist's account of his discoveries. It is indeed curious that the first page is written by Churchill, the second by Nehru".

AUTOBIOGRAPHY

In some ways, the most significant (certainly the most satisfying to a reader like me) of Nehru's works is 'All Autobiography'. It is also the most significant of Indial autobiographies. I agree with those who feel that it represents the highest watermark in his literary achievement. has the undoubted merit of being close knit, unlike some

1992

, the

dice

r of

nch

ried

s, in

on is

here

i not

ys in

'nd'.

ends

t be

gina.

land

ldn'ı

Both

iters,

ie ol

sitive

hatic

e is a

e is a

of the

ough

of the

e not

i't be

glish.

oagei

prose

mow

mar-

, with

t. O

hasi

seer

nten

COL

in !

iriou

nd b

mos

is 'A

ndia

epre

ent.

mee

his other works, which tend to be rambling, despite their merits in other respects.

It is an integral whole (proving the gestalt theory) in which the different strands of his own eventful life are skilfully interwoven with those of the nation in torment and a world in turmoil.

This is made possible as much by the author's artistic vision and historical perspective as by his active involvement in the country's destinies, and his lively awareness of world affairs.

There is a beautiful fusing of the subjective and the objective elements in Nehru (as seen through his 'Autobiography') the subjective self always coming to terms with the world of objective reality. For all his participation in the national upsurges and involvement in international convulsions, that must leave little time to a man of affairs like him, Nehru is introspective like a philosophic recluse in the woods.

In many ways, he is as instrospective as Gandhi himself, perhaps a trifle more. For, he reflects levels of consciousness in the flowing narrative, not to be found in the simple, direct account of Gandhi, who shows few traces of philosophic doubt or even ordinary human conflicts of the subtler kind. In that sense, Nehru's account has a greater human, not to say, artistic appeal. It is the human personality that breathes through the pages -- with its joys and sorrows, its minor diversions and major excitements.

The didactic element is almost wholly absent, as the author is ever in the agonizing and exhilarating process of his personality. The lofty and unalterable moral imperative is either absent or carefully kept out of the reader's way. The little childhood anecdote about pinching one of the two pens on his father's table (the child-like reasoning behind it and the severe parental chastizement that it duly earned for him) is remarkable for its human appeal rather than for its moral judgement.

POETRY AND PATHOS OF HUMAN BONDAGE

Poetry and pathos are two of the pervasive qualities that lift Nehru's account far above the common run of Indian autobiographies. The author has an inimitable flair for vivid description of scenes, and sensitive evocation of moods, his own, as well as those of nature. The death of his father is described with a poignancy and tenderness of sentiment that is not allowed to droop to the level of maudlin sentiment. Here is a touching incident:

"....I found it hard to realize that he had gone. Three months later, I was in Ceylon with my wife and daughter, and we were spending a few quiet and restful days at Nuwara Eliya. I liked the place, and it struck me suddenly that it would suit father. Why not send for him? He must be tired out, and the rest would do him good. I was on the point of sending a telegram to him to Allahabad......"

In the poignancy of its dramatic irony, this reminds the present writer of a heart-rending scene in a picture of Satyajit Ray, in which the poor, voluble father fondly opens his bag of knick-knacks for the child that is no longer there,

while the mother averts her face to suppress an agonizing shriek, with little success.

There are quite a few passages that throw light on the human qualities of the author, his love for animals and birds and his longing for wide, open spaces, while kept into the narrow confines of a prison cell. The clouds and the skies, not to speak of the mountain peaks and rivulets, the hills and the dales, had an irrestible fascination for him:

"....Lying there in the open, I watched the skies and the clouds and I realized, better than I had ever done before, how amazingly beautiful were their changing hues. To watch the changing of clouds, little clime in clime, Oh! Sweet to lie and bless the luxury of time. Time was not a luxury for us, it was more a burden. But the time I spent in watching those evershifting monsoon clouds was filled with delight and a sense of relief."

Something of his pleasant irony and restrained sense of humour could be seen in the delicious comments on the British Jail Superintendent, who could not quite understand his (Nehru's) reading habit:—

"...This devotion to reading seemed to get on his nerves a little, and he remarked on it once, adding that, so far as he was concerned, he had practically finished his general reading habit at the age of twelve. No doubt this abstention on his part had been of use to that gallant English colonel in avoiding troublesome thoughts, and perhaps helped him subsequently in rising to the position of Inspector-General of Prisons in the U.P."

A MIXTURE OF EAST & WEST BUT ALIENATED

Despite the stresses and strains of a hectic political life, as already mentioned, Nehru was able to look at himself dispassionately and objectively. Many a thoughtful passage bears witness to his frequent spells of introspection. The familiar one about the East-West mixture bears repetition for the sense of 'allienation' so precisely spotlighted by him:

....I have become a queer mixture of the East and the West, out of place everywhere, at home nowhere. Perhaps my thoughts and approach to life are more akin to what is called Western than Eastern, but India clings to me, as she does to all her children, in innumerable ways; and behind me lie, somewhere in the subconscious, racial memories of a hundred, or whatever the number may be, generations of Brahmans. I cannot get rid of either that past inheritance or my recent acquisitions. They are both part of me, and, though they help in both East and West, they also create in me a feeling of spiritual loneliness not only in public activities but in life itself. I am a stranger and alien in the West. I cannot be of it. But in my own country also, sometimes, I have an exile's feeling.

This is no less true of the modern educated Indian, in a lesser or greater measure.

A HEAVY CROSS TO BEAR

Necessarily thrown back on his own resources, intellectual and emotional, as an agnostic ("an agnostic Lenin

NEHRU-THE MAN OF LETTERS

meekly obedient to the dictates of a Christian Tolstoy", in the graphic words of the British journalist, George Slocombe) Nehru the man, has a heavier cross to bear. An unwavering faith in God and devotion to the twin principle of Truth and Non-Violence would seem to have made the path of Gandhi, the seeker, less difficult. At least, the faith provides him with the staff of Certitude, as could be seen in the last chapter, titled "Farewell" :-

"...God can never be realized by one who is not pure of heart. Self-purification, therefore, must mean purification in all the walks of life. And purification being highly infectious, purification of oneself necessarily leads to the purification of one's surroundings.'

It is safe to surmise that 'alienation' is less infectious than "purification". Hence the predicament of Nehru the man, mirrored in the pages of his book. His Autobiography could, therefore, be seen to be as much an exercise in selfexamination as it is a history of the times.

GANDHI -- NEHRU -- NIRAD

The biblical simplicity of Gandhi's autobiography is sometimes compared with Nehru's, to the disadvantage of the latter. But of the literary quality of Nehru's masterpiece, there can be little doubt, as graphically put by John Gun-

"The Mahatma's placid story compares to Nehru's as a cornflower to an orchid, a rhyming couplet to a sonnet by Mac Leish or Auden, a water-pistol to a machine-gun. Nehru's Autobiography is subtle, complex, discriminating, infinitely cultivated, steeped in doubt, suffused with intellectual passion."

Gunther also regarded Nehru's Autobiography as something comparable to the Education of Henry Adams, an American classic in biography.

The only other book that could profitably be compared with Nehru's is that of Nirad C.Chaudhuri- The Autobiography of an Unknown Indian ("The Autobiography of a known Anti-Indian" as it is described by some facetious punsters).

While Gandhi's is mainly a confessional, a documented record of his life's experient, Chaudhuri's could be recognised as essentiatly a history of ideas (in addition to being a personal history, of course), as that of John Stuart Mill, for instance. It is the story of the evolution of an intellectual, whose non- conformist views are sure to stimulate the better-informed reader, even if they be caviar to the general.

A man changes as he writes his autobiography, it is said, if we share Montaigne's conviction, that "I have not made mybook more than it made me". What has his "Autobiography" possible done to Nehru? A well-written life is as hard to achieve as a well lived one, remarked Carlyle. Always aquiver on the brink of emotional experience, Nehru could be seen to have grown from chapter to chapter, from the "spoilt" child of wealthy parents to the dynamic leader of a nation at the crossroads of history. Nehru

received maturity and poise from the writing of a modern classic, to which he gave the best of his pathos and poetry humour and humanity.

JAWHARLAL'S LETTERS

As a letter-writer, Nehru compels attention, from the student of literature as well as the observer of human nature. In an age of speed and mechanisation, the typewriter and the tape- recorder had almost killed the epistolary art, which belongs to a more leisurely period. It is pleasing to remember that Nehru wrote some letters of great charm and beauty. He was normally a man in a hurry and could not have been expected to find time for this luxury. But he had the time, rather the time was found for him at one period in his life, before he became the Prime Minister. For this, one has to be thankful to the British Government. Letter writting would fill the hours of his enforced leisure.

It is the Letters from a Father to his Daughter (written from jail to Indira Priyadarshini, then in her early teens) that later grew into the Glimpses of World History.

While the letters to political leaders like Mahatma Gandhi, Sardar Patel, Syed Mohammed, J.B.Kripalani, Subhas Bose, J.P.Narayan and others throw light on his position as a socialist, on religion and politics, his attitude to government, stand on Fascism etc, with his characteristic subtlety, it is in the personal letters to members of his family, including sisters Mrs. Pandit, Mrs. Krishna Hutheesing and daughter that one gets a glimpse of his inner personality. He could be seen in different moods here -loving and tender, playful and bantering, witty and mockserious, or reminiscent and reflective, but always human.

Greeting his younger sister on her birthday, he exercises an elder brother's prerogative of taking liberties with the youngsters:

"... Take yourself to a bookshop, choose some volumes containing the wisdom of the ancients, and the faith of the middle ages and the scepticism of the present and glimpses of the glory that is to be, and take them and pay for them and consider them the belated but loving gift of a somewhat absent-minded brother, who thinks often of his little sister, and read these chosen volumes and out of them construct a magic city full of dream castles and flowering gardens and running brooks -- where beauty and happiness dwell and ills that this sorry world suffers from can gain no admittance. And life will then become one long happy endeavour, a ceaseless adventure to build a city of magic and drive away all the ugliness and misery around us."

And so on, he goes in the same loving and light-hearted manner.

Among the other great Indians, the Mahatma is cryptic and his one-line postcards are famous. Rajaji is brief and business'- like. Dr. Radhakrishnan does not linger on the letters. He relaxes in conversation. The nearest approach to the Nehru style in letter-writing is that of the late Ri Hon'ble V.S.Srinivasa Sastri. He has a similar warmth and ry,

he

lan

he

the

. It

of

rry

his

for

me

ish

his

ten

ins)

tma

ani,

his

ude

stic

his

hna

his

nere

ock-

an.

ises

the

S

irted

yptic

and

n the

oach

e RI

and

sensitivity, but he is more sentimental and less substantial than Nehru.

JAWAHARLAL AS A JOURNALIST

Now from literature to Journalism. It may be a far cry indeed, in the eyes of those who imagine, that whatever they write is literature. Whatever the other man writes (often times for money) is journalism. Some of the great writers of the past, Hazlitt, De Quincey, Leslie Stephen, Bernard Shaw, A.G.Gardiner, Robert Lynd, C.E.Montague and a host of others were not ashamed to write Journalism and call themselves journalists. If we now cherish their exercises in journalism as literature, it is a different matter.

It there is a world of difference between the two, Jawaharlal Nehru did not think much of it. He wrote leading articles, signed and unsigned, special articles, reviews and sometimes even news despatches. He wrote incessantly, whenever he had the time, and unselfconsciously. He never asked himself the question whether he was a man of letters or merely a journalist. He was not in the habit of setting himself up on the lofty pedestal of letters to look down upon the journalists and all the other journeymen in the writing linei.

SELF -- ANALYSIS

The capacity of dispassionate analysis and the ability to look at himself through the eyes of other people marks out Nehru, the journalist, as well as Nehru, the writer. The celebrated pseudonymous sketch of himself (by "Chanakya") in the *Modem Review* is one of the best pieces in political journalism -- witty, sharp and unsparing:

"...And yet he has all the makings of a dictator in himvast popularity, a strong will, energy and pride -- and with all his love of the crowd, an intolerance of others and a certain contempt for the weak or inefficient. His flashes of temper are well-known. His overwhelming desire to get things done, to sweep away what he dislikes and build anew, will hardly brook for long the slow processes of democracy".

NEHRU & THE NATIONAL HERALD

While the world was famillar with Nehru's association with *The National Herald* and had occasion to read his signed articles (in the newspaper) with admiration and avidity, not many are aware of the fact, that he often wrote them unsigned. On one occasion, in the year 1940, after a gruelling day of touring the villages near Lucknow, Nehru reached the office of the *Herald* by midnight and asking for a scribbling pad, wrote out a report of his own activities. This was how he reported himself:

"...The proceedings began with a very moving poem in Hindi, describing the plight of the kisans, in the kisan's own homely language. The audience appreciated this greatly. It struck home. It was obvious that Nehru was moved. This poem set the tone of his speech. He referred to it right at the beginning -- to the picture of present day India. And then he spoke, with a quiver in his voice, of the dream that had made life worthwhile for him -- the dream of the India of tomorrow.

NEHRU -- THE MAN OF LETTERS

"For slightly more than an hour, he spoke and he ended by appealing to the audience to give up the habit of touching the feet. They must behave as a free men....."

"When the meeting ended, Nehru asked the audience to remain seated till he had left and to make a narrow passage for him to go through.....Right through that mighty gathering, he marched, none moving or touching his feet as they did when he came. Only their hands were folded in a silent salute and their faces were alight with a new experience. The stars were shining brightly as Nehru motored away to Bara Banki and that multitude of haman beings dispersed, filled all the road and marched towards their villages....."

It is remarkable how Nehru kept a constant watch over the progress of the newspaper and wrote his articles in it, rejecting all the glittering offers for his freelancing. His preoccupation with problems of world affairs and foreign policy (from the early thirties of the century) is well-known. We have it on the authority of the editor of that newspaper (Mr. M.Chalapathi Rau) that it was Nehru's guidance which helped him define the newspaper's attitude to the great powers -- America and Soviet Russia, among others. To quote Mr. Rau:

"....At times, the pure journalistic interventions were startling too. I remember the occasion he came straight to the office from the railway station to tell the sub-editors that some featuring and heavy heading that day had shown sloppiness. At another time, he and I were discussing a mistake in a heading. I tried to cover the sub-editor and said he had made the correction in the proof, but it had not been carried out. "Did he not get the wet proof of the page?" he asked, surprising me with this knowledge of the production of a paper".

RUSSIA -- OUR NEIGHBOUR

An early as in 1928, Nehru contributed a series of articles to *The Hindu* and *Young India*, on the impressions of his first visit to Soviet Russia, alongwith his father, wife and sister. These articles collected in book form in 1929, and reprinted two decades later, give a fairly comprehensive picture of the Russian people under the new dispensation. Like a good journalist, he always kept his eyes and ears open, and he covered all aspects of the subject. Describing the fascination of Russia, he said in the first article.:-

"...All the world is watching her, some with fear and hatred, and others with passionate hope and the longing to follow in her path...."

Summing up the series, he observed:-

"....Russia is our neighbour, a giant sprawling half over the Asia and Europe, and between the neighbours there can be either amity or enmity. Indifference is out of the question..."

No believer in the polite tradition of false humility, Nehru had the deeper humility to disclaim any literary distinction to his works. Without consciously striving for effect or indulging in any rhetorical flourishes, he achieves

NEHRU -- THE MAN OF LETTERS

a certain elegance of diction and symmetry of form in his writing, which have a spontaneity, alongwith the integrity of vision, which are the hallmark of a journalist, though he was something more than a journalist. He was, of course, a journalist, in the best sense of the word.

WITH POETRY IN HIS SOUL & FIRE IN HIS BLOOD

Over three decades ago, John Gunther said of Nehru in his "Inside Asia": --- "Hardly a dozen men alive write English as well as Nehru". A high tribute indeed. But it holds good even to this day. It was based on the quality of writing in his 'Autobiography'.

More recently, a research scholar who had dealt with Nehru, spoke of the "vocabulary" with which he enriched the English language. I wonder, how, though the praise is evidently well meant.

· Nehru wrote only Queen's English, that would have gladdened Fowler's heart. He was simple, direct and concrete in expression. His contribution was not in the field of vacabulary. It was in a new sensibility. It was in a personality with a rare integrity. He wrote with clarity and conviction, because he frelt with a deep sincerity. He was a great writer; he was a great artist; a great man.

It may be easy now for critics, all and sundry, to find fault with Nehru's economic plans and political ideas. In fact, his foreign policy is often under fire from the Pandits who specialize in post - mortem verdicts with the easy advantage of hindsight over him. The temptation to be wise after the event is irresistable.

But it must be less easy to pick holes in the prose of a writer with poetry in his soul and fire in his blood. It is a safe guess that Nehru might live in his books, long after the world has forgotten his work as a politician and Prime Minister.

Writer & journalist Dr. D. Anjaneyalu, is also IBC Editorial Associate in Madras.

(Communed from page 12)

A NEW TOMORROW

this time, decided Parvati. Kartik's infrequent letters now had proved that she had outlived her usefulness for him at least. How long would it be that her daughter would realise

The children, being young, would find a way - chart their own paths. But now she was ready to live life on her

How could she explain her attachment to this 58-year old man? To the world he may be just another grey, bespectacled man. For her, he was the very meaning of her existence.

No, she would not leave him now. Not even for a day. He was so helpless without her to feed him and lay out his clothes. Surely his need for her was greater than theirs. Besides, their life together had only just begun.

At the Ashtalakshmi temple, myriads of oil-lamps glowed. Priests chanted mantras as devotees hurried on to do archana at Sandhya puja.

In a forgotten gesture of youth, Shivaswamy bought a fragrant gajra and fixed it tenderly on Parvati's hair. Sun. sea and sand merged into one. Time stood still.

Shiva and Parvati. They had always been together since the beginning of Creation. They lived on in the hearts of each couple who grew old together.

Beyond, the sun had dipped into the wide expanse of water. Transforming it to liquid gold. Tomorrow, it would rise again to unfold a new, glorious dav.

Shyly, Parvati took her husband's proffered hand. In the gathering dusk, they walked on together in silent companionship.

(From I, .A Woman, a Writers' Workshop Redbird Book.)

Ms. Neelam Kumar is Deputy Manager (Public Relations) at the Bokaro Sheel Plant & Editor, Bokaro News.

SENSITIVE PORTRAYAL OF EMOTIONS

Anasuya. R. Shenoy: TWO NOVELLAS - MULTIPLE BURDENS & THE REBELS (Writers' Workshop, Calenta (1990) pp. 88; Rs. 100/-

Rs. 80/-)

Comments by Raji Prabhakaran

Anauya. R. Shenoy has made sensitive portrayals of the deepest and most tragic emotions inherent in the human situation. Her two novellas, 'The Rebel' and 'Multiple Burdens' are totally tragic in emotional and situational content.

LIFE - A HOPELESS AFFAIR ?

The characterisation of Shanti in 'Multiple Burdens' as a kind of sanctuary for the rest of the family is moving and inspiring, if a little unrealistic. Life situations that are depicted in the novel are natural and uncontrived. The greed and selfishness of Sarootham, the indolent brother, and the callous inhumanity of his wife, must be taken as representative of similar failings inherent in the mind of all humanity. Shanti is presented as a kind of Job who meekly accepts all slings and arrows of fate, together with ingratitude of her loved ones. While there is a message for all readers in reading of a life of sacrifice, they would have welcomed a few streaks of light and joy in the course of the story. The novel lacks all trace of optimism and hope, and presents life as a hopeless affair. A few touches of humour and joy would make the novel meaningful as well as joyous reading.

DISCONTENT AMIDST MATERIAL PROGRESS

The novel 'The Rebels' echoes the underlying discontent that accompanies material progress. The young

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

(Continued

La An Po Ke Po

Ind

rar Ez SUC Ar tha in I the pre po

the

hin

En

Ma

Inc

in (en ed Tei Inc ani

sel has has foc cui

we wh the Ta an pa

thi mi po SOI La Wi

the to Cri M

ing

AN ANTHOLOGY & A MISCELLANY

Laxmi Narayan Mahapatra (Editor): THIRD EYE-An Anthology of Contemporary Indian English Poetry Poetry Time Publications, Berhampur, pages 208, Rs. 150-00

Kedar Nath Sharma: THE WHIFF: A Miscellany of Poems, Wisdom Book, Dharamshala, pages 130, Rs. 45-00

Reviewed by E.V. Ramakrishnan

The volume of poems edited by Laxmi Narayan Mahapatra is subtitled "An Anthology of Contemporary Indian English Poetry." It brings together about 110 poets ranging from venerable names like V.K.Gokak, P.Lal, Ezekiel, Mahapatra and Ramanujan to little-known poets such as Eugens D' Vaz, Donald T.Nigl and Om Prakash Arora. In his 'Preface', Laxmi Narayan Mahapatra notes that Indian English poetry has emerged as a dynamic force in Indian literature. He compares it to a rose garden amidst the green foliage of Indian literary landscape. He hopes to present a panorama of contemporary Indian English poetry through his anthology. He does not claim it to be the best anthology of Indian English poetry. According to him, it is just a poetic sojourn and tries to present 'Indian English poetry with different spectrums'.

There are several anthologies of Indian English poetry in circulation. The earlier ones such as V.K.Gokak's Golden Treasury and P.Lal's Anthology and Credo have been edged out by more recent ones such as R.Parthasarthy's Ten Twentieth - Century Indian Poets and Vilas Sarang's Indian English Poetry Since 1950: An Anthology. A poetanthologist often brings to bear his own biases on the selection of poets and poems. Laxmi Narayan Mahapatra has no such preferences. I am afraid his uncritical attitude has rendered the volume diffuse and unbalanced. It lacks focus and cannot serve as a reliable index for the prevailing currents in Indian English poetry.

After the initial pages featuring the well-known poets, we are treated to a gallery of half-baked products by those who may be best described as budding poets. Of course, these are interspersed with a few well-written poems from Tabish Khair, Gopal Honnalgere, Jagannath Prasad Das and Lakshmi Kannan. That these poets happen to be comparatively better-known should not be taken to mean that this reviewer went by the names of contributors in determining the worth of poems. There are several passable poems on familiar themes. There are also many which sound a Victorian note as in T.Vasudeva Reddy's "The Lake at Night" (printed as 'The Like at Night') beginning with the line "Yonder the moon, an ort of cheese". When the panoramic gaze of the anthologist-poet is too generous to notice subtleties of style and substance or to lay down criteria of excellence for inclusion, nothing original can be expected from the anthology. Perhaps Laxmi Narayan Mahapatra never intended his volume to be a path-breaking anthology. In fact, he makes no such tall claims in his preface. One should not suspect his sincere intentions in providing a forum for self-expression for those who may feel encouraged to produce better poems in future. Measured by such liberal criteria, one can see the whole endeavour as positive from the contributors' point of view. But an uninitiated reader hoping to monitor the latest trends in Indian English poetry will not find the volume useful.

The Whiff is Kedar Nath Sharma's second volume of poems. He was born and brought up in the Kangra district of Himachal Pradesh. Presently employed as an officer in Delhi Administration, he had contributed to newspapers as a freelance journalist. Sharma's best poems are those which evoke the landscape or seasons of his native state. In 'A Predicament of the Living', he says:

The monsoons were late this time too as they sometimes are.

A sharp shower was pouring gladly while a solitary bird sat warbling on the top of a dry stump of a tree that was green below and dead above.

Scattered among these poems are many such observed details which bring out the author's deep-rooted emotional bond with the world of nature and rural virtues. Life in the metropolis makes him long for this world of unadulterated pleasures.

There are also several poems on love and God. They do not measure up to his lyrical pieces in the first section entitled "A Whiff from Himachal Pradesh". This son of the mountains has the unassuming simplicity of the people he grew up with. Those poems which communicate this simplicity stand apart from those which speak of urban complications.

Dr. E.V.Ramakrishnan is in the Deptt. of English, South Gujarat University, Surat.

SENSITIVE PORTRAYAL OF EMOTIONS

Govind is a representative of all the youth who rebel against the practices and beliefs of an older generation. The impatience Govind feels on watching his brother, and his endless calm plodding through life, is good and natural. It takes him on to strive and go out into the world. But this is where the author skillfully depicts the error so many material-seekers fall into. Govind closes his sense of perspective. But he comes to understand that true peace and joy come with a lasting and meaningful commitment in life. The story is simple but full of meaning and substance. It provokes us to think seriously and with hope.

Both the novels are cast in simple yet expressive language. At some points, there is a touch of poetry. Sentences are short, but precise meanings and touches of feeling are very subtly conveyed. There is every hope for the reader that happier and productive reading will ensue from the pen of Anasuya Shenoy.

Madras - based Mrs. Raji Prabhakar occasionally writes for IBC, besides her other pursuits as a journalist-writer.

CC-0. In Public Domain. Durukul Kangri Collection, Haridwar

7-

LS (-)

'as and are

ple

er, as fall kly inrall

The

and our

ave

ung Con.

Formalism vs. Magic

Ramesh K. Srivastava: GAMES THEY PLAY AND OTHER STORIES

Prestige Books New Delhi: (1989) 92 pp.; Rs.70

Review by Jaidev

Many a story collection, like many a cricket innings, survives only on account of one or two good performances. Neither the metaphor nor the reality is the best thing to wish, but perhaps the logic is inbuilt in a market economy which sells a long-playing record on the basis of a good number or two, and which promotes in the writer a desire to produce a collection with a couple of superb stories which are expected to redeem several mediocre ones. There are several virtues in Srivastava's collection, but there are only two or three truly preservable stories. Fortunately though, the title story, in spite of a rather over-formalistic and contrived ending, is a superb performance, and it alone is enough to justify the whole collection.

WRITER'S CONSCIOUSNESS OF THE MARKET READERS

"Games They Play" and "The Patricide" are, ironically, the only previously-unpublished stories in the collection. This makes one pause. In his "Author's Note," Srivastava talks of the writer's consciousness of the audience which determines his writing; "Hence unconsciously or consciously, the writer is and must be influenced and his stories moulded by the type of reader available for him." One does not know where this logic really ends, for one could talk also of the editorial determinism, the publisher's determinism as well as one's own innate ones.

The title story is perhaps too long for the meagre (ritual) space most Sunday magazines allot to fiction; it is also perhaps too rooted in its authentic countryside context and its genuine humanism to appeal to an urban, smug bourgeoisie which supplies audience for Indian fiction in English. This audience can take in something like "A Hard Nut", which is very soft compared to "Games They Play." Yet the question is: should the writer compromise, capitulate to the audience, the editor, even God? Capitualition paves the way for the victory of cliches, stereo-types and formulas; and unless one happens to cherish them, one should resist them. My ambivalence towards Srivastava's collection comes from the fact that while a story like "Games They Play" shows how capable he is of a command performance, capitulation shows in a number of other stories.

BEFORE & AFTER INDEPENDENCE

"Games They Play" he everything in it that one can demand of a poignant 'classical' tragedy. It is firmly structured; it has sense of inevitability about it; it knows its people empathically; it has some great descriptions. The story builds a convincing resemblance between the pre-Independence and the post-Independence India for her mute masses. The utterly hedonistic and irresponsible Nawabs of the former trampled upon the lives of the poor, but the

present-day Sanjay Gandhi's fouj is no less irresponsible and terrible. the poor suffer. The story is very good in suggesting the level of the common people's under standing; they invariably blame themselves, like the woman here who attributes the disaster to her own violation of a taboo. The story thus vibrates with the tragic pulse of India. It deserves to be cherished as a great achievement, and perhaps it will also make a fine TV play.

GOOD NARRATIONS OFFSET BY MELODRAMA

The chief strength of Srivastava is an easy, intimacygenerating narrational tone. Which is another way of saying that he is a good story-teller. This tone sustains some otherwise pedestrian stories like "A Hard Nut" and "A Know Witness." To offset this grace is the tremendous sensationalism Srivastava invariably succumbs to. His fondness for melodrama is perhaps the kind of capitulation! have mentioned above.

This melodrama weakens an otherwise good story like "The Second Denudation." The story begins well in elaborating the tension between two shopkeepers, one twice-born fellow in reduced circumstances operating a paan shop and the other a low-born butcher and mean seller. Until the formula intrudes in the form of a desperativillain and the Brahmin's lame duck of a daughter, the story compares well with anything in R.K. Narayan. However the formula enters and brings along with it Draupadin nearrape, two murders, and the non-arrival of police.

The formula is there right from the start in "The Patricide" too, which is a bit of fantasy really, as well as "A Beggar's Daughter", a tale which is a variation on fair tale stuff. The formula also spoils the ending of "Rebirth which might have been a much better thing if its initial lesbian-feminist impulse had held on.

A FOLK TALE

"Gajari and Kanhai" renders a folk tale in terms precise ly suited to that genre. And in those terms, it is effective. Only, it does not fit with the general tenor of the collection. In any case, it can be argued that Srivastava's village tale are more effective than his urban ones. Is it possible that this is so because the village tales draw on the magic while Srivastava's childhood background supplies him, while the urban tales are artificial and hinged on the commonplace of criticism and literary theory?

Lastly, what is the meaning of the 'blurbly' contradiction: at the back, the book is priced at Rs. 60/- while at the front it is Rs. 70/-? This is the printer's devil at the publisher's throat!

The book also has a note on "Contemporary Indis Short Story" by Dr. Atma Ram and Dr. R.K. Dhawan.

Dr. Jaidev is a Research Follow at the Indian Institute Advanced Study, Shimla (171 005)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

From the PRISON NOTEBOOK of BHAGAT SINGH

THE MARTYR'S NOTEBOOK

Page 101 (74)

*Sociology *

199)

sible

d in

and.

here

b00.

a. |

per.

, In-

Way

tain

and

doug

ond

ion

/ like

ell ir

ne i

ing i

neal

erali

stor

ever

padi

"Thi

asu

fain

irth' initia

ecise

ctive

ction

tale

e thi

which

le th

olace

radio

at th

iblish

India

tule

n.

Value:

"I quarter corn = X/cost of iron. What does this question tell us ? It tells us that in two different things-in I quarter of corn and X cost of iron-there exists in equal qualities somethin common to both. The two things must therefore be equal to a third, which in itself in neither the one or the other. . . Let us now consider the residue of each of these products; it consists of the same unsubstantial reality in each, a mere congelation of homogenous human labour, of labour power expended without regard to the mode of its expenditure. All these things now tell us that human labour power has been expended in their production, that labour is embodied in them. looked at as crystals of this social substance, common to all, they are 'values.'

Marx—"Capital", English Translation (pp. 3, 4, 5).

*[Once again, we find Bhagat Singh taking notes as a young scholar seeking fresh knowledge (as a student of Marx). It is difficult to guess when he studied these books or made these notes. This may well be treated as a distinct section of his Study Notes. —Eds]

Law:

"Society, however, does not rest upon law. This is a legal fiction. Rather the law must rest on society. It must be the expression of the interest and needs of society which result from the social and invariably material method of production as against the arbitrariness of the industrial. As for Napoleon Code, which I have in my hand, that has not engendered modern civil society. The society which arose in the 18th century and developed in the 19th finds in the Code only a legal expression. As soon as that no longer corresponds to social conditions, it is merely so much waste paper... The law necessarily changed with the changing conditions of life. The maintaining of the old law against the new needs and demands of the social development is at bottom nothing but a hypocritical assertion (in accord with the spirit of the age) of special interest against the common interest."

Marx (Before the Court of Jury of Cologne)**

** However, in the winter of 1848. Karl Marx was on trial for treason before a middle-class jury in Cologne, which later acquitted him. The preceding sequence of events and the immediate cause may be outlined thus; in May 1848, Karl Marx and Frederick Engels, after a brief stay in France came to Cologne and with some friends' help founded a political daily, Neue-rheinische Zeitung - claimed to be 'An organ of Democracy' with Marx as editor. In November. 1848, when the King of Prussia dissolved the National Assembly, Marx and his friends advocated non-payment of taxes and even armed resistance. While Cologne was put under seige, their paper was suspended. The trial over with his acq ittal. Marx was expelled from Prussia The backdrop to these happenings was the revolutionary ferment in Europe in 1845. -Eds]

Masses:

"The people is a fat and motley beast, ignorant of its prowess and hence enduring burdens, lash and cudgel. Driven it is by a feeble child, whom it can shake off in an instant. But it fears that child and so serves all its whims and fancies, never realising how much it itself is feared by that child... Marvellous thing! They hang themselves with their own hands and send themselves to jails and bring upon themselves war and death for a single farthing, paid to them out of the many that they themselves have given to the King. Everything between heaven and earth belongs to them, but they do not know it, and should anyone tell them that, they would knock that man down and kill him."

Tommass Campanella***

***[Tommaso Campanella (1568–1639) Italian poet and philosopher. Dominion Monk. Author of City of Sun (1623) describing a utopian society. Wrote love lyrics in Italian and on theology in Latin. —Eds]

Page 102 (75)

"Marxism Versus Socialism"
(1908-12) by Vladimir G. Sikhovitch*†*
Ph. D., Columbia University.

*†*He criticises all the Theories of Marx one by one and refutes all in:

- 1. Theory of Value
- 2. Economic Interpetation of History
- 3. Concentration of Wealth in Fewer Hands i e., the capitalists, and elimination of middle class altogether and swarming of the Proletariats class
- 4. Theory of Increasing Misery leading to the
- 5. Inevitable crises of the modern state and social order.

He concludes that Marxism solely rests on these fundamental theories and refutes them one by one,

(Contd. overleof)

^{**[}Futher details not available.

THE MARTYR'S NOTEBOOK

concluding that all the vague apprehensions about the hurrying avalanche of the Revolution has proved futile till now. The middle class is not diminishing but growing. Rich class is growing in number, and the mode of production and consumption is also changing along with the circumstances, hence the reforms in the condition of the workers can avoid any sort of friction. It is not the growing poverty that is the cause of the social unrest, but it is the concentration of the poor classes in Industriel Centres that the class consciousness is growing. Hence all this hue and cry.*

*†**[It is obvious that Bhagat Singh would often take notes from such books as a keen student of society and Marxism. —Eds]

Page 103 (76):

Preface to Les Miserables :**

So long as there shall exist, by virtue of law and custom, a social damnation artificially creating hells in the midst of civilisation, and complicating the destiny which is divine with a fatality which is human; so long as three problems of the age—the degradation of man through poverty, the ruin of woman through hunger, the crippling of children through ignorance—are not solved; so long as in certain regions, social asphyxia is possible—in other words, and from a still wider point of view,—so long as ignorance and wretchedness exist on the earth, books like this cannot be useless.

"Victor Hugo" ! **

**[Victor (Marie) Hugo— (1802-85)— French poet, dramatist and novelist and a leader of Ramanticism, wrote Les Miserables in 1862 which became a classic novel. Other works include Hernani (a play—1830), the well-known Notre Dame de Paris (1831), La Legenede des Siedes—(history) 1859. Politically active, he was often exciled. —Eds.]

A Judge Defined:

"A judge callous to the pain he inflicts loses the right to judge"

"Rabindranath Tagore"***

***[Poet. philosopher, play-wright and novelist (1861-1941) awarded Nobel Prize for Literature (1913) Other details about this quotation not available.

—Eds.]

But what unresisting martyrdom fails to do, righteous and resisting force does and renders tyranny impotent to do further harm."*†

"Rather get killed than converted" was the cry prevalent amongst the Hindus then. But Ram Das rose and exclaimed 'No.! not thus! Better get killed than converted" is good enough; but it would be better so to strive as neither to get killed nor violently converted, by killing the forces of violence itself. Get killed if that must be, but get killed while killing to conquer—conquer in the cause of Righteousness.

Hindu Pad Padshahi p. 181-82;**

*†[Source and other details not available—Eds]

Pege 104 (77):

All Legislators Defined as Criminals:

"All legislators and rulers of men commencing with the earliest down to Lycurgus, *Solon, Mahomet, Napoleon etc. etc. have, one and all, been criminals, for, whilst giving new laws, they have naturally broken through older ones which had been faithfully observed by society and transmitted by its progenitors.

(Pp. 205) Crime and Punishment-Dostovsky @*

@[Feodor Mikhailovich Dostoyevski—(1821-81)
Russian novelist with psychological insight and realistic
style Crime and Punishment (1866) dealt with crime, feelings
of guilt and redemption Other well-known books include
The Idiot (1868) and The Brothers Karamazov (1879-80)
—Eds]

★ Dostoyevski has apparently used the term 'criminals' for law breakers, and suggested that all law-givers tend to break the existing laws or codes of society. —Eds.

Lycurgus — was the reputed founder of the constitution of ancient Sparta. Scholars differ about his being a god' or a 'hero'. His biographer, Plutarch (c. A. D. 46-120) called him "the law-giver", while according to Herodotus (c. 484-B. C-424 B. C.)—he changed "all the customs".

Solon—was an Athenian stateman (c 639-c. 559 B.C.) who revised the constitution to create a limited democracy and introduce land reforms in ancient Athers/Greece.

If the reference is to Prophet Mohammed (c. 570-632 A D) he has been mentioned here as a law-giver – as the founder of Islamic laws based on the Holy Koran as revealed ro him—to suggest that he had to break away from the old laws or customs prevailing in the Arab lands.

Napoleon Bonaparte (1769-1821) is, of course, mentioned here for his *Code Napoleon* enforced/adopted in Europe. —Eds.]

"A true politician", says Burke, "always considers how he shall make the most of the existing materials of his country."*†

**LEdmund Burke (1729-97) British statesman and writer. Born in Dublin, he also became a prominent Whig orator and pamphlateer In *Thoughts on the Present Discontents* (1770) advocated less conern in American Colonies.

Instigated the trial of Warren Hasting (1785-94). Denounced the French Resolution in Reflection on the French Revolution in France (1780) —Eds.]

Page 105 (78):

Jurisprudence: ***

Law:

1 Legal exposition

as it exists

2. Legal History

as it developed

3. Science of Legislation

as it ought to be.

- 1. Theoretical (i) Philosophy. Supplying foundation for the science
- 2. General Jurisprudence
- 1. Analytical
- 2. Historical

Jurisprudence

- 3. Ethical
 - 1. Analytical jurisprudence explains the first principles of Law 1t deals with:
 - (a) Conception of Civil Law
 - (b) Relation between Civil and other Laws
 - (c) Various constituent ideas that constitute the idea of Law viz. State, sovereignty and administration justice.
 - (d) Legal sources of Law and Theory of Legislation etc.
 - (e) Scientific arrangements of Law
 - (f) Legal rights
 - (g) Theory of Lega! (civil and criminal) Liability
 - (h) Other Legal Conceptions.
- ***[This is how these brief notes have been jotted down. There is no way of knowing how and why Bhagat Singh was drawn to such diverse fields of study. —Eds.]

Page 106 (79):

- 2. Historical Jurisprudence: deals with the general principles governing the origin and development of law; legal conceptions. It is the history.
- 3. Ethical Jurisprudence: is concerned with the theory of justice in its relation to Law.

Law and Justice: (in England)

The total disregard of the ethical implications of

THE MARTYR'S NOTEBOOK

the law tends to reduce analytical jurisprudence to a system rather arid formation.

Two different words, "Law" and "Justice" are a constant reminder that these are two different things and not the same thing. And their use tends to hide from view the real and intimate relation which exists between them.

: (& in Continent)

(Rechet: Right = Droit: Law)

Continental speech conceals the difference between "law" and "right", whereas English speech conceals the connection between them.

Page 107 (80):

Law:

"We term any kind of rule or canon whereby actions are framed a law". (Hooker)*

*[Could be Richard Hooker, English theologian (1554-1600) who codified principles of Anglicanism in *The Law of Eclesiasticats Polity*. --Eds.]

"Law in its most general sense signifies a rule of action, and is indiscriminately to all kinds of action whether rational or irrational, animals or inanimate. Thus we say, the Laws of motion, of gravitation, of optics of nature and of nations."

(Blackstone)**

**[Could be Sir William Blackstone, English Jurist (1723-80) author of Commentaries on the Laws of England (1765-69) an authoritative book on English legal doctrine.

Kinds of Law :-

- 1. Imperative Law
- 2. Physical Law or Scientific Law
- 3. Natural or Moral Law
- 4. Conventional Law
- 5. Customary Law
- 6. Practical or Technical Law
- 7. International Law
- 8. Civil Law or the Law of the State.

To be Continued

-Eds]

Remembering Tagore!

TAGORE'S LAST POEMS:

Transcreated by P. Lal and Shyamasree Devi

Writers' Workshop, Calcutta

Review by J L Banarjee

Tagore's Last oems is a verse rendering in English of Tagore's Sesh Lekha, which is a collection of fifteen Bengali poems, all composed shortly before the poet's death on 7 August, 1941.

The poems constitute the last testament of Tagore's poetic and religious beliefs. The philosophy of life which he had developed over the years may be said to have crystallised here, to have boiled down to its essentials.

SANCTITY & MYSTERY OF LIFE ... AND LIGHT WITHIN

Tagore is convinced of the sanctity of life, but it is to him a mystery; even its beginning and end are wrapped in mystery In his old age, the poet can still recall the joie de vivre and lustiness of youth. But the world is everywhere beset with snares of distraction, deceit and falsehood, through which man has to make his journey in life. No wonder, man's life in the world is one of insults and humiliations, of shocks and pains, of frustrations and fears.

But that does not mean that life is a purgatory in the Christian sense. The sufferings endured by us are not to be looked upon as a baptism of fire, a purificatory rite; they are to all appearances meaningless. Nevertheless, they need not breed defeatism and despair. The things that make life livable are the love and forgiveness of friends which constitue life's only treasures. They are the beacons that radiate hope and faith.

The man who succeeds in breaking through the ubiquitous snares sees the light of Truth shining within. By overcoming the forces that delude men he obtains release from bondage followed by realization of Truth. Tagore identifies Truth with the Divine entity. When this entity operates as the creative and active principle, running the affairs of the Universe, it is clearly 'She.' This is in conformity with Hindu religious thought.

Man's bondage and deliverance from bondage are all a part of the divine design. This divine paradox fills the poet with wonder.

Tagore bears no ill-will against the world. He would bless all on his onward journey towards death which, incidentally, has no terrors for him. And he prays that after death, he may find peace which is attainable only by the grace and mercy of the Ultimate One.

IS IT TIME FOR

AN IBC SOCIETY ?

We have been often advised by many well-wishers and IBC friends that there should be some sort of association or club of IBC readers and reviewers etc. to give some stability and continuity to this enterprise. May we share this idea with our patrons from all walks of life? If there is some positive endorsement, we may start an IBC Society.

To start with, membership may be open to

- : Members of the Vivek Trust (and other Trusts/ Institutions which may like to support the Chronicle).
- : Members of the Jaipur-based Editorial/management team;
- : IBC Editorial Associates at all out-station centres;
- (a) Life Subscribers & Patrons who contribute amounts above Rs. 1200/- as life subscripion (or above Rs. 1000/- in the case of scholars, teachers, service personnel and senior citizens etc.)
- (b) Society membership may also be thrown open to those who take out a 5-year subscription in either category. (and pay Rs. 500/- & Rs. 450/- respectively.)
- (c) Writers and or reviewers who contribute regularly and are entitled to receive IBC on a long-term basis may be made *Honorary* Members.

(Contd. on page 25 below col. 2)

TOTAL SURRENDER

In Tagore's Last Poems, nowhere do we find any prophetic forebodings or pontifical pronouncements. Nor is there any mystical transport or apocalyptic vision. Tagore's attitude is one of total surrender before the Ultimate One whom he regards as his Guide, Companion, Protector and Saviour. He looks up to the Ultimate One as a supplicant craving for mercy and refuge and ultimate rest in peace.

The language of Tagore's Bengali poems is highly compact and yet richly meaningful and mellifluous, revealing an infallible instinct for the right word at the right place. This verbal magic obviously cannot be captured. Besides, Tagore's words are often multifaceted with subtle nuances of meaning, so that no two English renderings would be the same to their readings of the Bengali text; variant readings are bound to be there.

The present English transcreation of Tagore's Bengali text has aimed at capturing the 'total' meaning—both the surface and inner meanings—of the Bengali text. And in going through this English rendering, we do indeed get the 'feel' of Tagore, the poet par excellence I commend the transcreators—P. Lal and Shyamasree Devi—for creditably accomplishing a rather difficult task.

Dr. J. L. Banerjee is former Professor, Deptt. of English, University of Rajasthan, Jaipur.

A COMMENT ON

S

IS

e

s/

a-

n

ve

en

er

1.)

u-

m

ny

ts.

tic

er

118

ks

or

ıly

ıs,

at

ot

ti-

no

eir

nd

e's

ing

gali

we

ex-

ind

2

FOOD FOR HEALTH

Here is a book packed full with the latest information and practical knowledge about human nutrition in one volume. For an intelligent layman, it is a complete book, equally useful also for medical practitioners to enable them to prescribe foods for various body conditions. Summarising all that an under-graduate student nutrition need to know for a university degree, it is also a handy text-book for serious students of the University of Life!

The book is based extensively on the latest researches on the subject carried out in the U.S.A., U.K. and India. There are references to hundreds of research papers. It must have taken the author a lot of study and cross referencing to get to the results of these researches and to put them together. His complete involvement with the project may be the only possible answer to this labour of love and the publication of such a useful book.

EAST MEETS WEST

An interesting aspect of the book is that the concepts and experiences of the East meet the West in a very normal and convincing manner.

For example, on one hand, we have a hymn of the *Vedas* about the use of *Tulsi* (the holy basil) and *Padam Puran* reinforcing the same. On the other hand, we have the conclusions of the Imperial Malaria Conference of 1907, that "the use of black *Tulsi* reduces considerably the havoc caused by malaria"; and then results of researches on the subject by Dr. Owen of Great Britain.

Under garlic, there are references to the International Garlic Symposium, in West Germany, of 1989, researches of Dr. Arun Bordia of Udaipur (India), Dr. V. Petkor of Bulgaria Academy of Sciences, Dr. Eric Block of New York, of Garlic Research Bureau, Lancet of 1976, Louis Pasture's researches of 1858 and also Ayurvedic assessment and views of Cheops of 400 B.C., Hippocrates, Mahatma Gandhi and to specific actions taken by U.S.S R and Japan with respect to this item of food.

WHAT IT IS ALL ABOUT

The compiler-author talks about natural foods; about effects of cooking, and what precautions to take about cooking; about sprouts, enzymes, proteins, carbohydrates, fats, vitamins, minerals; about cholesterol. calories and their requirements and the pace at which those are burnt; body-weight and its caloric relationship and so on. Nutritive values of foods, their mineral contents and their acidity/alkinity ratios are also given, besides guidelines about what to eat, how much to eat, when to eat and now to eat! Details about fasting are also there.

The book then deals with about 101 important items of food, their history, contents, uses, preparations and now best to take them. It ends with a summary of all discussions and suggests the minimum action that an individual need take about his/her food and nutrition.

FOOD AS MEDICINE : EACH PERSON IS UNIQUE

The last section relates to the use of food as a preventive medicine. Results of researches in the above mentioned several countries are used to suggest foods which can help in preventing different diseases and body conditions. These suggestions have been made with respect to 18 different sets of diseases and body conditions.

The book specifically says that each person is a unique being, of unique heredity, unique environment, unique bio-chemical structure, and a unique mental background. For this reason, all the natural foods can not be effective with all the individuals to the same extent. It was for these reasons that Mahatma Gandhi often said that a balanced diet "has to be worked out by the individual for himself, through proper reading and careful thought".

Well brought out and neatly printed, this book is a worthy and useful sequel to an earlier volume Health for All. which A. P. Dewan, a former civil servant, development administrator and U. N. D. P. consultant has offered by way of practical guidelines for intelligent living in all climes and regions.

(Contributed)

A. P. Dewan: FOOD FOR HEALTH (1991)

A. C. Specialist Publishers (Pvt.) Ltd.

E-19, East of Kailash, New Delhi (110065)

(Contd.) Is It Time For—An IBC Socitey?

Initially, members of the Jaipar Team would be the office-bearers until some manner of elections/ representative selection is possible.

We await your response dear readers! If you think a time has come for such a step, let us constitute an IBC society!

—Editors

Editors' Note: Reviewer Prof. Harish K. Puri has now informed us that his comment on Sushil Srivastavas' book The Disputed Mosque was written for the Guru Nanak Journal of Sociology (Guru Nanak Dev University, Amritsar) and it has since appeared in the October 1990 issue of the Journal, published in May 1992]

Books Received

From NORTHERN BOOK CENTRE. Ansari Road, New Delhi (110002)

- 1. B. G. Banerjee & Ritula Jalota : FOLK ILLNESS and ETHNO-MEDICINE (1988)
- 2. A. N. Sharma (Ed.): MODERN TRENDS IN ANTHROPOLOGY Some Socio-Democraphic and Nutritional Aspects of Health (1989)
- 3. R K. Khatkar: RURAL DEVE-LOPMENT-IRDP in Mahendragarh District, Haryana (1989)
- 4. T. M. Dak: RURAL INDUSTRI-ALISATION - CHALLENGES and PERSPECTIVES (1989)
- 5. A K. Sharma: DEVELOPING THE UNDER-DEVELOPED (1989)
- 6. S. P. Sharma: RESERVATIONS ---Bane or Boon (1990)
- 7. V.S Bais & V.S. Gupta: ENVIRON-MENT and POLLUTION (1991)
- 8. P. A Thomas & K. Padmanathan: DISTRICT PLANNING (1991)
- 9. K. D. Gangrade: GANDHIAN IDEALD - EVELOPMENT and SOCIAL CHANGE (1991)
- 10. Lakshmi Mishra: WOMEN'S ISSUES-An Indian Perspective (1992)
- 11. Sita Radhakrishan : WELFARE SERVICES in Netherlands & The United Kingdom (1992)

ASHISH PUBLISHING HOUSE,

8/81 Punjabi Bagh, New Delhi-110026

- 1. THE GREAT U-TURN (Essays on -Edward Goldsmith Ecology)
- 2. POLITICS OF VIOLENCE (Dawn of a Dangerous Era) -S.K. Ghosh
- 3. THE INDIAN MAFIA -S. K. Ghosh
- 4. ECOLOGY OF THE MOUNTAIN WATERS -S. D. Bhatt & R. K. Pande
- 5. HIMALAYAN BOTANICAL RESEARCHES -S. P. Khullar & M. P. Sharma
- 6. LAND REVENUE LAW -Badruddin

VISHWA PRAKASHAN

(A Division of Wiley Eastern Ltd.) 4835/24, Ansari Road, Daryaganj, New Delhi-110002

SUFISM IN INDIA - S. A. H. Abidi

KONARK PUBLISHERS Pvt. Ltd.,

A-149, Main Vikas Marg, New Delhi-110092

ROLE PERCETION OF THE LEGIS-LATORS (A Case Study of Tamil -G. Palanithurai Nadu)

PITAMBAR PUBLISHING Co.

888, East Park Road, Karol Bagh, New Delhi-110005.

QUESTS AND CELEBRATIONS--Prem Kripal (Poems)

Printed and Published by S.B. Gupta C/o Aalekh Publishers, Duggar Bldg., M.I. Road, Jaipur (302001) on behalf of Vivek Trust (2/26 Sarvapriya Vihar, New Delhi-110016), at MAG, Dugar Bldg. M. I. Road, Jaipur (1902000) Demain Indiokel Kangra Obtentien, sta Rodyar Park, Jaipur (302 004)

PRINTED MATTER BOOK POST

INDIAN BOOK CHRONICLE

NEWS & VIEWS

MONTHLY JOURNAL
ABOUT

BOOKS & COMMUNCATION ARTS

Vivek Trust (New Delhi) Publication assisted by Sanghar Vidya Sabha Trust (Jaipur)

In This Issue ...

June 1992-Price Rs. 7/-

-& A Letter to the Editor-by Subhash Chandra Sarker Inside Front Cover: BAATCHEET-EDITORS' BOOKCHAT p. 23 & 25 1 Sousan Azadi with Angela Ferrente: OUT OF IRAN--Review by Madan Gupta A Woman's Escape from the Ayatollahs -Jaidev A Letter to the Editor -Review by M. K. Naik AS AFRICA SINGS-S. Balu Rao: LAST MILE TOGETHER 3 -Review by Madan Gupta Jagmohan; MY FROZEN TURBULENCE In KASHMIR -by Tejeshwar Singh PUBLISHING IN THE THIRD WORLD-Learning from India PUBLISHING IN THE ELECTRONIC AGE--Review by Nidhi Sharma In the Developing Countries V. V. B. Rama Rao: INTO THAT HEAVEN OF FREEDOM (Novel)—Review by Karnail Singh 11 FLOWERS DO NO BLOOM IN AUTUMN -by Pratap Sinh Shewale 12 POETS' CORNER FROM THE HILLS OF NORTH-EAST -by Kynpham Singh Nongkynrih & 13 K.K. Sharma: TOURISM IN INDIA-(Centre-State Administration)-Comment by P.C. Mathur Bhawani Singh: GOVERNOR-Role Identification and Sarkaria Commission -Review by N. S. Gehlot Dilip M. Sarwate: POLITICAL MARKETING-The Indian Experience 16 -Reivew by Udayan Majumdar -Review by Usha Bande 17 Romen Basu: THE SURRENDERED SELF (Poems) -by T. B. Chakrobarty RAJA RAMMOHAN ROY-His Works and Nationalism R. P. Barua (Ed.): RAJA RAMMOHAN ROY AND THE NEW -Review by Ashim Kumar Roy LEARNING -Extracts from the Prison Notebook of Bhagat Singh MARTYR'S NOTEBOOK 21 - M. Prabha ARTS & LETTERS-News & Notes _B. H. Dance of the Printers' Devils (BAATCHEET Contd.)

BAAT CHEET

We had started this feature/column to initiate dialogues or interactions, as the new fad goes, between the editors and the readers of IBC, and of course, with the writers and reviewers, an open dialogue that is, in addition to the usual correspondence.

TOWARDS AN IBC SOCIETY

Naturally, our first priority is on matters and issues which concern IBC immediately and closely. Last month we had broached the idea shared with us by some well-wishers to launch an IBC Society. This month we make a jump across the big chasm or the dark and uncertain future that faces IBC. Just as they say, misfortunes do not come alone, we feel that dreams and plans too, do not come alone!

Well, we are being prompted, once again by some well-wishers, to announce a possible though hard and difficult step forward.

ON THEMES & SUBJECTS

There has been a fairly strong lobby of academics pressing us over and over again that we should bring out some issues of IBC devoted to certain specific themes or subjects or even disciplines. We are now trying to accommodate their repeated suggestions; but we do not intend to give up or change the present multi-disciplinary and comprehensive character of IBC coverage.

The happy and perhaps feasible compromise we have in mind is to try and bring out Special/Extra Pages or Supplements every now and then, to focus on some specific theme or subject. We have already initiated steps in that direction, and hope to cover, in the near future, at least two or three subject groupings or themes—one on Social Sciences & Sociology, another on Library and Information Sciences, and so on, as support comes.

HINDI SUPPLEMENT OF IBC

Yet another innovation we wish to try out, again to meet repeated strong suggestions, is to sponsor and publish a similar review journal in Hindi under the IBC auspices as and when feasible. To begin, we hope to bring out a short Hindi Supplement in September 1992. We hope to repeat it in December, and will then decide about the future on the basis of the support and response we get. As in the case of IBC, this Hindi Supplement would also be a self-supporting and self-financing venture, if that works out.

In the background of the above out-line, if one looks at the contents of the present and the next few issues, it may well be noticed that already we have sought to achieve that, in a small and humbles we would like to Plans for an IBC Supplements Haridwar Further changes depend on the reader's response and support.

Editors

EDITORS' BOOKCHAT * * OF THIS & THAT

FROM AN OLD BUNCH OF LETTERS

We have not been able to run our column of Editor's Mailbag. There are hundreds of letters which we should have published, at least in an edited or abridged form; but we did not have the editorial strength. However, out of our old pile of letters, we have come across a letter from one who has now become our Editorial Associate, and we offer his views or suggestions for our readers/reviewers to share.

Bombay, 24 August 1991

ON IBC

"Whether one receives such a magazine immediately or not is somewhat less relevant than what would be in the case of other journals devoted to contemporary affairs. The Indian Book Chronicle is readable and relevant any time one receives it. Therefore, I am quite happy to receive it even if belatedly.

ON REVIEWING

"A....magazine like the Indian Book Chronicle in India suffers not only because of the paucity of good books available for review, but also because of the fact that it is not so easy to find proper reviewers. The most important reason is that the number of persons with true intellect to comprehend a subject is not very large. At any rate, they are not visible even if they are there; and since there is scope for making money elsewhere with much less application of mind and time-and money is very much needed, perhaps more than at any time before-there is less inclination among truly intellectual persons to come forward to comment on books which, besides being non-rewarding in terms of money, are also not very much rewarding in terms of readership response. All the same, the standard of many of the reviews appearing in the Indian Book Chronicle is rather poor, or may be. I do not have the proper approach to how a book should be reviewed. Mostly I find that the reviewers are trying to fill up space by referring to chapters and their contents. To my mind, unless detailing these aspects becomes unavoidable by virtue of the non-descriptive character of the title of the book or the very peculiar nature of the contents, it is just taxing the readers' patience to make them read the contents. A book becomes deserving of a review by its thought content or by providing an extraordinarily compre-

We would like to hear from our patron on the Plans for an IBC Society and IBC Supplements Haridwar —Editors

YOU

SOU OUT lahs Seal

after lah K R

opul utter told desti a con feet Fren simi

right to ge of m coup Scot

won rule spoi and Adr

bece for neve star Abe

> Ch Exe Ch

D.O. Shi

Shi

THE DAY WILL COME You Will Think Of Home And Weep":

SOUSAN AZADI WITH ANGELA FERRANTE OUT OF IRAN: A Woman's Escape From the Ayatol-

Seal Books, Toronto --- (Paperback) (1988)

Review by Madan Gupta

"Out of Iran" is the story of Sousan Azadi's exit from Iran after the Shah was forced to leave the country and Ayatollah Khomeini took over.

Revolutions of this type take place because of the opulence of the 'haves' which they take for granted and the utterly miserable poverty of the 'have-nots'. The poor are told that they are poor and uncared for, because they are destined to be so. That the change in Iran, while wiping out a corrupt regime, led to another with the same or similar feet of clay is also an inevitable result of such changes. The French Revolution as indeed other such revolutions have similar stories to tell.

Being Rich in Iran

Ms. Azadi was the inheritor of a large fortune and was right at the top in the heirarchy of the rich. Not being able to get the luxuries she was used to, she indulged in all kinds of malpractices after the change took place, bought petrol coupons in the black market to run her luxury cars; bought Scotch whisky and delicacies to do her entertaining; in fact did everything that was prohibited. It was, therefore, no wonder that she found herself in a tight spot with the new

"Out of Iran" gives an insight into the mentality of the spoilt rich of Iran who refused to see the writing on the wall and, by hook or crook, tried to maintain their old life-style. Admits Azadi, "I had to admit that my friends and I had become so wrapped up in our own lives that it was difficult for us to understand the need of others whom we almost never encountered. Perhaps we did not want to understand. But also we could not. Our lives were too different." About corruption in the Shah's regime, Azadi says, "Businessmen complained even more vociferously about Associate Editors: P.C. Mathur, Rakesh Hooja,

A Vivek Trust Journal (Founder Editor: Amrik Singh) assisted by Sanghar Vidya Sabha Trust

INDIAN BOOK CHRONICLE

Vol. XVII No. 6

June 1992

the corruption of the royal relatives: dozens of brothers, sisters, cousins, aunts, and uncles of Shah who made good use of their names and titles to make profits without really working for them. Most of my uncle's friends and business associates had bowed to pressure and had brought into their boards of directors or into their companies relatives of the king, as silent partners: those royal leeches collected a good portion of the company earnings merely for making the right introductions to those government officers who were incharge of giving out contracts or purchasing for the state." Azadi says further, "When, people complained, I noticed that they did so only privately or to their most trusted friends. No one knew where a spy of Savak, the Shah's secret police, might be listening. The wealthy had a great deal to lose by complaining too loudly."

As the Scene Changed...

As the scene changed, Ayatollah's men took over all the key positions. It became free for all. Men and women were arrested and let off for a consideration. Arrests were made for crimes which deserved punishment and for those which in a modern society would not be counted as crimes at all. Women particularly had a rough time. Skirted and bobbed hair women now found that it was a crime to go out clad the way they used to. Writes Azadi, "After Khomeini took over, he began to order women, through radio broadcasts, to wear the 'hejab". At first, middle class women resisted, but as each day went by, more and more of them began to cover themselves." According to Azadi, the job of the morality squads - the Monkerat - was to enforce the new social rules of the revolution. Women picked up at random because they were not wearing 'hejab', and later a 'chador' or because they were walking with or talking to a man who was not an immediate relative, would be taken to one of the many new prisons where they were berated for hours about the need to be good moslems. Often their frantic families would be searching the city for them, calling every 'mullah' they knew in an effort to have them released."

(Continued)

Chief Editor: B. Hooja

Executive Editor: Subodh B. Gupta

I.K. Sharma & Rima Hooja Editorial Associates: Aligarh: H.A.S. Jafri; Amritsar: Ramesh K. Srivastava; Banglore: Rabindra R. Menon; Baroda: Chhaya Patel; Bombay: Subhash Chandra Sarker; Calcutta: Udayan Majumdar; Dhanbad: R.K. Singh, Dehra Dun Madha Circulta: Udayan Majumdar; Dhanbad: R.K. Singh, Dehra Dun : Madhu Singh; New Delhi: Madan Gupta, Harsh Sethi, Sunaina Kumar, Ashok & Prabha Mahajan; H.P. (Maranda): D.C. Chardi, New Delhi: Madan Gupta, Harsh Sethi, Sunaina Kumar, Ashok & Prabha Mahajan; H.P. (Maranda): D.C. Chambial; Madras: D. Anjaneyulu; Mangalore: Louella Lobo Prabhu & V.S. Skanda Prasad; Pondicherry: P. Raja; Shimla: T.N. Dhar & Atma Ram; Trivandrum: G. Krishnan Kutty.

OUT OF IRAN

Apart from dress, according to Azadi, discrimination against women also started in offices, and their salaries were arbitrarily reduced. Further, writes the author, within months of seizing power, Khomeini revoked the Family Protection Act, passed in 1967 that for the first time protected women from summary divorce, allowed them to claim custody of their children and outlawed bigamy.

In the Iran of today, she says, only a man can seek divorce - and he can get one merely by asking for one - and girls only twelve years old can be forced to marry. Men can marry upto four permanent wives, as set out in the Koran, and as many as four hundred concubines, in a legal, temporary marriage called 'sigeh'. In the event of divorce, men have full custody of their children. About the rights of concubines, Azadi writes, "Although a concubine has no right to property, her children have inheritance rights equal: to those of the children born to a man's wife. The 'sigeh' was once a popular method for a man to get around the Koran's ban on adultery. Usually a man would make a pleasure marriage with a servant in his household or a woman of the lower class. He would rarely do so with a woman of his own class that he might otherwise marry properly. In recent decades, the 'sigeh', approved by Koran, had grown out of favour and it was actually illegal under the Shah. But Khomeini had reinstated 't - another setback for women under his rule."

A Hostage in Prison

Azadi lists out other things that women cannot do in Iran. "A woman cannot obtain a passport," she says, "nor can she leave the country, without her husband's approval. She cannot wear make-up or spend any time under any circumstances with a man who is not her father or her brother. Even uncles are suspect. She cannot join the legal profession... To be a woman in Iran is to be a hostage."

The author's description of conditions in an Iranian prison are also soul-stirring. She writes that the female guards in charge of women prisoners were barely older than school girls. When she asked a fellow prisoner during her short stay at a prison, she was told, 'They're prostitutes and drug addicts. The 'Komitah' rounded them up right after the revolution."

Escape

Azadi lived for some time under the new regime and eventually decided to leave the country. She escaped by paying heavy bribes. After a tortuous journey she managed to reach Turkey. Recalls Azadi, "Right to the very last day in Van, I worried that we would be sent back to Iran. Perhaps we displaced Iranians were feeling unduly paranoid, but rumours swept our small transient community regularly." "The Turks think there are too many of us." "They send a group back every now and then." "Who knows when they'll get tired of us?" "will we be among the ones sent back?" And on and on. "I felt no peace even though there was no overt danger." Her feelings are understandable.

A refugee develops a fear complex and a sense insecurity which haunts his or her days and nights. Cocludes Azadi,"I have lost all hope of returning. I take heart the words of our poet Mollah-Beli Vidadi: "The divil come, you will think of home and weep!"

Sousan Azadi is now settled in Canada where a designs and sells jewellery. Her book "Out of Iran" is mattimes a sad but a very interesting and readable account the revolution in Iran. It takes a close look at the events they took place, through the eyes of a 'taghouti' (the deal followers), as the rich, or those close to the royal family those who had not supported the revolution, came to known.

Mr. Madan Gupta a retired civilian and book-love, also IBC Editorial Associate in New Delhi.

Whole Letter to the Editor

I thank the *Chronicle* and its reviewer for devotings much space to the review of *On Literature*, in *Vol.XV*, *Nos 1-2, January-Feburary 1992*) a volume that by admission was a modest offering.

I respect the reviewer's right to judge a book. I all appreciate the point behind the use of a pseudonym: the is more important than the credits.

I do not need to defend the Indian Institute of At vanced Institute. It is cherished by people far greater the me. It has also survived odds greater than a malicious review.

I should like to mention just a few things. First, the cau of Indian scholarship is not best served if we start objecting to the number of essays devoted by a volume to foreign writers. It is perhaps better if we deny neither our supposited in our own context.

I do not think that a gifted writer's relation is to be damned for referring to him as gifted. One can disagree with her view about her relation's texts, but only after reading them.

I am a little daunted by the reviewer's sleight-of-har in praising my paper on Hindi fiction. He or she finds the paper on "The Love Song of J. Alfred Prufrock" pretention and jargon-ridden. The (mis) quotation is misleading because the paper has nothing to do with the Yale School The essay was written from the very same position which he finds so very acceptable in the essay on Hindi fiction, is surprising that words like marginalisation and privileges should hurt as castration by canonization, etc. should appear acceptable. Judging by the reviewer's norms, the worf feminism itself should have been taboo.

The reviewer has a fine talent for polemics. Only would have been more acceptable if, at least, Sisir Kum Ghose was not invoked. There is no way of knowing whe said or meant. In all humbleness, may I add that it

Continu on page Na

Poems MILE Poems (1991)

Indian

To the-mi tent, a collect more s has, cu most c

tytwo Rao p the co Nelso which mile t strugg

> TI the pl intole cient of th Mano politi politi signif had a exiles enou priso that bran 'casti

harp Driv dark tion Blace saev tice,

the la

'Poc

bration que

the

AS AFRICA SINGS

poems Edited and introduced by S.Balu Rao: LAST MILE TOGETHER: An Anthology of South African Poems—The Afso-Asian Writers Association, New Delhi (1991) pp. 100, price not mentioned.

Review by M. K. Naik

To palates jaded by feeding on a steady diet of run-ofthe-mill modern verse, with its generally predictable content, attitudes and strategies, the poems in this excellent collection will come as a refreshing change, and all the more so because the book introduces us to an area which has, curiously enough, virtually remained a closed book to most of us, all these years.

Last Mile Together is a collection of 60 poems by twentytwo modern poets from South Africa. As the editor, Balu Rao points out in his perceptive Introduction, the title of the collection is drawn from a memorable remark made by Nelson Mandela in his first address in India last year, in which he expressed the hope that India would 'walk the last mile together' with the South Africans in their continuing struggle against apartheid.

POEMS THAT AWAKEN MAN

The one dominant theme in these poems is inevitably the plight of the Black South African reduced to a life of intolerable oppression and virtual slavery in his own ancient home-land, by callous White settlers. The magnitude of the tragedy can be gauged by the fact that, as Dr. Mandela pointed out recently, there were about 3,000 political prisoners in South African jails and about 30,000 political exiles forced to live abroad indefinitely. It is also significant that eight of the poets represented here have had actual experience of prison-life and five have been exiles. The leit motif of this poetry is therefore, naturally enough, the traumatic experience of languishing in 'a prison of white walls', of being 'the voice / crying the night/ that cries endlessly/ and will not be consoled; of being branded as the 'children of Cain', and of nursing a 'castrated mind'. As Cosmos Pieterse puts it, 'the need of the land we sing'; and in A.N.C. Kumale's words, these are 'Poems that awaken man'.

POETRY OF PROTEST IN SEVERAL TONES

ls I

din

t th

But this poetry is not just a one-stringed instrument harping upon the monotonous tune of mourning. As C.J. Driver says, 'Each of us makes a separate peace with the dark'. In other words, this poetry represents several reaction - all equably viable - to his plight on the part of the Black poet, as 'Africasings' to him. These reactions include saeva indignatio, an oppressive sense of monstrous injustice, shrill protest, experiencing the bitter taste of the 'brackish water' of alienation, stark despair, a sad realization of the futility of resistance, vibrant activism, unconquerable hope and undiminished idealism, a firm dislike of the tit-for-tat philosophy of hatred and violence, wry, ironic acceptance but with a difference, It refuses to impose a

monochrome design upon it complex experience.

The form in which much of this poetry operates is naturally direct lyrical utterance, but some of the poems employ a dramatic strategy which is equally suited to protest experience. thus, Oswald Joseph Mtshali's 'Just a Passer-by' presents a Black, who, lamenting the violence around him, goes to the church to pray, and comes out with his heart 'as light as an angel's kiss', only to be told that the the man they had killed was his brother; in Magoleng Wa Selope's 'My Name', a Black finds his native African name, redolent of the past glories of his ancient tribe reduced to a colourless 'Maria' by an apathetic white bureaucrat, who couldn't care less for the African past; and Jeremy Cronin's 'A Person is a Person because of Other People' encapsulates a revealing experience in prison.

ATTUNED TO MODERN MODES & MYTHS TOO

The style of these poems shows how thoroughly the modern African poet has attuned himself to the colloquial modern mode. Many of these poets, educated abroad, make a deft use of classical and Biblical mythology, while they draw upon native African myths also. Thus, the 'African Prometheus' is chained 'High/upon the krantz', and 'King Zeus' 'holds a blowtorch to his blistered face'; and the plight of his people reminds the poet of how the Israelites 'sat down and wept', 'by the waters of Babylon'.

The intense emotion in this poetry and the manifest sincerity of the poet result time and again in memorable utterance as in: 'Every time they cage a bird/, the sky shrinks a little'; 'Smiling/My sad smile/Inward is the only asylum/ After the womb'; and 'paralysed/in the formal-dehyde of the wise inertia'.

However, there are undoubted places where the poet, treading the slippery slope of protest, has landed himself in fuzzy rhetoric, as in 'A Better Solution': e.g.: 'Azania (= Africa) is tired of detention Azania is tired of bullets'... and so on, until the 'tired' end: 'Azania is tired of crying'. (Fortunately, the 'tired' poet here is unidentified.). But this apart, there remains quite a substantial amount of genuine poetry in Last Mile Together, though the poetry is inevitably in 'the pity'.

Last Mile Together reminds one of the poetry of the 'Dalit' school in Marathi and some other Indian languages; but it is a moot point whether our Dalit poetry has succeeded in registering adequately so far the great variety of approach and attitude evinced in this collection. In that perhaps lies a lesson which Indian poets would do well to learn.

Retired from Dharwar University and now settled in Bombay, Prof. M.K. Naik is a leading light among the teachers of English language & literature with a special place of honour as an essayist and a critic.

[The above book was reviewed earlier in I.B.C. issues of December, 1991 and March, 1992.]

ON TAMING A TURBULENCE

Jagmohan: MY FROZEN TURBULENCE In Kashmir Allied Publishers New Delhi, (1991) price Rs. 275; pages 695

Review by Madan Gupta

Kashmir which Jahangir called 'Paradise on Earth' has today turned into a wasteland of human tragedies and nightmares being bled by a many-faced monster with poisonous claws. The brave people who fought shoulder to shoulder with India to drive away the Pakistani raiders in 1947, have now been suceeded by a generation which is today fighting the Indian army with the same ferocity. The entire valley is up in arms. There are few who want to stay with India. And these few are also fence-sitters.

TWICE IN SADDLE

Beureaucrat-turned-politician, Jagmohan, who was twice the Governor of Jammu & Kashmir, writes in his Preface: "Whey have I written this book? And why have I titled it 'My Frozen Turbulence in Kashmir'? As a Governor of the State for two terms - April 1984 to June 1989 and January to May 1990 - I was associated with some of the most crucial events of the contemporary period. I owe it to the nation and history to narrate and analyse these events in perspective and also indicate what I personally felt about.

Governor Jagmohan's first tenure saw the dismissal of Dr. Farooq Abdullah's elected government in July 1984an action which was condemned in many quarters as arbitrary and uncalled for and showing complete lack of respect for constitutional proprieties by the Centre. Jagmohan, however, justifies the dismissal; in fact states, ... On July 2, 1984, I had very strongly urged the President/Union Government to permit me to impose Governor's Rule under Section 92 of the Jammu & Kashmir Constitution, and it was only when this legitimate constitutional option was denied to me that I had to choose the lesser of the two evils - G.M. Shah's Ministry in preference to Dr. Farooq Abdullah's Ministry."

It is an open question whether the installation of G.M. Shah's Ministry was a lesser evil. Jagmonan maintains that it was. He quotes a letter he wrote to The Times of India on 22nd August, 1984, in this regard. An extract from the letter reads as follows: ... "the political and administrative environment in which I was called upon to exercise my judgement, the decision taken by me to dismiss Dr. Farooq Abdullah's ministry was constitutionally valid, administratively justified and in the overall national interest and in the interest of public order and tranquility ..."

About his appointment as Governor of Jammu & Kashmir, Jagmohan writes that Prime Minister, Indira Gandhi "believed that it was of critical importance to ensure that Jammu & Kashmir did not become another thorn in the soft flesh of India." Events have shown that Jammu & Kashmir has become a thorn in India's flesh in spite of Jagmohan.

ing Dr. Abdullah, the fact remains that the very same Abdullah who was considered "thoroughly unreliable" put back in the saddle when he agreed to make his pear with the Congress.

WAY OUT OF THE IMPASSE

While narrating the story of Jammu & Kashmir in last forty and odd years which resulted in the present sta of affairs, Jamohan talks about corruption, nepotism ar political tomfoolery. While reading about these vices, or somehow does not feel convinced that these are the on reasons that have led to the present state of affairs Kashmir.

These vices are not peculiar to Kashmir. They about in good measure in the political and social life of the entire country. Is Bihar without them? Or Bengal or U.P.? even the southern states - Andhra, Karnataka, Tamilnad or Kerala?

The reason exists somewhere else. Perhaps our initial folly of desperately wanting the State which was 90% mus lim, is the reason. This desperation made us do things, over the years, which led to the present impasse.

About the future, Jagmohan says, "What does the for ture hold for Kashmir? What is the solution to the grave crisis? These questions are natural to be asked. But what surprises me are the simple answers that are expected Would a hard line or a soft line be more rewarding? Would administrative measures or a political process be more helpful? Would the status of a confederation or grant of more autonomy help? ... The problems are far more complex, chronic and deeply rooted in the ethos of the country than are assumed. No effective or lasting solution is possible unless the existence of these factors is fully recognised and remedial measures are taken accordingly.

Jagmohan adds, "Had I continued, I would have eliminated the sway of the kalashnikov, treated the situr tion as a low intensity war, organised if necessary, a counter guerrilla group of highly skilled persons, like GSG-90 West Germany, ensured that the supply line of the adversary was effectively blocked, prevented the flow of the State's resources to the terrorists through such ill-time! measures as purchase of apples, carpets and other goods made the people to rise in revolt against the subversionis for having brought economic ruin on them, and at the same time provided them an honourable line of retreat and also the route to the power through fair and free elections...

Jagmohan also advocates the removal of Article 3 from the Indian Constitution, which gives Kashmir a special status. Writes the former Governor, "One of the stronges roots of Kashmiri seperatism and alienation lies in Article 370 of the Constitution of India which gives special status to the state of Jammu & Kashmir."

One does not have to read between the lines to get a fall idea of the line advocated by a hardened bureaucrat. Man pages and many chapters of the look are devoted to what Even if one accepts Jagmohan's arguments for dismiss-CC-0. In Public Domain. Gurukul Kangri Cellection, Handwar Kashmir as Governor and the praise of the look are devoted.

are bori mai terr view tha

Ind

Kas a st stale Jagi

dec

eve that mar arm and cate

wis

Kd

abre

gav fair Ma and She cou Sta tim fou stit ort

a p sug stit of J tior of I sha cor the

Jan pro clu

the poi 370 is c COL

> Sta an the

IN KASHMIR

received for his actions. These self-laudatory statements are allright up to a point, but have a tendency to become boring after a while. About his removal as Governor, he maintains that the action boosted the sagging morale of the terrorists. He quotes a terrorist who, in a magazine interview, stated that "removal of Jagmohan raises our hopes. thanks to V.P. Singh's decision." About the government's decision to remove him, he maintains that "In regard to Kashmir, India has repeatedly displayed a strange, almost a suicidal knack of converting successes into festering stalemates". The impression given is that no-one except Jagmohan was is capable of handling Kashmir.

MUCH ADO ABOUT ARTICLE 370

As far as the abrogation of Article 370 is concerned, one is not totally convinced by Jagmohan's arguments that the abrogation of the Article will bring Kashmir nearer to India even if abrogation was possible. One, in fact, has a feeling that this may turn out to be another folly on the heap of so many committed already, starting with stopping the Indian army from vacating the Pak aggression in Kashmir in 1947 and then, as if the UN could ever get the aggression vacated, referring the matter to the United Nations.

Besides, the history behind Article 370 cannot just be wished away. The facts are that when the Maharaja of J & Kdecided to east his lot with India in October 1947, he only gave India control on three subjects, namely external affairs, defence and communications. In all other matters, the Maharaja had a free hand. In June 1949, Sheikh Abdullah and others joined the Indian Constituent Assembly; but the Sheikh made it clear that the Instrument of Accession could not be enlarged till the Constituent Assembly of the State ratified the Indian Constitution. Since J & K, at that time, had no Constituent Assembly, a via media had to be lound. It was, therefore, decided that in States where Constituent Assemblies or Legislatures did not exist, the Ruler or the Rajpramukh will accept the Indian Constitution with a proviso that the first legislature of these States could suggest modifications in the provisions of the Indian Constitution as applicable to the States. Based on this, the Head of J&K at that time, Yuvraj Karan Singh, made a proclamation in November 1949 to the effect that the Constitution of India to be adopted by the Indian Constituent Assembly shall, so far as it is applicable to J&K State, govern the constitutional relationship between the Indian Union and the State. The words "in so far as it is applicable to the Jammu & Kashmir State" had the effect of making the proclamation ineffective, even though the State was included in the list of Part B States.

Necessity, therefore, arose for a suitable provision in the Indian Constitution to define the relationship between the Indian Union and the J&K State. Article 370 thus got born. Whether India can unilaterally do away with Article 370 is a moot point on which even eminent jurists differ. It is clearly provided that the operation of this Article will continue till such time as the Legislative Assembly of the State recommends that it should cease to exist. Only in such an event can the President of India issue a notification for the removal of the Article. Let alone removing it, even an

amendment cannot be made to the Article without the recommendations of the State Assembly.

Another matter one will have to remember in this connection is the decision of the Constituent Assembly of Jammu & Kashmir in this regard. This body completed its task in 1956, and laid down that the State "is and shall be an intergral part of the Union of India." In spite of this provision, Article 370 was allowed to stay.

As late as 1975, an agreement was concluded between Sheikh Abdullah and Indira Gandhi, which stipulated that Article 370 will continue to govern the relation between India and J&K. Even after Indira Gandhi's defeat, the Janta Dal Government continued the same policy. Atal Bihari Vajpai, then Foreign Minister of India, made a categorical statement in the Lok Sabha that the central government will not, in any way, interfere with Article 370 unilaterally. When Sheikh Abdullah threatened cessation from India, if Article 370 was abrogated, the Janta Government gave a solemn assurance that Article 370 protects the special status of Kashmir and that nothing will be done to make any changes in it.

IF HORSES COULD FLY

We Indians are, however, pastmasters in wishful thinking. And in believing, 'Who knows the horse may learn to fly'. When we had an opportunity to integrate Kashmir, we did nothing. Now we are crying ourselves hoarse for the abrogation of the Article, when even the J&K Legislative Assembly does not exist.

How the Kashmir problem will be resolved is anybody's guess. Perhaps Providence will provide an opportunity. Perhaps it won't. Fortune seldom favours fools. In any case, it is highly doubtful that the abrogation of Article 370 will help to integrate J&K into the Indian Union, even though there is no denying that the Article has may bad features.

Apart from seventeen chapters covering nearly 700 pages, "My Frozen Turbulence in Kashmir" has several appendices. Jagmohan deserves credit for bringing together such a large mass of data on Jammu & Kashmir. One also cannot disagree with him that firm and single-minded action is necessary if the dawn of another day is to be seen in Kashmir.

Mr. Madan Gupta is also an IBC Editorial Associate.

(Contd. from p.2)

expert who selected the papers for inclusion in the volume was not even aware of the contributors' identity, let alone their sex, relations, or destination.

Finally, I admired the reviewer's solicitude for the Indian poor. I hope it is sincere, even though it is based on a wild leap from a modest book to a five-star hotel.

(Jaidev) 28 May 1992 Dept of Enlgih, H.P. University, Shimla - 171005.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

ne D e" w Peac

in (t stall m an es, or e on airs

boun entir 2.? 0 ilnad initial

mu.

S, OVE ne fu grav t wha ectel Voul

mon ant o COM ountr s pos nised have

unter j-9 d dver of the times oods onists same

situa

S..." e 37 pecia nges rtick tatu

d also

a fail Many whal se he PUBLISHING IN THE THIRD WORLD

LEARNING DO'S AND DON'TS FROM INDIA

by Tejeshwar Singh

Writing in 1985, Philip Altbach stated: "Without question, India... will have a key role to play in the intellectual balance of power in the twenty-first century. Its publishing and film industries are already powerful forces in the Third World..." [Centre & Periphery; The Case of India - International Social Science Journal 1985.] In an article published in the same year, I expressed similar, if more guarded, optimism concerning what I considered to be the many opportunities awaiting Indian publishing.

Six years later, the very reverse of optimism characterizes Indian publishing.....many of the declining trends dicussed herein first manifested themselves in the late 1970s, so my analysis is essentially based on a period in excess of 10 years.

The available facts would seem to suggest that rather than exploring the many opportunities that growing literacy, increasing per capita incomes, and a genuine book scarcity present, Indian publishers seem to have retreated even further into their shells at the beginning of the 1990s, instead of becoming more adventurous. Since the mid-1980s, most Indian publishers have begun to minimize their risks by reducing print runs and increasing prices. For example, many publishers of scholarly books have cut back print runs from 1,100 to 500. Evidence of this is provided by acquisition statistics from the library of a major agricultural university in India (see Table1).*

Table 1
Acquisition Statistics from Tamil Nadu
Agricultural University, 1980/1981 — 1987/1988

Year	No. of Indian Books Purchased	Average Price of Indian Books Purchased (Rupees)
The same		
1980 - 1981 -	******740 ********	38.00
1984 - 85	1,365	110.00
1987 - 1988	101	118.00

Note: The very marginal increase in the average prices of Indian books over the peiord 1984/1985-1987/1988 is probably explained by the sharp drop in the number of titles acquired in 1987/1988 compared to 1984/1985 - i.e., the base is very narrow for 1987/1988. According to a personal communication from the Librarian of the University, the very low level of acquisitions in 1987/1988 was due to the lack of funds.

[Source K. Balasubramanian and K. Neelakantan, "Rising Prices and Library Acquisitions: An Analytical Study of T; mil Nadu Agricultural University," *University News* 12 February 1990, 5-10.]

Given this, it is not suprising that during the 1980s, there has been general decline in the number of books being published (see Table2)

Table 2
Output of Books by Language of Publication
1978/1979 — 1988/1989

Language	1978/1979	1982/1983	1984/1985	1986/1987	1988/1989
Assamese	259	350	202	207	201
Bengali	1,0390	1,032	1,275	1,622	1,372
English	7,089	5,856	5,132	5,318	6,101
Gujarati	979	708	426	565	761
Hindi	2.966	2.811	2,488	2,745	2,169
Kannada	823	417	-	885	823
Malayalam	819	607	732	883	825
Marathi	1,345	1,264	1,226	1,172	1,097
Oriya	270	618	510	393	205
Punjabi	273	308	272	408	418
Sanskrit	111	97	102	251	195
Tamil	1.595	1,152	1,465	1,434	1,381
Telugu	414	1,030	419	556	654
Urdu	401	300	287	376	366
Others	201	110	55	155	67
TOTAL	18,584	16,660	14,591	16,970	16,635

Data: The figures in this Table are a tabulation of the books received; the National Library. Calcutta, which is the most important of the second deposit libraries in the country. These figures are not very accurate since not all publishers—particularly the smaller ones and those publishing languages other than English—fulfil the legal requirement of sending copy of each of their books to the Library. Most observers feel that arrive at a more realistic figure of the number of books published in country. 30 percent should be added to the figures for all languages exceptions of the second deposition of the second deposition.

[Source: National Library, Calcut.a.]

There are signs of a revival of late. This contrasts ver dramatically with what is happening in the world in newspapers and magazines. As the figures reveal, there is been a phenomenal growth in this area of publishing during the period from 1977 – 1988. The combined circulation these publications went up from 50 million in 1982 to million in 1985 – a growth of 28 percent over just four years during which the number of such publications went up less than 14 percent (from 19,937 to 22,708). A recent survey projected the readership of this type of literature the year 2001 at being "somewhere between 185 and 2 million. The share of the English readers will go do faster...from 24 percent (in 1970) to between 19 to percent...The rural – urban readership will be 33-67 percent: the difference was 20-80 percent in 1970. [N. Bhs.]

[Publishing in India: Crisis & Opportunity in Publishing in the Third World: Knowledge & Development-Iferranth Ruplis Domain. Gurukul Kangri Collection, Haridwar

Indikar F Dec

surp dicat

and i 2000 coun of ur comb that million Rup

years

price

1901 1951 1981

1991 (Pro

[Sour 1981 for 1

year to re incr per pro in 1

of to

in (

the s

e sino

ing

hat

in the

s ver

ld o

rehi

urin

ioni

to

years

up!

ecen

urel

d 24

don

to

Bhi

kar Rao-The Indian Press in the Year 2001 -Times of India Dec 16, 1987]

This rapid growth in the popular press is far from surprising, when one examines some of the major indicators.

INDICATORS: POPULATION, LITERACY RATES & ENROLMENTS

For example, India's population in 1991 was 844 million and is expected to touch the 1,000 million mark by the year 2000. In 1901, there were 1,834 cities and towns in the country with a total population of 25.6 million. The number of urban conglomerations shot up to 3,245 by 1981 with a combined population of 156 million, while it is estimated that the urban population of India will be around 330 million by the year 2000. Per capita incomes have risen from Rupees 246 in 1950/1951 to Rs.2,974 in 1986/1987 at current prices.

The growth in literacy has been fairly steady over the years as the figures in Table 4 indicate.

Table 4 Literacy in India 1901 – 1991

	Percent of Population Literate	Percent of Male Population Literate	Percent of Female, Population Literate
1901 Census	5.35	9.83	0.69
1951 Census	16.67	24.95	7.93
1981 Census	36.23	46.89	24.82
1991 Census (Provisional)	52.11	63.86	39.42

[Source: For 1901, 1951 and 1981: Government of India, Census of India, 1981: Paper 2 of 1983 (New Delhi: Director-General of Census, 1983); for 1991: Economic Times, 26 March 1991.]

Not only did literacy rates more than triple in the 40-year period between 1951 and 1991, but the important thing to remember about this achievement is that the population increased from 361 million to 844 million over the same period. Hence, this means that 440 million people professed to be literate in 1991, compared to only 60 million in 1951. The 1981 census also revealed that 43.5 percent of those in the 10-15 age group were literate while 27 percent of the rural population was literate, compared to 57.5 percent of those residing in urban areas.

This is reflected in the growth in student enrollment and in the number of universities and colleges (see Table 5).

Table 5
Growth in Enrollment in Colleges and
University and in the Number of Such Institutions
1950-51 - 1987-88

Year	No. of Students	No. of Colleges	No. of Universities
1950-1951	396,745	695	27
1960-1961	1,034,934	1,542	45
1970-1971	3,112,404	3,604	105
1980-1981	2,752,437	4,722	123
1987-1988	3,681,870	6,040	155

[Source: P.V. Bhaskaran Nair, "Higher Education in India," *University News*, 27 November 1989, 12-15.]

These statistics should be enough to convince any impartial observer that a large potential market for books exists in India that is showing every sign of growing at a steady if not rapid pace. And this contrasts sharply with most-developed countries, where the market for books is rapidly reaching a stage of stagnation. Why, then, has there been virtually no growth in the publishing industry in India over the last 15 years? The answers to this question are many and varied. I have already outlined in earlier pieces some of the factors that, in my view, explain this situation. Others have also commented on the state of Indian publishing.' Rather than going over the same ground, I shall try and explore here those issues that may have wider implications and that could be of interest to publishing industries in other developing countries facing similar problems. I shall draw on the Indian experience wherever relevant.

CHANGING ENVIRONMENTS — EXPLOSION IN AUDIO - VISUAL FORMS

There has been a virtual explosion in audiovisual forms of entertainment and information over the last two or three decades. To a large extent, this is the result of rapid advances in the fields of electronics, computer science and printing technology, all of which have made it much easier to produce, store and disseminate the types of material that, as recently as 30 years ago, were the exclusive preserve off the printed book. Books now have to compete in a very crowded marketplace.

These developments had a profound impact on book publishing on a global scale in the early 1980s. Print runs became static or were reduced. The prices of books began to rise at a rate that was considerably faster than the general rate of inflation. At the same time, the number of titles being published increased steadily, while the sales per title did not. Most publishers in the developed world cut back heavily on staff and overheads and tried, instead, to produce more books with fewer employees. It is during this

PUBLISHING IN THE THIRD WORLD ...

period that many of them seriously explored the possibility of typesetting and/or printing in Asian countries in an effort to cut costs. The fact that most publishers in developed countries weathered this storm was largely due to the reasonably large audience for books and the well-entrenched reading habit in their respective countries.

WORLD RECESSION & DEVELOPING COUNTRIES

Publishers in developing countries also suffered from the world wide recession, which affected books. What compounded their problems was the fact that many of them were still in the early years of their existence and had not been able to build up a strong enough base to help tide them over the crisis. What affected them ever more deeply were the additional problems posed by the environment in which they publish. These had always existed but became more prounounced and "life-threatening" at the time the crisis broke. Among these factors (which are common to most developing countries) are:

- * low literacy levels and strong oral traditions, reflected in the existence of numerous dialects and even languages within one country;
- lack of adequate printing and binding facilities;
- low per capita incomes and rising inflation;
- * state publishing of school textbooks which, if left in the hands of private publishers, could generate a great deal of capital to underwrite the more risky and marginal types of publications;
- * the dominance of transnational publishers and of a local elite that tends to be very Western in its taste and outlook;
- * the availability of books from all over the world with which indigenous publications have to compete in terms of money spent on books;
- * the lack of properly trained professionals in the book publishing and allied industries;
- difficulties in obtaining loans and other forms of financing;
- * the lack of adequate channels for the dissemination of books:
- * few public libraries even scholarly libraries in developing countries tend to be short of funds; and
- relatively few indigenous authors of quality, the better of whom prefer to be published by transnationals.

As a result of all this, publishers in most developing countries are still groping to find satisfactory solutions to the crisis of the early 1980s.

CONCLUSION: INDIAN SCENE

I shall end where I started—with a specific discussion of the Indian situation. India is now widely acknowledged as one of the major countries of the developing world. Many contend that it is more than just "developing" and has already achieved an intermediate status between "developed" and "developing". Certainly, there have been considerable improvements in living standards, in per capita incomes, in literacy, in levels of education, and in the

amount and quality of leisure time since the country be came independent 44 years ago.

All these factors should have been advantageous to the book industry. Yet, as we approach the twenty-first century. Indian book publishers have just about reached the stage that European publishers had attained at the beginning of the nineteenth century, in terms of their development, is remains a small and ineffectual industry that displays as sign of dynamism. The dominant imperative remains was of making money with little concern for the content of books or the need for wide dissemination. Virtually a indigenous publisher has an all-India presence. They are concentrated in urban areas and publish primarily in on language only. Even the transnationals have not been able to respond effectively to the changing circumstances.

In the meantime, competition for leisure time gets more fierce day by day. I have already commented on the impressive growth in the number of magazines and newspaper being published and in their circulation. There has also been a boom of late in the production and sale of television sets also (see Table 6).

Table 6
Production of TV Sets
(Color and Black & White), 1974 – 1988

Year	No. of Sets	
1974	76,000	
1978	270,000	
1982	640,000	
1986	2,050,000	
1988	5,700,000	

Source: Data Bank '90 (New Delhi: Economic Times, 1990), 111]

Similarly, the monthly sale of videocassette players/fit corders in 1989 was estimated at 37,000 units, and the industry is stated to be growing at a rate of 20 to 25 percest per annum. [Data Bank' 90: The Economic Times, 1990]

There is no doubt that the book industry in India fact numerous difficulties. Perhaps the biggest problem of its the explosion in the audiovisual media. Indians have strong oral tradition. Hence, reading does not connaturally to them, whereas watching television or videos far more appealing since they approximate the live performance. Even magazines are preferable to books becauthey are illustrated and easy to read. Yet, with the spresof education and awareness and the growth of industry business, more and more Indians are eager for informaliand knowledge. And, as proved by the developed worth the printed book still remains the most convenient and to devise appropriate strategies to meet the challenger and to devise appropriate strategies to meet the challenger.

posed

Indian

the figl Let more t (see Ta

It is sell every equivalent marke constitution the 19 more to for sch

creasi leadin Indian unabl prese Simul persp emerg

Engli

a role

rest (

publi

rest

domi

Th

what

*
langu
news
of the
more
cultiv
netw

netw publi to be work publi

perce the r this r area resid

> a far majo distr time pop

> > con

posed by their circumstances instead of virtually giving up the fight as they seem to have.

Let me illustrate the point. Given the fact that there are more than 6,000 colleges and universities in the country (see Table 5 on page 7).

It is incredi ble that Indian publishers find it difficult to sell even 500 or 600 copies of a scholarly title. That is equivalent to a mere 10 percent penetration of the core market, without taking into account the additional market constituted by research institutions, individual buyers, and export sales. What makes this even more amazing is that in the 1970s, when there were fewer academic institutions, more titles were being published and the normal print run for scholarly books was 1,000.

DEMAND & SUPPLY: WIDE GAP

There is, as a result of these cautious policies, an increasing gap between the demand for books and the supply, leading to a veritable book hunger in the country. Unless Indian publishers recognize this fact, the industry will be unable to get off the ground in the foresceable future. The present situation requires firm, if not aggressive, measures. Simultaneously, the Indian book industry should indulge in perspective planning and identify the new trends that are emerging. Among these are:

- * Most of the bigger publishers primarily publish in English. There is no doubt that English will continue to play a role in the country and that it serves as a window to the rest of the world. At the same time. English-language publishers constitute urban elites who are shut off from the rest of the country. By virtue of their position, they dominate the industry, but without any understanding of what is happening in the regional languages.
- *The real future in publishing in India actually lies in languages other than English, as evidenced by the world of newspapers and magazines. Since book publishing in most of these languages is still in an undeveloped stage, much more effort needs to be put in to publish good books, cultivate a readership, encourage authorship, and developmentworks for dissemination. The gap between those publishing in English and in the regional languages needs to be narrowed for the forging of a cultural synthesis in the world of books. Indian publishers should increasingly publish in more than one language in the years ahead.
- * In 1981, 57.4 percent of the urban pupulation and 27 percent of those who lived in rural areas were literate. Since the rural population numbered about 555 million in 1981, this means that the literate population living outside urban areas was close to 153 million, with only 95 million literates residing in towns and cities.
- * The number of literates in rural areas will increase at a far more rapid pace in the years ahead. Hence, another major challenge facing Indian book publishers is to develop distribution channels outside the urban areas. At the same time, they will have to publish books relevant to the rural population, at prices it can afford and in languages it can comprehend.

- * Another interesting aspect of the literacy statistics for 1981 is that 43.5 percent of those in the 10 to 15 age group were enumerated as being literate. This indicates that the potential market for books is increasingly youthful, which is a natural consequence of the spread of education. Similarly, a growing proportion of women are acquiring literacy. Indian publishers need to cater to both these segments of the population while chalking out their future publishing plans.
- * All said and done, the biggest task both in the present and in the future is increasing the availability of books on a countrywide basis. While the number of potential book buyers is increasing rapidly, Indian publishers have responded primarily by cutting back on print runs and increasing prices, thus effectively narrowing the audience even further. In contrast to what happens in developing countries, a hike of 15 percent in prices probably leads to a greater percentage drop in unit sales in India, which leads to a further reduction in print runs and hence higher prices and therefore lower unit sales.

Indian publishers have to evolve solutions to break out of this vicious, and ever-narrowing circle. The only effective way to do so is to penetrate deeper into the market, particularly outside urban areas. The potential book reading public is certainly there. The question is, will Indian publishers ever become aware of its existence?

Mr. Tejeshwar Singh is Director, SagePublications,India (Ltd.) New Delhi. Earlier, he was Director of Macmillan-India.

[Extracted and reproduced from "Publishing and Development in the Third World" edited by Philip G. Altback and Published by Vistaar Publication, New Delhi 1992]

PUBLISHING IN THE ELECTRONIC AGE WITH SPECIAL REFERENCE TO THE DEVELOPING COUNTRIES --

Review by Nidhi Sharma

The National Book Trust (NBT -- India) compilation Publication in the Electronic Age with Special Reference to the Developing Countries, was a published report of the International Seminar held in February 1988 during the Eighth World Book Fair at New Delhi. The first section of the report covers the speeches of dignitaries at the seminar and includes the welcome speech by Anand Sarup, introductory remarks by V.N. Vashist (Technical Director to the seminar), keynote address by N. Seshagiri, inaugral address by R.K.Narayan, (Minister of State for Science and Technology), along with a background note and a summary report of proceedings. The annexures contain papers read by various guests, along with a directory of participants and the programme. (Continued)

PUBLISHING IN THE ELECTRONIC AGE

The aim of the seminar, as the report specifies, was to dicuss the growing challenges and potentials of the electronic media/devices so that, after due consideration, the participants may be able to adopt the new electronic culture.

BOOKS IN THE NEW AGE

On reading W.B. K.Wiley's paper, Relevance of Book in 21st Century, one can share the belief that the twenty-one year old electronic revolution is soon likely to find its way in the educational centres by providing electronic books in colleges and universities, also libraries.

However, Dr. P.L. Malhotra's paper, Publishing in the Electronic Age With Special Reference to Children's Books is an attempt to convince one and all that this electronic revolution need not become a 'rival to books'. He supports his statement by citing examples of his launching projects like 'Reading to Learn' and the 'Lotus Series' aimed at improved reading habits. In this way, he has been able to reach the audience, it seems, to adopt to the electronic revolution.

Ms. Satnam Mahmud (Pakistan) in her article, Publishing in the Developing Countries and the Electronic Age, has also tried to dispel the belief (or the fear) that "human creativity, thinking and speculaton is going to get lost in the electronic era". On the contrary, she has gathered enough evidence that the "electronic upsurge" is likely to enhance our communicative skills:. Hence "action should be expedited to introduce electronic publishing so that a schism is not created between knowledge and its reach to us." This aspect, the publishers (NBT) have also discussed in the summary of proceedings.

CREATIVITY, COPYRIGHT & ROLE OF LIBRARIES

Potential and Options in the Electronic Age was a paper presented by Asang Machwe to explicate the potential of electronic media and its options in various fields. Some interesting and stream-lining facts were disclosed by M/s Giriraj Kishore and Datuk Husan Ahmed in their papers read on Electronic Culture and Creativity.

Concerning the copyright of protected works in the electronic age, a paper was read by Shahid Ali Khan on Copyrights in the Electronic Age, which highlighted the recommendation of the WIPO Conference held at Geneva that member States should furnish information concerning the extent of jurisdiction of the privacy of protected works and the measures adopted to combat privacy and effects of these measures. The paper strongly recommends provision of penal sanctions and enhancement of civil remedies to review problems posed by the constantly changing technologies. Copyright concepts and membership policies discussed in the paper can influence the readers 'thinking'.

The report includes an article on Role of Libraries in the Electronic Age by V.N. Mishra to explain how the libraries have emerged in the present technological environment by utilizing the storage and retrievel of information through micrographics, storage in miniscule size chips and cataloguing through the word processors.

MASS MEDIA FRIENDLY TOWARDS PRINTED WORD

Papers on Mass Media and the Printed word presented by Ravi Dayal and Abul Hasan gave examples to prove the "mass media are friends of the printed word." Mr. Dayal his paper drew considerable attention to the plea for the motivation to read via television and radio shows. They media need not be 'an enemy' to the print media, but a need not be 'an enemy' to the print media, but a need of enhancement of literacy. Mr. Hasan observed, "In printed word serves as a repository of the cultural heritage of a nation and a valuable instrument in preserving an disseminating it."

Concerning the topic of Book World: Future Challenge Bruce Cahill commented in the report on the apt role; UNESCO in propogating technology for books and the publication. On the same topic, Mr. D. N. Malhotra deserved, "The book industry has been quite conservative; resorting to the latest innovations, as a result of which more publishing houses are still using age-old techniques." He stressed the need to adopt the latest technology to enhance growth and development in the field of electronics.

In his paper subtitled, Publishing in the Electronic Agwith Special Reference To Developing Countries, the food of Mr. Tete Mate was on Africa's disposition and India disposition in the electronic age, with suggestions for in provement. He has recommended that a Research Central should be established to study and identify the common problems relevant to developing countries. However, in liview, a quick change from traditional methods at machinery to electronic publication is not feasible or attritive.

Finally, in his paper on Electronic Publishing in India Languages, Mr. Hemant Kumar has outlined how the Indian script typesetting system came into existence, as how the electronics machine are being used for offse typesetting, printing and publishing. Mr. Sarvesh Goorn who read the second part (added to this article) has simulated the cost of developments and changes through electronic media.

This book report does capture the essential features the seminar as should be in its classified version. A 1% publication, this book points out the potential of making technological break-through in the publishing trade at the market of the print media. The spotlight has been/iso the application and effects of the electronic media in developing countries, with special reference to India.

It would, however, have been better, had the published included in the report summarised versions of what the critics had to say at the seminar. Also, if the published er/editor had included his own thoughts over the proceedings and contents of the seminar.

Ms. Nidhi Sharma, a young NRI scholar from the U.S.I. was on an extended visit to Jaipur/India when she carross this book and commented on it.

V.V.I

Relia

India

Tago that that the Let n

deternove
Dhar
too r
to hi
be a
'Nee
In a
hum

by c Greduce wife sopl Rag lead beging read or wo

> Rag other Rat the had con uni Nec 'to

var gra and Mo Ma and the

of de

Di pa

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

The itag

an

ole (

the

a of

ive

." H

and

foci

ıdia

entr.

nmod

inh

an:

ıdia

v th

offse

orh

IS C

esi

198

nu

list

TWO PARALLEL CULTURES

V.V.B. Rama Rao : INTO THAT HEAVEN OF FREEDOM (Novel)

Reliance Publishing House, New Delhi 1991, pp.130,

Rs. 100/- (HB)

Review by Karnail Singh

The title of the novel derives from Rabindranath Tagore's oftquoted lyric: Where the Mind is without Fear' that ends up in 'Into That Heaven of Freedom, my Father, Let my country awake,'

As it is, the reader begins to think that the tag will be deterministic in the patterning and signification of the novel. And it does. The novel ends up on the death of Dhananjay. His dedication to his profession proves to be too much. His is a sort of self-renunciation that passes on to his daughter. Neeraji, say metaphorically: she tends to be a spiritual continuity of her father. Dr. Lata says: 'Neeraji, your father did not die. He killed himself.' (128). In a way, he is a martyr who stakes his all for the sake of humanity.

Nevertheless, the structure of the novel is characterised by complexity, subtlety and equivocation. Like a typical Greek play, it begins from the climax. The reader is introduced to Dhananjay, a devoted physician, Chaya Devi, his wife, a college lecturer as well as a social worker, and the sophisticated milieu, get-togethers and parties, besides Raghavamma (p.1) an ayah and Ratnakar (p.32), a union leader. The two cultures run parallel to each other and begin to weave the thematic pattern of the novel. The reader wonders whether the two will ever meet at any point or whether they will remain diametrically opposed to each other.

When it surfaces that Ratnakar is the husband of Raghavamma, the two cultural patterns intersect each other and fit themselves into the problematic of the novel. Ratnakar remains halluncinated for he 'was responsible for the death of the child and the ruin of the woman whom he had married.' (p.74) Perhaps he finds an outlet for his guilt complex in his desire to lead and serve the workers. He is united with Raghavamma through the good offices of Neeraji, especially her father's. He begs of Raghavamma 'to live with him, letting bygones be bygones.' (p.89)

The other thematic variables which flit across the invariant, Dr. Dhanjay's pragmatism-cum-idealism, are gradually dissolved in/by it. The humanist in Dhananjay and Chaya Devi help unite the forsaken Padmashree with Mohan Kumar (p.114) and Ansuya with Sridhar (p.84) Maybe, the gospel of Swami Rama Krishna Paramahansa and Swami Vivekanand's (p.88) is the driving force behind the husband and the wife. As it were, it is her father's way of life that inspires Neeraji alike to take to a life of self-denial.

Anyway, the *upriorit* transcendental signified predicating the rubric of the novel and shown in practice by Dhananjay cannot save the text from ruptures and slippages. The reader can safely see through the human

predicament insofar as Dhananjay remains narcissistically attached to his work in the hospital. His self- absorption makes him almost indifferent to his daughter's passion for Raju (p.30). He, rather, desires to yoke her violently with Sridhar. Nor can he afford to spare time for his wife. She feels lonesome and tries to axe out her repression by participating in social gatherings and parties. Maybe, Dr. Dhananjay's unconscious desire for Lata (p.65) and his lack of fulfilment due to social taboos make him fetishise his work. Lata's castrated desire due to failure in love (p.17) makes her escape into her duty as a doctor.

In a way, it is the unconscious emotional drought that kills Chaya Devi and Dhananjay physically and Lata and Neeraji metaphorically. The latter's renunciation may appear a sort of sublimation/desublimation (an undecidable) that issues from her phallic repression in an Oedipal society.

The double of the text baffles the reader. Anyway, the sound- patterns and rhythms informing the verbal construct of the novel nudge the reader out of self-complacency. What rings in his ears is: 'To be or not to be!' a split between the sensuous and the spiritual, a hesitancy and yet a leap.

A word about the prose style. In spite of the typographical errors like 'auickly' for 'quickly' (p.65) 'ignomin' for 'ignominy' (p.68), 'and' for 'amid' (p.75), 'asicetic' for 'ascetic' (p.88), 'staris' for 'stairs' (p.95) and many more. In spite of the fact that all the characters speak in an almost similar idiom (I am Ratnakar. What can I do for you?/ 'I am Venkata, Naidu's son. My father is a fitter in this municipality.' (p.32) and ('Shall we go to Hyderabad? she (Lata) asked Neeraji...' Why do you want to go to Hyderabad, auntie? Is not it a waste of time and money?') and in spite of the fact that the sign employed by the narrator in the dialogues is not either timid or bold, nervous or composed, carestricken or carefee, disengenuous or candid, besides registering multiple shades, it may be said that the novel is both revealing and rewarding. It is revealing for it is aimed at establishing values and yet erasing them from within the text by weaving a web of identity and difference between characters and actants like Dhananjay, Chaya Devi, Lata, Neeraji and others. It is rewarding for its reading is a heuristic process that deconstructs the given response of the reader and situates it afresh despite his involvement in the materiality that at once allures and disenchant him. Either way madness lies, but as the text would have it, better die with a hope dim-described like Dhananjay and irradiate the encircling gloom than get lost in a Dionysian frenzy. That way Into That Heaven of Freedom reaffirms value, a Hegelian absolute, in an increasingly displaced, value-free, Nietzschean human situation.

Dr. Karnail Singh is Prof. & Head, Post-Graduate Deptt. of English, Khalsa College, Amritsar.

Flowers Do Not Bloom In Autumn - Poems by Pratap Sinh Shewale

30th MAY 1989

It was a stormy day. Winds of disappointments Were blowing through The vacuum of hopes. She had caused The depression, Her sunny eyes had heated up The soil of dried love. I was but longing for The drizzle of her soft words. Instead the torrential downpour Of her silence had begun to dig The pools of confusion in me. Only if she could hold me An umbrella of her feelings, But her hands were held by her kid. The dusk of dispair had started Already to spread Slowly through The rains of pains For she was closing her eyes Like the setting sun And keeping mum Like the Pacific Ocean Will the morning come again? If she wants it to

31ST MAY 1989

Yes, if she wants it to !

The morning was again
The dusk
Dark clouds of her eye lashes
Had shut behind
The suns of her brown eyes
And were letting through
Showers of rueful pearls.
My hopes of warmth
Were soaking them
Like the desert soils.
Around
The slum of indifferent greenery
And the sky-scrapers of grinning
mountains

Were casting
Darkness more and clear.
The night of the day
Had turned into

The light of the darkness.
The morning had become
The love
That was never to come.

REMEMBERING 31ST MAY 1989

Yes, this was the day. It was the afternoon In its last minutes. She had looked at me With her heart in her Glowing intense brown eyes Which had dawned the sunrise In the pitch dark night Of my heart, And I was elevated Higher, higher and higher With that mesmerising notes Of her love symphony Upto that highest and final pitch. Where there were only Her arms and my arms Her heart and my heart Then An absolute and ultimate Harmony between Me and my Venus Her and me.

LOVING YOU

I stretch you On the rubber-band of my fantasy On the tensed vibrant expansion. The pent up desire Starts groping for The love. Tension mounts Oblivious of break Quiver goes violent Against deliquent desire The love keeps eluding Between contraction and expansion The groan calls here The moan cries there With the speed of a sprinter And with the might of a wrestler CC-0. In Public Described Child Child Collection, Haridwar Until the motion darts Tension breaks. And I wake up Thirsty yet more For the longing For the groping.

FORGETTING YOU

Forgetting you is to forget myself. In the dark heavy clouds
The sun cannot break through
I feel but the warm rays
Of your two brown eyes
The sky is heavily cast though.
Flowers do not bloom in autumn
Nor does one smell their fragrance
But you are to me a flower
Bloomed and fragrant ever
Be it autumn or any season.
I find you everywhere I go
I hear you in the songs of a nighting and cucknown.

You usher in my daydreams
And in dreams, in my arms
As the only queen of my dreams
You are always around me
Like the breeze of love that blows
I survive, for in my heart it flows
How otherwise would I live, who

I love you more than myself
You love me like you love yourself
Let us meet again
And forget the world-for-itself
Also my self and your self
To live in love
And to forever remain.

WITH YOUR EYES ONLY

With your eyes only
I could stand alone
Against the world
With your eyes only
I could fight for
The truth
With your eyes only
I could defeat
The evil stalinist boar

BU'

Indi

I'm but that whe that

Rou I pil inste From our whil

bloo

like and (mo sobs form

and we l spri and

But

Our for But

goe unti " Wit I co

One Wit

TR

A le

Protop Sich Shewele Teaches Continued

From The Hills of North - East -- Poems by Kynpham Singh Nongkynrih

BUT FAITH COMES & GOES

I'm no sceptic, but where is this God that presides over lives? where is his Blessing that makes living a joy everyday?

Round my Taran Taran hut,
I pile sandbags on sandbags
instead of draping flower pots.
From our dusty streets
our children's laughter is banished,
while shots and howls take up the
morning sounds,
blood and the cortege, the morning
scenes.

Death here swoops
like a buzzard at playing chickens,
and after a day's work in the field
(more often than not)
sobs and mutilated corpses
form your only welcome.

But we are a simple lot; and come Diwali we let go with the fireworks, sprinkle dyes with Holi and bedeck gods with Pooja.

inga

WS

0

OW

elf

Our granaries are empty for vigils have crippled our work. But faith comes and goes, comes with the festivals, goes with the terrorists until the next festival again.

I could have destroyed
One Super-Power
With your eyes
And eyes-only.

TREMORS OF THE HEART

A leaf in the fall quivers in the Wind-pulverised on the ground.

I stand alone and feel the tremors of my heart

that we must be in this little Isle, where the floods of humanity eat into its very base, day by day, like hordes of ants at honeyed bread. I stand alone and feel the tremors yet again, for a voice from the withering tribes

for a voice from the withering tribes faraway,

whispers in my ears -there's no preserving deity,
no wondrous walls for palisades,
no passe - partout for escape-routes.
20.3.90

LEASED HOMES IN SHILLONG

These clotted tenements are Shillong's happy homes.
The bugs passing from rented rooms to rented rooms, light up the sickening closeness where unwanted secrets murmurred in softest tones, smash like a wave of Cherra's storm, pounding the gramophone-mouths in the head.

Munching jaws speak glibly of bones being stripped of beef.
Quickened-breaths tell of the heat of Khasi dwarf-chillies.
Shrill calls of children for more meat meeting mothers' subdued admonitions,

instructions on adversity, are harsh reminders of poor liberty.

Belches are heard and smelled.

Mumblings and grumblings,
part of the tenants' rent for odious
landlords,
Malinious plots and drunken abuse

Malicious plots and drunken abuse, a slice of neighbourly dealings, sieve in through thin partitions imposing an uneasy union.

Whispered endearments
and the rhythmic movements of
double beds,
screeching loud in the dead of night,
are a signal for Angelo's images
in the heated brain.

Morbid, morbid this sickening closeness...
O for a fistful of deafness!

CHERRAPUNJEE IN THE FOG

Bathed in heaven's showers and towelling in the fog, Cherra after a long time is no sight for expectant eyes. The blinding white gloom from ominous ravines keeps a mother from a son. But it's crammed full with pity, the a blanket for the old mother shivering naked in the rain. Rumours are rampant of the land being raped. of people raping it and clawing each but Cherra's blind keeps prying eyes and the mind refuses to visualize. Dear fog that drives the mind to the The eyes had seen the beauty in the cedar-dotted hills, in the people's gracious ways. The ears had listened to the furies of the waterfalls, the music of the trickling streams, and screened by the fog,

SUPERANNUATION

For thirty-five years have I been here, lifting my files, scratching my pen...
But December, that molester of my bones,

those remain my Cherra's only reality.

for once will be my friend, will set me free and give me rest.

I have always wanted to be away from these aching worries, these paper leeches.
I'll be only too glad to get them off my back.

But at fifty-eight to be denied all worth,

to be a museum piece, a nothing's slave,

hiding in the shades in the heat, huddling near the stove in the cold, always to be ignored!

But come, come my little one (yet I can tempt my grandson), come sit on my lap, to you at least I am alive (18.11.90)

PEDDLER, LOVER, DOG

A writer lives like a peddler, always at strange doors baiting clever inmates with his goods. Or like a lover, growing small as he sighs for acceptance. And all, like a dog, often sidling back after the initial kicks-their happiness, being locked in other's hearts. (19.9.199)

Poet Kynpham Singh Nongkynrih is Research Scholar, Dept. of English, NEHU, Mayurbhanj Complex, Nongthymma, Shillong, (Meghalaya).

SERVING THE TOURIST

K.K. Sharma: TOURISM IN INDIA

(Centre State Administration)

Classic Publishing House, Jaipur, (1991). Pp ix + 227

Rs. 225.00,

Comment by P.C. Mathur

The genesis and growth of tourism in Rajasthan provides an excellent example of one of the important but usually ignored positive legacies of feudalism and the princely order to a modern industrial society, We need to differentiate mere 'travelling" from "tourism" (as Dr. Sharma has done in his Ph.D thesis -- now presented in a book form which makes a good reading and shows that tourism can be discussed without the usual hyperboles of the tourist trade pamphlets and posters!).

RAJASTHAN -- POTENTIALS & PLANS

Taking into account only the dollar-carrying foreigners, the study reveals how the tourist "industry" (why not trade?) in Rajasthan could be sustained for over two decades after 1947, simply by pressing into service rich endowments of forts and palaces, reserved game sanctuaries and other monuments, which were being singled out as hallmarks of feudalism (or, more accurately, Samantwad) only a few years ago. Thus Jaipur could boast of a five-star hotel/ palace much before several "metro" and other major cities of India acquired this distribution. But it is symptomatic of the planning priorities of modern India that, while a large number of superior category hotels (deluxe/five star) have sprung up subsequently elsewhere, Rajasthan, a major "star" performer in the tourist circuits of India, does not figure in any public sector or private sector plans for this level of "upgradation" of its hotels, tourist resorts and facilities.

Dr. Sharma deserves to be complimented for his painstaking compilation of data about the State and the tourist trade/industry in Rajasthan and making available a wider audience the intricate details of the organisation labyrinths of what may be called 'tourism administration mainly because its major clientele i.e. the airborne tourist (or more typically 'luxury-coach borne' - as increasing is the case after the decline of the mighty dollar after the sixties) simply have no time to examine its working or offer comments for its improvement. Despite being under presure to free-up self-assigned quota for his empirical stud (reported in chapter 8) an industrious researcher like Dr K.K. Sharma could manage to contact only 28 foreignt tourists and that too only at the RTDC tourist bungalow which does not cater to the real jet-setters bitten by" If it Tuesday, it must be Belgium" variety of rush-rush tourism Maybe his facts and findings would have been somewhat different, if he could have canght up with the jet -- set fire star tourists visiting Rajasthan!

This being only a short comment, we would leave aside the scrutiny of "Public Administration" aspects of Dr. Sharma's book for others, but would certainly like to stress that all those engaged in the administration (management of tourism and tourist facilities (never mind if some of the would prefer to be designated as managers, rather than administrators) should use it as a basic reference tooline of the usual departmental manuals and statistical computations, which most of such agencies have never careful produce, making the task of researchers like Dr. Sharm more difficult and hence more useful.

Dr. P.C. Mathur is an Associate Professor in the Deptt Pol. Science., University of Rajasthan, Jaipur.

Indi

Bhav

Print

mere between T

Cons

tool
in the
saugu
India
servi
prov
clear
Cent
of it

com

Gov

Ten

ber-

revie to a auto Con Uni adju 15, 1 ider vari

inde pros clai Con "Wi find pres

sion

pag the to Rep of g

of g amo has bro

epi

10L

risu

offei

res-

tudi

Dr

low

its

Isid

tres

edli

A CEREMONIAL OFFICE ?

Bhawani Singh: GOVERNOR -- Role Indentification and Sarkaria Commission Printwell, Jaipur (1991), Pp. 204, Rs.225/-

Reviewed by N.S. Gehlot

The office of the Governor should not now be regarded merely as ceremonial. As a matter of fact, it is a vital link between the Centre and the States of the Indian Union.

The office has been subject of much criticism mainly because of the provisions of his appointment in Indian Constitution, which have made him/the office a convenient tool in the hands of the Union Government and a toppler in the event of two different parties ruling at the Centre and the States. It is a political irony of our set-up that such an august office has been made so weak that the President of India can, by simply withholding his pleasure, terminate the services of the Governor, at his will. As the constitutional provisions do not define the Governor's position and status clearly, the office has become comletely subservient to the Central Government, and it enjoys no independent postion of its own. Notwithstanding this fact and the prevailing complexities of crises on several fronts, the office of the Governor has to play a key-role in our system of federalism. Tenurial insecurity has, however, made him a virtual rubber-stamp in the hands of party in power at the Centre.

A KINGPIN BUT ...

A vociferous demand by the opposition parties to review the entire gamut of Union-State relations in order to accord the States a minimum of political and fiscal autonomy resulted in the appointment of the Sarkaria Commission to make an in-depth study of functioning of Union-State relations and suggest remedies for amicable adjustment. The Commission submitted its report on June 15, 1988. Professor Bhawani Singh, has examined the role-identification of the State Governor in the context of various recommendations made by the Sarkaria Commission.

There is no dearth of books throwing light on the roleindentification of Indian Governor, but Dr. Singh's approach is comparatively new and more refreshing as he claims, because the study includes the Sarkaria Commission's recommendations. But the question arises: Will the Sarkaria Commission Report be accepted and its findings implemented?" Doubts have been/are being expressed that even the bulk of the Report running into 1,580 pages, may not still ensure the Governor's 'liberation' from the clutches of the Union Government, and give him room to act according to his independent judgement. The Report, however, does promise the office some moments of glassnost and perestroika. The Report also infuses some amount of clarity into this institution, which up till today has continued to be the subject of whims of the powerbrokers at New Delhi. We need not refer to the latest episodes in this long and endless game.

It is unfortunate that the neither the Union Government has accepted the Commission's recommendations in unequivocal terms nor has it so far convened a meeting of all-India political parties to generate a national consensus on some vital issues such as the method or procedure of appointment of the Governor, and a 'uniform' role of State Governors.

AS CHANCELLOR

Most of the Governors have to act as agents of the central government and not Heads of their States and their discretion has been mostly in conjunction with plitical interests or guidance of the ruling party at the Centre. And so, their motives are suspected.

It is also a pity that most of the Governors as Chancellors of the State Universities have not exercised their discretion in accordance with the concepts of the autonomy of the University. Whereas this office is one of high dignity, it still remains uncertain and ambiguous. The Chancellor should be able to act as an 'impartial friend, philosopher and guide' in the affairs of a university.

The Sarkaria Commission has made some useful recommendations, but the recommendations advising the Governor to 'consult' the State Government on "important matters" and subsequently act on his own, would only sour relations between the Head of the State and the Chief Minister. This approach appears to be rather surprising on the part of the Sarkaria Commission.

The Commission has also failed to suggest a 'code of conduct' for varous authorities concerned, in order to have a uniform pattern in all universities in India, delineating the relationship between the Chancellor, the University and the State Government.

Overall, the entire book narrates some of the important events/episodes of constitutional crises relating to the role of the State Governor. It hardly provides an illustration of those developments concerning the post-1980 period, in which the office of the Governor was personalized by the ruling party at the Centre. Nor does the book reflect on the events of 1977 and 1980, in which the theory of 'mass dissolution' was propounded and the idea was given currency that the Governors should tender their resignations en mass with a 'change of the Government at the Centre'.

A critical analysis of the use of Article 356 is missing from the study. The inclusion of the findings of the Sarkaria Commission is, however, its plus point; but its non-plus aspect is that it contains no reaction or response of the author himself about the findings of the Commission. The study thus lacks concluding observations.

Nevertheless, the study should by useful for the students of Indian Government and Politics who are interested in the case study approach

Dr. N.S. Gehlot is Reader, Department of Political Science, University of Ajmer, Ajmer. (305 001)

ABOUT POLITICAL IMAGES

Dilip M. Sarwate: POLITICAL MARKETING --(Tata McGRaw-Hill) The Indian Experience

Review by Udayan Majumdar

An intractable problem that frustrates most political parties and candidates is how an effective 'electorate -communication system' can best be achieved. Also, most political parties are not clear as to what their communication system is supposed to deliver. The general feeling is that it is 'to keep people informed' so that people know what is going on in the country's political arena. The result is that political parties put in a lot of effort (often with the help of advertising agencies too) in preparing and delivering communications to the electorate, only to discover that people are not favourably inclined, and further, that the performance at the polls fails to show any significant im-

MANAGING POLITICAL COMMUNICATIONS & IMAGE BUILDING

This book on Political Marketing written by Professor Sarwate. -- a management consultant and senior academic with the University of Poona, who also served as 'political marketing' adviser to a national-level political party during the ninth Lok Sabha elections -- is an attempt to show how, in order to be effective, communication needs to be appropriately engineered, presented, and sustained. In doing so, it indentifies several kinds of communication problems and also attempts to generate logical cost-effective solutions to these problems. The book also provides some guideline rules, developed over a case study of the 1989 Parliamentary elections that acrimoniously rejected an alleged "pretender to the throne", and placed the nation's destiny in the hands of a supposed 'fakir' (hermit).

'Political marketing' is certainly a new and evolving profession in India. It is a profession hard to pin down with exactitude, notwithstanding the fact that an astronomical sum of over Rs. 10,000 million was spent by the various political parties together, in a brief span of two months during the 1989 elections to create favourable groundswell. (Undoubtedly millions more must have been spent during 1990 and 1991 elections. - Editors).

This reviewer is of the view that all 'political marketing' managers are essentially engaged in the 'people business', and can, therefore, be described only as professional nonspecialists or broad-based generalists with skills that are 'people - and election management'-oriented rather than technical as claimed by the author.

Sarwate's treatise is, however, the first-ever study on different political parties' approaches-- ranging from the Bharatiya Janata Party to the Communist Party of India (Marxist) -- to define and promote their objectives and candidates; and it is based on the postulates of the modern western science of marketing management.

'BRAND' IS THE ESSENCE

Putting SWOT (strengths-weaknesses-opportunitiesthreats) parameters into analysis -- i.e. focussing on the CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

records of policies, actions and reputations of the politic parties and their leaders; also making comparative assess ment of their relative advantages and disadvantages onthe eve of elections; and applying the time and situation specific methodology of 'case study', the author discusse the state of the art of political 'brands' and political 'brands' building' in India.

'Brand' is certainly the essence of consumer marketing and 'brand building' is the key to the survival and profitable growth of any marketing-led company. And Sarwate seel to put the concept of consumer marketing into effect; Indian politics by urging political parties to develop increased marketing and planning orientation.

CAN POLITICAL PARTIES & CANDIDATES -BE MARKETED?

Nonetheless, this reviewer wonders if political partir and candidates can actually be marketed like 'consume durables in glossy packings,' as the author firmly contend Especially so, because ours is a caste-based democraci and our society is still largely custom (as opposed to co tract) regulated, and our economy predominantly revent (as opposed to market) oriented.

Marketing research, product positioning, and product advertising are indeed brilliant ideas, and are being usedi advanced industrial societies in the West for elector gains, with considerable success. But in India, where 'blad parliamentarism based on intrigues in the corridors power is also infested by factions, film stars, astrologers and spies, and where social and political relationships are pa terned on the lines of traditional agrarain values and mair tained through primordial group affiliations, and when elections are largely rigged, this reviewer doubts Sarwate's conjectures will cut much ice with purveyors conventional wisdom about doing politics and elections

Again, while the author goes overboard in discussing how the principles of consumer marketing could fit into overall election, and long-term political strategy, and skill fully examines the techniques needed to plan an electronic campaign, and even advises on how to position candidate and plan clearly, he fails to provide a comprehens presentation of the secret and esoteric world of politic power in India, where a lot of behind the scene manipulation tions take place, and a lot of horse-trading is involved. author also ignores the framework of cultural values will which political parties function in India, and seems! norant of the powerful role of wheeler-dealers operating the shadowy atmosphere of power-politics.

Finally, notwithstanding such serious shortcoming this volume can be recommended for what it provides systematic way of improving political communication of practical guidance along with sources of further ideas information.

Mr. Udayan Majumdar is a UGC Research Fellow in Party and Second Department of Sociology, University of Calcutta.

16

Rom Sterli

Indi

of po 44 sh perie ange of his the p urge

T

a sir com Kea refle and thos stan of h (p.3)

1

SO W

ing, self poe

> SOC tion foll

"Th ma his cre ma am

pic en foc ha

op

ses

n th

atio:

USSE

Eting

tabl

artic

ume

end

craci

COL

venu

odu

sedi

ctora

olack

ors c

rs an.

e pal

mair

when

bts

Orsi

onsi

USSIL

ntoE

skil

ection

date

ensi

litic

ipuli 1. Th

with

115

ting

nin

des.

n at

15 21

int

SELF NATIURE & SOCIAL CONCERN

Romen Basu: THE SURRENDERED SELF (Poems) Sterling Publications, New Delhi (1990). Pp. 44 Rs.60/-

Review by Usha Bande

The Surrendered Self is Roman Basu's second collection of poems (the first being Wings, At a Distance). It contains 44 short pieces, covering a wide canvas of emotional experiences from the poet's wonder at nature's bounty, his anger at social injustice and inequality, and the exploration of his own self in occasional pieces. Within this frame-work, the poet weaves his themes showing man's limitations, his urge to seek the unknown and the existential angst.

SIMPLE EVERYDAY EXPERIENCES

These high-sounding philosophical terms are, however, so woven in the fabric of his poetry that each poem becomes a simple everyday experience without being jarringly incomprehensible. In poems like "Flowers", one can trace his Keatsian sensibility behind which lurks his Kierkegaardian reflections on the human condition. When flowers bloom and nature is at its best, the poet too wishes "to jag admist those carefree butterflies". Somewhere behind this urgency stands man, bound and care-worn. Basu is intensely aware of human limitations and realises that "pain is to stay put" (p.3), and

'Nothing shall resuscitate from the given misery,

until it itself is given away,

(Repentance, p.42) returning to empty hands."

Though Basu does not group his poems, on close reading, one can segregate the poems according to their themes -- philosophical, in which there are reflections on the human situation in general and on the poet's quest for the self, in particular; poems of social concern; and nature poems.

SOCIAL CONCERN -- AMUSED AT MAN'S FOLLY

The poems of social concern show the poet's anger at social injustice and inequality, the need for equal distribution of earth's bounty and an amused observation of man's folly in amassing wealth and vying for possession.

In the poem "Whose?", for example, when man says "This? -- this is mine" and the King's men blow the trumpet, making it clear that "He will not brook/encroachment upon his dominion" (p.2), the poet thinks of Nature and her creatures who share Mother Earth's bounty unmindful of man's greed. Not only the poet but even Mother Earth is amused at man's folly.

Likewise, in "Market Place", the poet gives an authentic picture of poverty and the scramble for food. The poem ends with a vision of equality when the poor man lifts his foot "in the hope/ of a just measure of the good earth's harvests."

In the last poem of the collection, Basu has overt sympathies with those who are struggling for liberation. For the oppressed, he has a message that "the human spirit is irrespressible" (p.44).

NATURE POEMS

Read independently, Mr. Romen Basu's nature poems exude freshness.

In "A Rainy May", when it rains endlessly and no bird is out, the poet wonders "where could they, their time be bidding/on empty stomachs?" The note of cocern for the tiny birds is too clear to be missed.

'A Sunday Afternoon" spent in the lap of nature is rewarding. It vouchesafes him pure and innocent joy:

What glorious colors --Whiff of honey the almond fragrance air That nature creates when pleased

Undiscovered Garden of Eden

May give joy In colourful foolscapes

Feeling of Kindness was undisputable Entering the lilac garden." (p.32)

QUEST FOR SELF

From nature, the poet shifts his attention to his own quest for the self. The 'self' is a prisoner which yearns to hear the song. The urge is to regain "the freedom of utter wilderness." (p.1).

In "Farewell", the poet is eager to experience the joy of the "surrendered self". Similarly, small everyday objects and experiences tickle his brain and lead him to the realization of some higher truth. For example, in "Slippery Old Nut," Basu realises that "truth is tantamount/to hurt" (p.29), that is why every time a nut slips out of his grip, he is upset. It leads him to brood over the human condition which is not in man's grip.

The loneliness of the poet is subtly conveyed in "Bells". Their tinkling is "a bringer of joy", as they announce some visitor or remind the poet of "the reign of peace" in his home.

One encounters variety and freshness in such poems whether the poet is describing a simple phenomenon of nature or concentrating on some existential problems. The imagery in nature poems shows the influence of the Englis's Romantics. However, a discerning reader cannot but feel the deficiency of depth in the work. The poet seems to be standing on the periphery without any involvement in the scene or idea he is describing. Yes, there are a couple of exceptions, too. The "Fisher Woman", for example, is appealing and the poet is able to recast the scene and transmit the idea. The title, The Surrendered Self, has a metaphysiacal tinge, but even then it remains at the periphery and one searches in vain for pieces which delve the depths of the psyche. But, these small quarrels do not mitigate the charm of the poems. The poet certainly writes with ease and the collection makes a pleasant reading. The book is a finished work of art with a beautiful jacket, good paper and impressive printing.

Dr. Usha Bande is in the Department of English, R.K.M.V. College, Shimla

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Raja Rammohan Roy -- His Works and Nationalism

T.B. Chakraborty

The minds of young Bengal is were stirred through contacts with western education—which led to a remarkable outburst of intellectual activity, and a 'radical transformation' in social, and religious ideas. There was an ardent desire for reformation, not forgetting the critical past and at the same time, aspiring for a better future. This spirit, zeal, and inspiration were embodied in the life and writings of Raja Rammohan Roy. Though he 'was not a product of the Hindu College', nor was he ever associated with the movements of Young Bengal, nevertheless he encouraged the social and political thought along with the other great men of this period, thus dominating the 19th century from 1815 onwards.

BIRTH & EARLY EDUCATION

Rammohan Roy was born on 22nd May, 1774 at Radhanagar in the district of Hooghly, (West Bengal), just 17 years after the battle of 'Palassey' and a year before the 'trial and execution' of Raja Nanda-Kumar.

We must take into account the condition of the country right from the battle of 'Palassey' to the renewal of the East India Company's Charter in 1813. This was perhaps the darkest age in modern Indian history when social unrest, political instability, moral uncertainties and economic backwardness prevailed. The time played a vital role in forming Rammohan's emotional and mental background. There were vital and vast changes from the medieval to the modern age, and 'Rammohan Roy was one of the important heralds of the new spirit.' [1,2,3 - S.K. Roy: Bengali Literature in the 1915 century pp 500-501]

MULTI-LINGUAL SCHOLAR

Rammohan Roy studied Bengali in his village home, Persian and Arabic at Patna and Sanskrit, which he mastered, at Banaras. He also wanted to learn English, and he got this opportunity from his friendly association with John Digby. Knowing that knowledge of English was important in the changing world, he started learning English though non methodically, and after 5 years, he could read, write and discuss in the new medium with considerable accuracy. Latin, Greek and Hebrew he learnt from his friend, Adam.

He had the ability to write a book and edit a journal in Persian. In his controversy with the Srirampore Missionaries, he was able to quote many Hebrew words, and point out their singnificance. He thus had the unique distinct of being perhaps the earliest Indian multi-lingnal scholar who was at home in several Indian and European lenguager, modern and classical

SOCIAL REFORMER

Condemning 'image Worship' & Proclaiming 'mono- Theism':

Rammohan's mother, Tarini Devi, a devout vaishnava lady greatly influenced him in his early life, so much so that he would not even take a drop of water basic pomand and sub-divisions are sub-divisions and sub-divisions and sub-divisions are sub-divisions are sub-divisions and sub-divisions are sub-divisions and sub-divisions are sub-

the 'Vagabadh Purana'. Yet, between 1803 to 1804, his fire tract 'Tuhfat-Ul-Muwahiddin' was published, wherein a condemned image worship and preached strict monotheism. This publication caused his estrangement from his family and from the conservative members of society. It is not clear whether the publication was a intellectual academic exercise or whether it was the own come of his association with Muslim monotheism of whether it was the result of his studies at Patna, where a grew up to be called in later years a 'Zabardast Mauly' of was it the result of some deep personal conviction.? But the tract set him on his path of social reforms!

'ATMIYA SABHA'

When he was 14 years old, he came in contact with at was greatly influenced by Harihara Nandanath Tirtha vami, a learned scholar in Tantrik-lore. By the middled 1814, it was presumed that Harihara Nandanath great stimulated Rammohan's interest in religious questions. It started a socio-religious organization called 'Atmi, Sabha' (or Firendly Society) at Calcutta in 1815 which, late on, came to be known or developed into the 'Brahm, Sabha' with the sole object of encouraging religious decourses amongst fellow members.

LITERARY WORKS & THEIR CHARACTERISTICS:

At a mature age, of 40, a career of polemics at pamphleteering fully occupied his attention, for more that 15 years, right upto 1830. His extra-ordinary literary zero and output may be seen in the publication of more than pamphlets, both original and translations, written in Bergali as well as in English. Some were originally written Bengali, and then translated into English, so that bour Indians and Europeans could read them. Besides some 'tracts' on political, social and legal questions of the day most of them are seen being in the nature of vigourous polemics. In spite of their provocative language, there is lof of courtsey and calmness in his works. These characteristics also helped him in his political movement, at finally established him as a nationalist.

'Sati System' -- 'Right of Woman' -- 'Caste System'

In 1818, he wrote his first Bengali book against the 'Se system. The very next year, he wrote his second book 'Sati'. His advocacy for the abolition of the cruel praction of 'Sati' has made him 'immortal' in the history of resurge India. It was not only the abolition of 'Sati', but he advocated and fought for the 'rights of women' regarding the social position, and to win then a right to a share in the ancestral property. Though he was a Hindu and always wore the sacred thread, the emblem symbolic of the high castes, yet he could not bear the 'caste system' are vigourously denounced it. He said, "The distiction of cast introducing innumerable divisions and sub-division among them has entirely deprived them of patriotic for

R to set as he the b

India

a modembranath never of Incomplete their that their Salip

I

arde

laund foref Ram vince the I the g empi indiv what ports the A.K.

refra resp dem the reve

MC

codi mag also [8-S.

of C His cond well fore "Sul bec

Eur kno pos S 2

m (

rel

tha

tha

zei

an

Ber

en i

SOIL

1101

ictio

the

IN FAVOUR OF INDIAN VERNACULARS

Rammohan was against the propsal of the Government to set up a Calcutta Sanskrti Colledge in December, 1823, as he thought.....The Sanskrit system of education would be the best calculated to keep this country in darkness. He sent a letter to Lord Amherst requesting him to "promote a more liberal and enlightened system of instructions, embracing mathematics, natural philosophy, chemistry and Anatomy with other useful sciences. Rammohan Roy was never in favour of promoting English education at the cost of Indian vernaculars. Even in his school, under the leadership of Devendra Nath Tagore, the students would conduct their debates in Bengali. Rammohan had even suggested that the English people in India should adopt Bengali as their language. [5 & 6 - A.K. Ghosh: Rammohan Rachnab-Salipp.21-22]

PRESS ORDINANCE:

In 1823, when the 'Press Ordinance' was issued, his ardent protest against the ordinance and the fight he launched for the freedom of the press brought him in the forefront of the constitutional reform movement in India. Rammohan emphasied that "every good ruler, who is convinced of the imperfection of human nature and reverences the Eternal Governor of the world, must be conscious of the great liability to error in managing the affairs of a vast empire; and therefore, he will be anxious to afford every individual the readiest means of bringing to his notice, whatever may require his interference To secure this important object, the unrestrained Liberty of Publication is the only effectual means that can be employed". [7-A.K.Ghosh: Rammohan Rachnabali-p.24]

MODIFICATION OF THE JUDICIAL AND REVENUE SYSTEMS

Realising that only a handful of men were educated, he refrained from demanding representative institutions and responsible government. But, "He was the first Indian to demand the introduction of the trial by jury, equality before the eye of law, separation of the offices of judge and revenue-commissioner and of judge and magistrate, codification of law and," above all, opinion of the local magnets before any law was enacted of put into affect. He also pleaded for appointment of Indians to higher offices. [8-S.P.Sen: Dictionary of National Biography (Vol.3), Calcutta-1974, p.553]

RENTS CONTROL AND OTHER SUGGESTIONS

Though a zaminder himself, in 1831, he asked the Board of Control to fix a limit to the rents paid by the cultivators. His desire to improve the social, educational and political conditions of India made him plead for the settlement of well-to-do-English men in India as 'colonists'. His political foresight is revealed-in the statement he made in 1829, "Supposing that hundred years hence the native character becomes elevated from constant inter-course with Europeans and the acquirement of general and political knowledge as well as of modern Arts and Sciences, is it possible that they will not have the spirit as well as the

inclination to resist effectually any unjust and oppresgive measures serving to degrade them in the scale of society?".

Exactly a hundred year later, it was in 1929, that a constitution of free India was out-lined in Nehru Committee's Report.

INTERNATIONALIST & PEACE-MAKER

Raja Rammohan Roy, was 'The first internationalist in India' 10. In his letter to the Ministry of Foreign Affairs of France, he suggested the settlement of disputes between two countries by a congress, comprising of equal number of members from both countries, the chairman being elected by each nation alternately for one year, and the decision of the majority being binding on all. [9 & 10-S.P.Sen: Dictionary of National Biography (Vol. 3) pp.553-554]

PIONEER OF NEW INDIA:

"Rammohan thus presents a most instructive and inspiring study for the new India, of which he is the type and pioneer. He offers to the new democracy of the West, a scarcely less valuable index of what the greatest 'Eastem' dependency may yet become under the imperial sway of the British Common wealth. There can be little doubt that, whatever future the destinies may have in store for India, that future will be largely shaped by the life and work of Rammohan Roy". 11 [11-A.K.Ghosh: Rammohan Rachnabali, Calcutta 1972 p.734-Sophia Dobsoncoll.]

Rammohan Roy was a shining scholar, a social reformer and an active journalist. The word 'great' has been attributed to his many achievements. Above all, he was a pioneer of the national movement in India. A tall, well-built and handsome person, with bright penetrating eyes, he was equally popular among the English, the Muslims and amongst the new liberal educated Hindus. He may be remembered as a secularist as well as nationalist. He died at Bristol on 27the September, 1833.

Dr. T.B. Chakraborty is a Lecturer in Bengali in the Dept. of Modern Languages, Aligarh Muslim University Aligarh (U.P.) [This paper was presented at the National Semminar (March 1991) on Nationalism in Modern Telagu literature" held in the Deptt. of M.I.L. in the AMU]

I.B.C. is a small opening on the big and wide world... of books! It cannot be a substitute... but a short introduction to the books you cherish and may like to read!

To become a regular reader, subscribe now or Renew your subscription. 1991 subscription Rate: Rs 80/- p.a (ordinary Rs.70/- p.a. for students, teachers and senior citizens.

From June 1991: Rs. 84/- p.a and Rs. 74/- respectively.

RAJA RAMMOHUN ROY

B.P. Barua (Ed.) RAJA RAMMOHUN ROY AND THE NEW LEARNING; Orient Longman, Calcutta, 1988; pp ix + 123, Rs.110

Review by Ashim Kumar Roy

This is a collection of Raja Rammohun Roy Memorial Lectures organised annually by the Raja Rammohun Roy Foundation in Calcutta. Nine lectures have been collected in this volume which has been given the title of R. K. Dasgupta's lecture, Krishna Kripalani in his address 'Rammohan roy and Mahatma Gandhi' also spoke on the same subject. Other speakers selected liberalism, rationalism and other aspects in the thinking of Rammohan Roy as their topics. Kripalani's lecture is the most interesting to read.

PIGMIES?

Gandhi once said that Rammohan and Tilak were pigmies compared with Chaitanya, Shankar, Nanak and Kabir. The immediate provocation for these words was a question in a public meeting in Cuttack in 1921. Somebody asked Gandhii, "Are not Tilak, Rammohan, yourself products of English education?" The questioner was wrong so far as Rammohan and Tilak were concerned. Gandhi also perhaps did not know about their early lives.

Rammohan was educated at first in Persian, Arabic and Sanskrit. He learnt English later in life. Tilak was a master of Marathi and Sanskrit. Gandhi himself had spent his youth in England studying law. He assumed that Rammohan and Tilak had been educated like himself in English. However, he stuck to his opinion and would not correct himself even when many people, including Tagore, told him about this.

MODERNISATION

Rammohan realised that India could not modernise if education was confined to Sanskrit; Modern ideas, he knew, could be obtained through English. R K Dasgupta in his lecture 'Rammohan and the New Learning' point out that what Rammohan wanted for Indians was humane learning, a modern liberal learning as opposed to medieval scholasticism. The vehicle of this scholasticism was Sanskrit which, as Rammohan knew, was the language of a very small Brahmin elite, not the language of the masses. He, therefore, pleaded that the government should encourage education in English, and not spend its limited funds in establishing a Sanskrit college.

Dasgupta quotes Tagore, "Rammohan was the only person in his time, in the whole world of man, to realise completely the significance of the Modern Age."

T N Chaturvedi in his lecture 'Rammohan Roy's Quest for Rationalism and Tolerance' noted that even in Rammohan's trenchant criticism of popular Hinduism, an element of tolerance and keen desire at reconciliation is evident. He was only against degenerated forms of religion and invariably derived his authority from an enlightened analysis of the ancient Hindu heritage.

VISVA MANAVA

In a letter to the Foreign Minister of France in the early part of the nineteenth century, Rammohan wrote, "All mankind are one great family of which the numerous nations and tribes are only various branches. Hence enlightened men in all countries feel a wish to encourage and facilitate human intercourse in every manner by removing all impediments to it." Commenting on this, Indira Gandhi said in her lecture, "Here is the vision of the Universal Man (the Visva Manava) which later came to form the core of Kaviguru Rabindranath Tagore's outlook, and which powerfully influenced Jawaharlal Nehru, and through them has also become part of our own outlook." How one would wish that the last part of this sentence were true!

Other essays in this volume are, 'Background to Raja Rammohan Roy's Economics' by Bhabatosh Datta 'The Mughal Background of Raja Rammohan Roy's Thought by S Nurul Hasan; 'Integration Dynamism and Stagnation in Indian Culture' by Satish Chandra; 'Religion and Rationalism: Road to Emancipation' by Amlan Datta and 'Rammohan Roy and Indian Liberalism' by A. D. Pant.

Rammohan Roy, as every school boy knows, was a humanitarian and a crusader against the practice of Sai. This collection of lectures shows that he was great in many other ways also.

Reporduced from Economic and Political Weekly Bombay (May 20, 1989)

[We regret to ann ounce the recent stdemise of Dr. Ashim Kumar Roy, who had been a great friend and mentor of the I.B.C. and a great source of strength to us. -- Eds:]

PUBLISHERS

ANNOUNCE & ADVERTISE

Your Books through this Journal Promote their Critical Appreciation

ADVERTISEMENT RATES

Full Page	E. S. A. Phys.
Back Cover	Rs. 1250
Inside Back Cover	Rs. 1200
Ordinary Page	Rs. 1000
Half Page	Rs. 600/
Quarter Page	Rs. 400/-

Liberal Rebate on orders exceeding six displays.

THE MARTYR'S NOTEBOOK

Page 108 (81)

War etc. *

1992

ened

early

"All

s na-

en-

and

ving

ndhi

Man

re of

hich

hem

ould

Raja

'The

ıght'

ation and

and

ıt.

as a

Sati.

nany

om-

him

f the

tical

50%

001

0/-

1. Imperative Law means a rule of action imposed upon men by some authority which enforces obedience to it.

Imperative Law
1- Punishment, A Law is a command which

'A Law is a command which obliges a person or persons to a course of conduct.' (Austin)**

Positive morality in society also amounts to the Imperative Laws.

†*Hobbes' { It is men and arms that make } View:- * | the force and power of the Laws. (Hobbes)†*

★[Marginal notes as in the original. —Eds.]

**[John Austin (1911-1960)—British philosopher who investigated linguistic use for knowledge. Works include, *How to Do Things with Words.* --Eds]

†*[Thomas Hobbes (1588-1679)—English philosopher, author of Leviathan (1651) and De Corpore Potitico (1650) Advocated a State of order to offset natural anarchy and favoured royal obsolutism. —Eds.]

- 2. Physical Law is an expression of actions as they are. (Moral Law or the Law of reason is an expression of actions as they ought to be).
- 3. Natural or Moral Law means the principles of natural right and wrong the principles of natural justice including all rightful actions.

Justice being of two kinds-the Positive and Natural.

Natural justice is justice as it is indeed and in truth.

Positive justice is justice as it is conceived, recognised and expressed.

Page 109 (82)

- 4 Conventional Law: is any rule or system of rules agreed upon by persons for the regulation of their conduct. Agreement is a law for the parties to it.
- 5. Customary Law: is any rule of action which is actually observed by men any rule which is the expression of some actual uniformity of voluntary action. Custom is law for these who observe it.
- 6. Practical or Technical Law: consists of rules for the attainment of some practical end. In games, there are both 'Conventional laws' and 'Practical Laws, the

From the PRISON NOTEBOOK of BHAGAT SINGH

former being the rules agreed upon by players, the latter being the rules to make the play a success or for the successful playing of the game.

- 7. International Law: consists of those rules which govern sovereign states in their relations and conduct towards each other.
 - (i) Express laws (Treaties etc.)
 - (ii) Implied Laws (Customary)
 Again divisible into two kinds:—
 - (i) Common Laws (between all nations)
 - (ii) Particular Laws (between two or more particular nations).
- 8. Civil Law: Law of the State or of the land; is applied in the courts of justice.

Page 110 (83)

Punishment :

Political Crimes: We agree with the great body of legislators in thinking, that though, in general a person who has been a party to a criminal design, which has not been carried into effect, be not severely dealt with, yet an exception to this rule must be made with respect to high offences against the State; for State crimes, and especially the most heinous and formidable State crimes, have this peculiarity, that, if they are successfully committed, the criminal is almost always secure from punishment. The murderer is in greater danger after his victim is despatched than before. The thief is in greater danger after the purse is taken than before; but the rebel, is out of danger as soon as he has subverted the Govt. As the penal Law is impotent against a successful rebel, it is consequently necessary that it should be made strong and sharp against the first beginning of rebellion. . .

(II L.C.C. Judgement 1906 pp. 120)*††
††*[Other details not available. —Eds.]

Page 111 (84)

Punishment:

†Dream that merited Capital Punishment★ When Marsays dreamed that he had cut Dionysius throat, the tyrant put him to death, arguing that he would have never dreamt of such a thing by night, had he not thought of it by day.

†[Dionysius the Elder (c. 430-367 B. C.) Greek political leader in Sicily, become tyrant of Syracuse (406 B. C.) and resisted Carthage. —Eds.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

(Contd. overleof)

THE MARTYR'S NOTEBOOK

£ Capital Punishment and Draco's

The Laws of Draco affixed the penalty of death in almost all crimes alike, to petty thefts, for instance, as well as to sacrilege and murder; and the only explanation Draco is said to have given of that is, that minor offences deserve that

penalty and he could find no greater for more heinous.

£[Marginal notings

**[Draco (Dracon)-7th Cent. B. C.-Statesman of Athens who codified the previously unwritten laws Later these laws were considered too severe because "for nearly all crimes, there was the same penalty of death" (Plutarch Solon) -Eds.1

--Eds.1

Punishment is thought by many philosophers to be a necessary evil.

* [Underlined in the original. Other details not available. -Eds 1

≯State and Man } The State is not really an end in itself and man is not here for the sake of Law or the State but that these rather exist for man.

★[Marginal noting with the rule.

Page 112 (85)

Justice: The maintenance of right within a political community by means of the physical force of the State.

It has replaced the personal vengeance, when men avenged their own wrongs by themselves or with the help of their kinsmen. In those days, the principle of 'Might is Right' worked.

Civil Justice enforces rights. Cri-Criminal Justice: j minal justice punishes wrongs.

A man claims a debt that is due to him, or the restoration of property wrongfully detained from him. This is Civil

In a Criminal Case the defendant is accused of a wrong. Court visits the accused with a penalty for the duty already disregarded and for a right already violated as where he is hanged for murder and imprisoned for theft.

Page 113

Both in civil and original proceedings, there is a wrong conplained of.

In civil it amounts to a claim of right;

In criminal it amounts nearly to an accusation of wrong.

Civil justice is concerned primarily with the plaintiff an his rights;

Criminal with defendent and his offence.

,[Underlined in original

The Purposes of Criminal Justice

Punishment:

@Then this can not) be useful in cases of disinterested 'offenders' such as politicals. It can be an evil bargain for him!

1. Deterrent: Chief end of the Law is to make the evil doer an example and a warning to all that are like minded with him. It makes every offence, "an ill bargain to the effender." (Changing motive)

2. Preventive: In the second place, it is preventive or disabling. Its special purpose is to prevent a repetition of wrongdoing by the disablement of the offender.

of Capital

We hang murderers not merely that @Justification | it may deter others, but for the same reason for which we kill snakes, namely Punishment: | because it is better for us that they I should be out of the world than in it.

> @[Marginal notes -Eds.]

3. Reformative: Offences are committed through the influence of motives upon characters, and may be prevented either by a change of motives or by a change of character.

Deterrent punishment acts in the former event (words not clear -Eds) while Reformative deals with the second.

Page 114 (87)

Advocates of "Reformative theory" admit only such forms of penalty as are subservient to the education and discipline of the criminal, and reject all those which (are) profitable only as deterrent or disabling. Death is in their view no fitting penalty; 'we must cure our criminals not kill them.' Flogging ando ther corporal punishments are condemned as relics of barbarism. Such penalties are considered by them to be degrading and brutalising both to those who suffer and to those who inflict them.

Result of severe Punishment, Dangerous and desperate Class of Criminals springs up.

The more efficient the coercive action of the State, the more successful it is in restraining all normal human beings from the dangerous paths, and the higher becomes the proportion of degeneracy among these who break the law.

£@*[There are but few such occasions where Bhagat Singh has thus expressed his views/in marginal coments. —Eds.] [To be continued]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

BAAT CHEET - EDITORS' BOOKCHAT - OF THIS & THAT

hensive information on a subject, as can happen only rarely.

ON INDIAN SCHOLARSHIP

"It is but futile to expect an Indian-particularly a Hindu living in India-to possess any ideas of any worth. (Sic!) The persons from minority communities certainly have ideas, most of which are most awkward ones and, in not a few cases, quite contrary to what civilisation requires. Speaking of the people as a whole, scholarship is largely absent so much so that a person can obtain a doctorate degree of a university by picking up some disjointed observations of Jawaharlal Nehru and composing his thesis based entirely on the same. This gentleman who wrote his thesis during the lifetime of Jawaharlal Nehru goes by the description of a historian in this country without possessing the slightest qualification to be called a historian. Where do we have a person like John Kenneth Galbraith and Eriedrich August Hayek? I refrain from mentioning more worthy names like Mao Tse Tung, Stalin, Lenin, Karl Marx and Friedrich Engels and persons of that intellectual stature who have delved deep into the study of social development.

IMPORT OF IDEAS & CONCEPTS

"This lack of development of thought makes us inevitably dependant on importing ideas from the West -whether of the "leftist" variety or of the "rightist" variety. We seem to be incapable of providing any theory for ourselves or for others When the widespread discontent against the Central Government has been rising to a dangerous pitch over increasingly wide areas, all that we seem to be capable of saying is the mantra of national integration and national unity which, to my mind, seems to have become thoroughly unacceptable to any self-respecting citizen of India-in the form in which this national unity is being administered through the barrel of guns and through handcuffing of respectable members of society and parading women naked in public and having women raped in police custody by policemen.

FEDERALISM & NATIONAL UNITY

"Though in the British days, there was so much of talk of federalism in India, and the political theory accords such an important place to the concept of federalism, the word seems to have vanished from the Indian political vocabulary, yielding place to the most nebulous concept of autonomy. As a Bengali proud of his literary and cultural traditions, I am most angry at the neglect that my language suffers in the system governed by "national integrity" and, therefore, I am so much opposed to this whole concept. Very much the same is happening to all the non-Hindi and non-English languages, but if others are happy to be under the boots of somebody else, I am not; and I feel unbearable pain and want to hit back, whether the "national unity" is preserved or not. If I have not

been able to hit effectively so far, it does not mean that I am not going to make more serious attempts in future by whatever means that may be available to me.

"Today, national unity is being upheld through the guns by the men in power in New Delhi surrendering the whole territory of India to foreigners' exploitation. This is not the type of national unity which we were taught to believe or uphold by the tradition in which we grew. How can a country, by allowing foreigners to determine the priorities of action and investment, retain its dignity and self-respect in the international comity of nations is beyond my ken. I know, however, that I am implacably opposed to a government in this country which becomes a party to such foreign manipulation over the fate of the Indian people.

"But what public reaction do you see? Is there a feeling of outrage? On the other hand, are we not fed by the canard that there is no alternative to being subjected to plunder and rape by foreigners?

THE SILENT MEDIA-THE RIGHT TO BE PUBLISHED

"Have you found in any newspaper you read any reflection of the views. I have expressed above? The point is not whether my views are correct or not. The point is that there is undoubtedly such a view, and it should be reflected by the media; but the media is not willing to reflect it. I wrote an article criticising the Reserve Bank of India's method of describing the development of capital market in India, but since it goes against the preconceived notion it found no publisher among the economic dailies. There is no point in getting it published elsewhere, because nobody but persons with some understanding of political economy will understand, even if somebody reads the article, why I thought that the Reserve Bank of India's method is wrong. I am not exactly a budding journalist who can be unconcerned about his own reputation which may not be existing at that age; but in my case. I do have a reputation to lose and I have got enough of credentials to entitle me to write what I write. Of course, others have the right to disagree, but at least I deserve to be published. But then my article exposes the whole manipulation in the stock exchange of India and the systematic cheating of unwary individuals by Why should the Government of India in its official report on currency and finance hide this fact, as it does? And why should, one may ask, the nongovernmental newspapers not publish a criticism of this systematic cheating? [What a pity that the media ignored this warning - Eds.]

so much opposed to this whole concept. Very much the same is happening to all the non-Hindi and non-English languages, but if others are happy to be under the boots of somebody else, I am not; and I feel unbearable pain and want to hit back, whether the 'national unity' is preserved or not. If I have not CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar (Continued overleaf)

Arts & Letters-

News & Notes

- by M. Prabha

JNANPITH AWARD 1991

The prestigious award this year has gone to the Bengali leftist poet, Subhas Mukhopadhyay. Influenced by the Marxist poet of Turkey, Nazim Hikmath, Mukhopadhyay made his debut with a slender collection of verse, Padatik, published from Kavita Bhavan, priced at rupee one. The book was anti-romantic and a reaction against the poetry of Tagore. Coming out in 1940, a year before the Laureate's death, it heralded the dawn of the modernist movement in Bengali poetry. Giving him good company was Samar Sen, another communist bard, who left for U.S.S.R. soon thereafter. Mulk Raj Anand, Bhisham Sahni and a few Kerala writers traversed the same route, leaving permanent leftist imprints on their writings. But in many cases, their writings were merely reduced to street rhetoric and slogan.

A POET OF THE PEOPLE

Subhas Mukhopadhyay, though belonging to a political cadre, the Naxalites, came fully equipped for poetry. His satire was razor-sharp, and his language was controlled. At the same time, he was technically accomplished and able to exploit nuances of metre and prosodic structures. Combined with this, his diction had close affinity with the spoken dialect, so that his verse could be read aloud for effect. His other books, Agnikon and Chirkut, further strengthened his claims as a poet of the people.

He showed immense zeal for party work, and roamed from village to village in Bengal greeting peasants and helping workers in organising the cadres. Mukhopadhyay, however, did not go along with the main faction of CPM, when the Communist Party split into two. The sufferings and deaths of hundreds of young naxalites made him extremely bitter against the party in power. His sorrow and disillusionment were reflected in his new work, Chhelev Gechhey Boney (The Boy Has Gone To The Jungle).

Now in his 73rd year, Mukhopadhyay has turned full circle. The fall of socialism in East Europe and the collapse of the Soviet Union has shaken his faith in his professed ideology. In the recent General Elections, he even canvassed for Congress candidates.

For all the privations that he suffered and the thirteen long years spent by him in prison, the Jnanpith Award to this veteran has not come a day too soon.

5-Star Theatre in the Capital

What happens when 5-star hotels decide to use theatre as their latest clientele-catching gimmick?

First, it was the Supper Theatre at the Taj, which drew productions by Amal Allana, Rael Padamsee and Faizal Alkazi. Now it is the Maurya Sheraton which

invites Stagedoor, a metro theatre company, to enact plays in its foyers or banquet halls. The venture has proved successful beyond a reasonable doubt. The audience comprises senior bureaucrats in the government of India, NGOs, white-collar executives, private entrepreneurs, business tycoons, top academics and diplomats. It is the Gymkhana Club gentry which has discovered another rendezvous for relieving their tedium.

Guess what is the play now being staged? — Will She, Won't She The ad. in the national dailies shows a white woman impishly winking at you. Surprisingly, such kind of plays have been able to corner grants from INTACH (Indian National Trust for Art and Cultural Heritage), ICCR (Indian Council for Cultural Research), Sangeet Natak Akademi and National School of Drama. The grants are doled out under the plea that the theatre is a vehicle for social transformation.

Some time ago, the audiences were entertained to a play titled Family Ties, which happened to be an adaptation of Neil Simon's Come Blow Your Horn, a Manhattan musical masala. Another, titled The Murder Game, dealt with a racing car driver who has a stormy affair with a famous actress. The players, male and female, hail from ritzy backgrounds.

OVER 45,000 CUPS OF TEA & 4,50,000 CIGARETTES

The Stagedoor director is an alumnus of St. Stephen's. It is bruited that the company will stage the showbiz at Kathmandu, Singapore, Male and Jakarta.

The management contends that those involved in it have so far consumed 45,000 cups of tea and smoked 4,50,000 cigarettes. It boasts of innumerable love affairs and at least two marriages. (We hope these last!).

Whatever it be, I think that Stagedoor should be complimented for reviving the theatre of the absurd!

Mrs. M. Prabha is a New Delhi-based research scholar and IBC Editorial Associate.

(Contd.) BAAT CHEET

what Mr. Yeltsin has preached as the way out. It will not take long for every-one to understand what mischief has been done to the world by Gorbachev and company in active collaboration with the Americans.

"I am afraid my letter has been rather discursive but then I am writing this letter to you as a friend with whom, I thought, such liberties were permitted in writing..."
Subhash Chandra Sarkar

Now a freelance writer, veteran journalist Mr. Subhash Chandra Sarker was formerly associated with the Commerce Weekly, Bombay.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

BAAT CHEET

Contd.

Dance of the Printer's Devils

It has gone on non-stop, uninterrupted, the macabre Dance of the Devils (Printers' variety) since IBC resumed publication from Jaipur, sometimes in slow movements, and sometimes fast or heavy footed! Don't ask us why. We are tired of explaining, and perhaps you are bored with our explanations and apologies! Some reasons are obvious. Jaipur was never a city of 'English' written or spoken-scores of English medium schools and an alert and fruitful Deptt of English in the local University and some meritorious, meticulous scholars notwithstanding! The point is that those who compose or typeset our printed matter are ill-equipped, if not totally blank, for their daily chores. Most (penny-wise) printers avoid engaging proof-readers; and IBC editors (whatever rump is still there) have not managed to find any reliable help on that score. There is only a one-man teamone jack of all trades! The problem is compounded when more than one issue are simultaneously under print with different printers-so as to end the back-log and catch up with the time schedule.

To cut a sorry tale short, recently, more printers' devils have been let loose and have invaded more pages, almost every page of the IBC, than before. In some case, last moment inked corrections have been made, at least on the visible surface, but who can comb a whole hay-stack of words. Let the devils be!

In the current issue, however, there have been some major lapses, which need amendments or corrections especially a poem on page 12, whose last leg has got entangled into the web of another poem by another poet on page 13. The poem WITH YOUR EYES ONLY should read as follows:

With your eyes only I could stand alone Against the world With your eyes only I could fight for The truth

With your eyes only I could defeat
The evil stalinist boar With your eyes only I could have destroyed One Super-Power With your eyes And eyes only.

The poet who composed these lines and other poems on page 12 is Pratap Sinh Shewale who teaches German in the H.P. University, Shimla. We hope that he and poet Kynpham Singh Nongkynrih, as well as IBC readers, will forgive us our lapses!

We also apologise for the mix-up on page 20 at the end of the review of a book on Raja Ram Mohun Roy reproduced from the Economic and Political Weekly, Bombay (May 20, 1989).

The reviewer was our friend, late Dr. Ashim —Institut Kumar Roy who had been a sourgen plub strength and kul Kangri Collection, Haridwar inspiration to all of us saddled with the management

and editorial responsibility of IBC. It has been our misfortune that we lost him early in May '92, of course, at a fairly mature age. We not only mourn his loss, but will miss him a great deal. (I, for one, used to look forward to his frequent visits on Thursdays for a mid-morning cup of cha and a lot of stimulating chat!—B.H.)

IBC has also suffered another loss recently with the passing away of Dr. A.M. Ghosh, formerly Professor in Deptt of Philosophy, University of Rajasthan. A quiet, unassuming, soft-spoken and erudite scholar he was gone one spring morning in his usual 'quiet' manner! We miss him too!

Such departures and losses add to our handicaps. Why should one be stuck with the dance of the printers devils only? There are other more serious problems and challenges before us.

—B. H.

Books Received

From: CLASSIC PUBLISHING HOUSE,

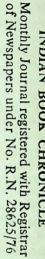
260-61, II Flour, Gopalji ka Rasta Corner, Chaura Rasta, Jaipur, 302001.

- 1. DEVELOMENT STRATEGIES—
 FOR THE 90's-R. G. Sarien (Ed.)
- 2. TOURISM IN INDIA (Centre-State Administration)—K. K. Sharma
- 3. COMPUTER QUIZ—Dinesh Kumar & Sanjay Goyal
- 4. COMPUTER TERMINOLOGY—A Dictionary
 —The Bhartiya Computer Society
- 5. SOCIOLOGICAL UNDERSTANDING
 —N. K. Mahla
- 6. LANGUAGE AND THEME IN ANITA
 DESAI'S FICTION—Dr. Kunj Bala Goel
- 7. CHANGING AGRARIAN SOCIAL
 STRUCTURE IN RURAL RAJASTHAN
 -H. S Saxena
- 8. THE BATTLE OF THE BALLOT-Meenu Roy
- EXPORT MANAGEMENT—(Strategies in a Developing Economy)—Zuhair Saleh Al Shum
- 10. MINIMUM WAGES IN GOVERNMENT— SPONSORED RURAL EMPLOYMENT PROGRAMMES

-Institute of Development Studies, Jaipur

PRINTED MATTER

BOOK POST





* BASED ON DISTANCE EDUCATION * ESTABLISHED BY GOVERNMENT OF RAJASTHAN

PRESENT COURSES

- B.A./B.Com.
- Diploma in Management.
- Bachelor's Degree in Journalism and Mass Communication.
- 4. Diploma in Library and Information Science.
- Bachelor of Education (B. Ed. for In-service Teachers). 5.
- 6. Diploma in Tourism and Hotel Management.
- Diploma in Labour Laws and Personnel Management.
- 8. Certificate Course in Computer Programming.
- 9. Ph. D.

PROPOSED COURSES

- 1. M. A. in Political Science, History and Economics.
- 2. M. Com.
- 3. Diploma in Bank Management.
- 4. Diploma in Risk Management and Insurance
- 5. Diploma in Computer Programming.
- 6. Certificate Course in Application of Mathematics to Social and Management Sciences.
- 7. Certificate Course in Crop Husbandry.
- 8. English for Beginners.

KOTA OPEN UNIVERSITY, KOTA (RAJ.)

NDIAN RONICLE

REVIEWS, NEWS & VIEWS

MONTHLY JOURNAL

ABOUT

BOOKS & CO

Vivek Trust (New Delhi) Publication assisted by Sanghar Vidya Sabha Trust (Jaipur)

In This Issue ...

July 1992-Price Rs. 7/-

BAAT-CHEET-Editor's Bookchat Also POEMS-WAVES ARISE by S. K. Ghai Inside Front Cover: Science & Technology: CAN WE NOT DO IT? -A Note 1 Kishore Gandhi: SOCIAL PHILOSOPHY OF SRI AUROBINDO AND THE NEW AGE -Review by Prema Nandakumar 3 & 16 POEMS A RAY OF HOPE & THE GAME OF LIFF -Punam Sawhney 4 Koenraad Elst: NEGATIONISM IN INDIA Review by Harsh Sethi 6 T. K. N. Unnithan: CHANGE WITHOUT VIOLENCE Review by G. B. K. Hooja 7 Gangadhar Gadgil: CRAZY BOMBAY Review by M. K. Naik Tatu Vanhanen: POLITICS OF ETHNIC NEPOTISM Review by Sajal Nag 10 INTERPRETATIONS OF LIFE & FICTION-A Personal Experience by Joginder Paul Jaspal Singh: INTRODUCTION TO METHODS OF SOCIAL RESEARCH Comment by Manmohan Singh Gill HOW TO ACQUIRE INDIAN/FOREIGN BOOKS? Note by S. D. Vyas Nidhi Sharma & Sanjay Parva: THE MERCHANT OF SEASONS Review by T. V. Reddy 17 WHEN A POET REFLECTS UPON DEATH Poema by Ravi Reivew by Neena Arora Shobha De: SISTERS Mohammed Firoze Shah Sikdar & B. N. Bannerjee-JUTE CULTIVATION Review by Subhash Chandra Sarker IN INDIA & BANGLADESH -Comment by B. L. Bhatia M. Adhikari: ECONOMIC DEVELOPMENT OF BUSINESS -Extracts from the Prison Notebook of Bhagat Singh 21 MARTYR'S NOTEBOOK Review by Deepika Gurudev Gustasp Irani: ONCE UPON A RAJ 23 by Ashok Mahajan Science & Technology - A Tribute to ISAAC AXIMOV 24 -by H. C. Bhartiya -SOME RECENT SCIENCE REPORTS by Chaman Lal BAATCHEET (Contd.)—A Letter to the Editor—on Martyr's Notebook

Chief Editor: Bhupendra Hooja (Founder Editor: Amrik Singh) Exec. Editor: Subodh Bhushan Gupta C/o Aalekh Publishers Associates: P. C. Mathur, Rakesh Hooja, CC-0. In Public Dannella Gallery & Angri Collection, Haridwar Duggar Building.

11, Uniara Garden, Jaipur-302004 I. K. Sharma & Rima Hooja

M. I. Road, Jaipur-302001

BAAT CHEET-EDITORS' BOOKCHAT

We do not have much to say in this column this month, except our usual apology for yet another unfortunate delay. However, there is a good variety of short items which we have pleasure in presenting under the wide umberalla of Baatcheet.

First, a poem by a publisher friend -Shri S. K. Ghai, followed by a question-CAN INDIA DO IT? about indigenons technology. Some Notes & News on Science & Technology by Col. Ashok Mahajan and Dr. H. C. Bhartiya, and lastly, there is also a welcome surprise from a Correspondent in Patiala.

Science & Technology

CAN WE NOT DO IT?

That was a question posed by Dr. Vikram Sarabhai, the founder-father of the Indian efforts for exploration of Space, to his two younger colleagues Dr. Satish Dhawan and Dr. Vasant Gowarikar, about two decades ago, when the Indian space effort was faced with the usual crunch and crisis of transfer of technology. They wanted to import a plant to make solid propellant for a satellite launch vehicle; but both the American and French quotations were rather stiff and tied with several strings. The young and daring pioneers decided to strive on their own and come out with an indigenous plant. Since then, that pertinent question of Dr. Sarabhai and the challenge behind it have been guiding the dedicated work of successive Indian space scientists.

THE MANTRA

Built entirely through their ingenuous and selfreliant efforts and the know-how available or developed locally, and at a comparatively much lower cost than the foreign imports, the plant and the propellant have served well the Indian space launches, including the latest PSLV. Their achievements have made India self-reliant and proud. Even after the demise of Dr. Sarabhai, the guiding principle of self-reliance has been upheld by successive teams of our space scientist led by Dr. Dhawan and now Dr. Rao. Solid propellant and (liquid) thruster propellants have been developed within the country.

There are interesting stories how, for example, indigenous raw materials were tapped for the production of polyurthene-from castor oil-and how the liquid propellant was developed within the country after the French had buckled under American pressure, and did not sell it to India.

The Indian Space Research Organisation (ISRO) has since developed its own known Bulling Dagrain, Sprukul Kangri Collection, Haridwar

WAVES | RISE

Poem by S.K. Ghai

Waves rise Waves rise merge within rise again strike the core strike the black stones and then on the shore merge return with the self merge that knows back in the sea (Pondicherry, July 1, 1991)

Mr. S.K. Ghai is Managing Director, Sterling Publishers Pvt. Ltd., New Delhi-110016

- - News & Notes

avionics, guidance systems, stabilisers and gyros, and on-board computers, while several other allied institutions have joined hands by offering critical materials like maraging steel, glass reinforced fibre etc.

The recent U.S. stand against the once committed and likely transfer of Russian cryotechnology facilities to India, apparently to safeguard American business and technological interests, has once again posed a challenge for the Indian scientists and political leaders alike. Let us see how they circumvent and overcome this pressure (or yield to it).

We strongly feel and urge all concerned that a time has come when the hard but glorious struggle of Indian Space Scientists should be told to the Indian people, especially the youth, in simple and understandable language or word/visual pictures. Will some-one take up this challenging task, before it is too late, and we are overwhelmed by the import or transfer of uptodate foreign technology?

[Culled out from a more detailed and interesting background note news-item dated May 12 13, by Mr. Rajendra Prabhu in the Hindustan Times. New Delhi Mr Prabhu and the HT. have since published a few more notes and new items in the same strain. - Eds.]

(More items on page 24)

Are You involved in the Library Movement?

Watch out for I.B.C. Miscellany on Information & Library Science with the August Issue of I.B.C on the occasion of Ranganathan centenary and the In--Editors ternational Conference.

Kishol

Sti Au

chief L

partme

of mar seeing religio as soci vicious from a

MA

Sr that ne Himse l the her a seam that hu not blo thing Man's

destiny evoluti on han such a lawed.

Sr: of his integra decades and he the New will be locial b

Andimself linsel p "licidal lided b

and blo cable 1

Chief Editor: Bhupendra Hooja

Associate 7

*

P. C. Mathur, Rakesh Hooja, I. K. Sharma & Rima Hooja

Editors Exec. Editor: Subodh Bhushan Gupta assisted by SANGHAR VIDYA SABHA TRUST

Book Chronicle

Vol. XVII No. 7

July 1992

NEW VISION FOR OUR AGE

Gishore Gandhi: SOCIAL PHILOSOPHY OF SRI AUROBINDO AND THE NEW AGE gi Aurobindo Ashram, Pondicherry (1st edition, 1965; 2nd edition, 1992; v-413 pages, Rs. 140/-)

Review by Prema Nandakumar

Only in the recent past have we learnt to compartmentalise life and knowledge. The integral vision of man as one instinct with culture has given way to seeing him as the social man, the political man or the religious man Knowledge has thus been blocked up as social behaviour, politics or religion. Caught in this vicious compartmentalisation, we tend to view man from a single angle and then pontificate on his destiny.

MAN IN A COMPLEX WORLD-A TOTAL VIEW

Sri Aurobindo, however, belongs to a tradition that never believed in such a building-bloc personality. Himself a poet, philosopher, yogi and commentator on the heritage of mankind, he considered humanhood as aseamless whole; and the basic faith he possessed was hat human life was worth living. For, human life is not blocked between birth and death, and nor is everything beyond this life-experience a mere Nothing. Man's beginnings go back by millions of years. Man's destiny in the future is an endless progression in the evolutionary spiral. Unless we approach the problem n hand—be it sociological, political or religious—with wha total view, our conclusions must necessarily be

Sri Aurobindo saw life and knowledge in totality, and hence a critic out to prove the objective validity of his conclusions has also to be tuned to such an otegral view. Dr. Kishore Gandhi has spent five cades in the Aurobindonian ambience as a teacher, hence his Social Philosophy of Sri Aurobindo and the New Age is a cogent and significant critique that be of much help to know about our roles as locial beings in an increasingly complex world.

WHAT A WORLD! A VANITY FAIR!!

And what a complex world has man created for imself! A consumerist Vanity Fair that deals with lised pleasures and terrible beauty and sorrow. A uicidal notriety that dreams up lethal weapons systems dided by industrial empires, power-hungry politicians and blood-thirsty dictators. Does this seemingly despirable by the seeming that every cable humanity, "the most odious vermin that ever

crawled upon the face of earth", deserve any serious attention?

Sri Aurobindo had no illusions about the depths to which man could descend:

"Power and utilijy were their Truth and Right, An eagle rapacity clawed its coveted good, Beaks pecked and talons tore all weaker prey, In their sweet secrecy of pleasant sins Nature they obeyed and not a moralist God."

(Savitri)

SOCIAL PHILOSOPHY & EVOLUTIONARY VIEW OF HISTORY

But then, having examined the disease and made sure of the possibilities of a complete cure, Sri Aurobindo had focussed his integral vision on spelling out the Action that could effect the transformation from a debilitating disaease to a complete recovery. He did not posit his action like a Messiah, but preferred to come down to the level of the mental man. He explained the state of humanity patiently in several of his prose writings. His The Human Cycle deals with man's progress as a social animal, his miscalculations and triumphs.

Kishore Gandhi underlines the vital need to study the social philosophy imbedded in The Human Cycle, for Sri Aurobindo was a universalist who had said, even in the moment of our nation's triumph as an independent entity on 15th August, 1947:

"I have always held and said that India was arising, not to serve her own material interests only, to achieve expansion, greatness, power and prosperity,though these too she must not neglect,—and certainly not like others to acquire domination of other peoples, but to live also for God and the world as a helper and leader of the whole human race."

Hence Dr. Gandhi opens his volume with a brilliant summary of The Human Cycle. Sri Aurobindo's starting point is the German theorist, Karl Lamprecht (1856-1915) whose What is History? was made available in 1905 through the translation by E.A. Andrews. Lamprecht aligned the idea of evolution to history and this must have proved a definite attraction to Sri Aurobindo seeking to posit a philosophy of history. The Aurobindonian exeges of Lamprecht's characterisation of the Renaissance as the period of individualism and industrial revolution as one of subjectivism takes us to 'true and false subjectivism' and how the grab-for-myself materialism can but lead to the destruction of humanity:

(Overleaf)

A NEW VISION

"The will to be, the will to power, the will to know are perfectly legitimate, their satisfaction the true law of our existence and to discourage and repress them improperly is to mutilate our being and dry up or diminish the sources of life and growth. But their satisfaction must not be egoistic,—not for any other reason, moral or religious, but simply because they cannot so be satisfied. The attempt always leads to an eternal struggle with other egoisms, a mutual wounding and hampering, even a mutual destruction in which if we are conquerors today, we are the conquered or the slain tomorrow; for we exhaust ourselves and corrupt ourselves in the dangerous attempt to live by the destruction and exploitation of others."

THE IDEAL LAW OF SOCIAL DEVELOPMENT

True subjectivism teaches us that "the true individual is not the ego, but the divine individuality which is, through our evolution, preparing to emerge in us"; that the individual "is in solidarity with all his kind". The 'ideal law of social development' is a free development of the individual from within and an upward evolution of humanity to express the Divine in the type of mankind.

Sri Aurobindo holds that because man discarded the integral view, he has failed to achieve the right evolutionary progress. Man has preferred the pursuit of vital success and become a waste paper basket of commercially-produced possessions.

As early as 1914-16, Sri Aurobindo watched the consumerist nightmare with dismay and warned:

"...in a commercial age with its ideal, vulgar and barborous, of success, vitalistic satisfaction, productiveness and possession, the soul of man may linger a while for certain gains and experiences, but cannot permanently rest. If it persisted too long, Life would become clogged and perish of its own plethora or burst in its straining to a gross expansion. Like the too massive Titan, it will collapse by its own mass, mole ruet sua."

AN OPTIMISTIC VIEW OF HUMANITY

So far humanity has avoided such an inglorious end precisely because it is in a constant upward evolutionary progress. Naturally, this progress is not straight like going up a ladder. There are adventures in the upward progress which often mark a descent, but we can rest assured that the progress is assumed at a higher level. Such a view of humanity is definitely optimistic.

Dr. Gandhi points out that The Human Cycle, when it speaks of the coming of the spiritual age as the close of the age of Reason, holds out the promise that it is no mere illusion. Only, we must give it a definite thrust by realising it in a few individuals so that the spiritual age can be effected in the common mass of humanity. Throwing out a few hints on the subject, Sri Aurobindo says:

"There will be new unexpected departures of science or at least of research, —since to such a turn in its most fruitful seekings, the orthodox still deny the name of science. Discoveries will be made that thin the walls between soul and matter; attempts there will be to extend exact knowledge into the psychological and psychic realms with a realisation of the truth that these have laws of their own which are other than physical but not the less laws because they escape the external senses and are infinitely plastic and subtle. There will be a labour of religion to reject its past heavy weight of dead matter and revivify its strength in the foundations of the Spirit. These are sure signs."

MARX & AUROBINDO-

THEORY OF SOCIAL DEVELOPMENT

To place Sri Aurobindo's theory of social development in proper perspective, Dr. Gandhi launches upon a detailed analysis of Marxism in view of its undeniable impact upon the world. Dr. Gandhi considers Man to be something of a prophet who was not content with merely interpreting the world, but was eager to transform it. While comparing Marx and Sri Aurobindo as social philosophers, he finds them holding almost identical views on economics being the determination ning factor of modern society. However, Marx had said that economic determinism has been the moving factor of civilization all along. For Sri Aurobindo, economic determinism is true only of modern society. He also warns that total dependence on materialist values can lead only to a flawed future. For, whatis the use of mere socialist equality? As he said:

"It (modern socialism) intends indeed to substitute Labour as the Master instead of Capital; but this only means that all activities will be valued by the labour contributed and work produced rather than by the wealth contribution and production. It will be a change from one side of economism to the other, but not change from economism to the domination of some other and higher motive of human life."

Only when economic wealth is considered at power of the Divine, only when a transformation from the lower vital-egoistic consciousness to the higher spiritual consciousness takes place can we say with satisfaction that the social development of humanity is on the right course.

CHANGING MAN'S CONSCIOUSNESS - YOGA

Dr. Gandhi now proceeds to unveil Sri Aulo bindo's part in such a transformation of man. Si Aurobindo was no arm-chair philosopher. He had repeatedly set his ideals into Action. Even after by withdrawal from the physical, Sri Aurobindo's Action is a Presence. Here the words of his spiritual collision of their yoga was to transform the lower vital aim of their yoga was to transform the lower vital collection.

OUR AGE FOR

ION

es of

urn in

ny the

vill be

al and

these

sical.

ternal

e will

veight

unda.

MENT

relop.

upon

riable

Mari

nten

ger to

Auro.

olding

termi

had

OVIDE

indo,

Ciety.

rialist hat is

titute

00

about

y the

ange

notal

SOM!

d al

fro

ighei

anily

Sri had

olls.

egoistic consciousness of man so that it could open to Truth. This is no easy task, and in fact philosophers and yogis have given it up. Human nature is incorrigible, they sigh.

"On the contrary, he (Sri Aurobindo) trenchantly and insistently rejects it as inconclusive and affirms that the resistance which life offers to the Spirit can be conquered, however formidable and obstinate it may prove to be. And he made this affirmation of victory not merely on metaphysical grounds but because he was able to discover and realise a hitherto unknown nower of Spirit which is capable of vanquishing any possible resistance that earthly life can offer to it.

POWER OF THE SUPERMIND

This Power which he named Supermind is the crux of his philosophy. His life (and that of the Mother) became a continuous yoga to realise it, and we are told that the Supermind manifested in the earth-consciousness on February 29, 1956.

If only mankind could follow the Aurobindonian Action with sincerity and throw away its materialistic-egoistic vulgarities in one supreme act of rejection! Sri Aurobindo wants such a rejection:

"Nothing that may have been done before, no inner illumination, experience, power of Ananda is of any eventual value, if this is not done. If the little external personality is to persist in retaining its obscure and limited, its petty and ignoble, its selfish and false and stupid human consciousness, this amounts to a flat negation of the work and sadhana. I have no intention of giving my sanction to a new edition of the old fiasco, a partial and transient spiritual opening within, with no true and radical change in the law of the external nature. If, then, any sadhak refuses in practice to admit this change or if he refuses even to admit the necessity for any change of his lower vital being and his habitual external personality, I am entitled to conclude that, whatever his professions, he has not accepted either myself or my yoga".

THEIRS IS THE LIGHT, THEIRS THE ACTION & VICTORY THEIRS!

If the rejection cannot be done by ourselves, we can always seek assistance from such powers that can effect it. Such powers are the Avatars who lead the evolution to a higher age. For the present age of the supramental Truth, Sri Aurobindo is the Avatar. But if he is merely deified and not followed, then the purpose of the incarnation would prove futile. As we Watch the upward winding evolutionary destiny of man, we do become aware of a very great past. The very birth of man and the varied creations of his brain do overwhelm us, But we are assured by Sri Aurobindo that a greater future awaits man.

Sri Aurobindo himself was not interested in claiming any avatarhood. He was interested only in the work on hand, which was to bring in "some principle of inner Truth, Light, Harmony, Peace into the earth-consciousness". Dr. Gandhi has an answer to those who wonder why Sri Aurobindo (if he ware an Avatar) should have gone through a life of external and inner struggle in terrestrial life. In fact, the answer is from Sri Aurobindo himself:

"For Leader of the way in a work like ours has not only to bring down or represent and embody the Divine, but to represent too the ascending element in humanity and to bear the burden of humanity to the full and and experience, not in a mere play or Lila but in grim earnest, all the obstruction, difficulty, opposition, baffled and hampered and only slowly victorious labour which are possible on the Path."

Subsuming the life and message of Sri Aurobindo with his brilliant analytic power and touching humility, Dr. Gandhi deals with the Mind of Light that is around the corner and its possible effects on such sociological instruments as religion and family. In the present closed technological society which is out to create new pockets of scientific totalitarianism. Dr. Gandhi's easily readable and assimilable volume provides a spring of thought-provoking energy we get is not the therapy of philosophy but a decisive action for the young minds whose attention is trained on the 21st century. Theirs is the field; theirs the action; theirs the victory!

The well-known critic Dr. Prema Nandkumar needs no fresh introduction to IBC readers.

POEM

A RAY OF HOPE

-Punam Sawhney

You are too close to be far away no thousand of miles can separate a soul from the Maker.

No amount of lifetimes past can extinguish an eternal relationship.

Years drifting through the passage of time days pass faster, faster seem like mere hours.

When will I be there with You? and at last with my Self?

Through the free-way of life I venture the strain of experience the pain of suffering the temporal joys with an incessant undying hope of one day seeing the Light.

Ms. Punam Sawhney, an NRI, has been a postgraduate student in English, University of Rajasthan.

Koenraad Elst: NEGATIONISM IN INDIA-

Concealing the Record of Islam

Voice of India, (1992) pp. 176, Rs. 150/-

Review by Harsh Sethi

REWRITING EUROPEAN HISTORY & THE NEW RIGHT

Four years back, Sinologist, Martin Bernal stepped outside his area of expertise to write 'Black Athena'. Bernal's book was not just a fascinating expose of the Afro-Asiatic roots of Western civilization, a detailing out of the hundreds of routes through which classical Greece borrowed, learnt from and was moulded by its coloured neighbours; but it was simultaneously a damning indictment of the racism inherent in the 18th-19th century construction of Euro-centricism by the modern West. In particular, it exposed the politics behind the European historigraphy that sought to delegitimise its earlier understanding of its own history, as also the histories of the coloured peoples.

In more recent times, this politico-racial bias in European history writing has resurfaced in a more virulent and ugly form in the pronouncement of the new Right, best exemplified by the Le Pen in France. The new Right builds upon latent anti-Semitism to now deny that the ugliest chapter in the history of modern Europe, the Nazi Holocaust that consumed over 6 million Jews and Gypsies, ever happened. What is more frightening is that this new politics of erasure draws support from a wide array of actors—those who oppose Israel, the supporters of the Palestinian cause, even those who feel that a recurring invocation of a bloody chapter of their recent past can only contribute to a dilution of the national spirit. The act of history writing thus becomes one of sanitising the past.

All of us cannot be unaware of a similar process that characterized the erstwhile Communist States. The brutalities accompanying the making of the socialist states too were denied for decades, explained away as historically inevitable and necessary, with the exposes denounced as C.I.A. propaganda. What is amazing is that this happened not just in the erstwhile socialist states, but was believed by so many in our own society.

The process of recovering hitherto supressed histories, however, moves in strange ways. If at one level, the 500th anniversary of the Columban Conquest of the New World is being challenged by bringing to surface the untold savagery accompaying the conquest, with the voice of those at the margins being brought to center-stage, its fall-out in the U.S. academe, with the new battle cry of multi-culturalism, is also leading to a denouncing of anything associated with the White Anglo-Saxon Protestant Male. This recovery of the suppressed is leading to what art-critic Robert Hughes so brilliantly captured in his essay 'The Fraying of America.'

THE BATTLEFIELD CALLED HISTORY

Verily, Martin Bernal's scholarly endeavours seemed to have let loose devils that may well devour the self. Writing and re-writing history is a necessary project, but one that is simultaneously fraught with the dangers of self-destruction.

di

es

in

10

110

H

di

W

is

El

di

in

RECONSTRUCTING INDIAN PAST AND ISLAMIC ENCOUNTERS

Closer home, we too have been passive victims in the battlefield called History. Be it the near 'wars' over the NCERT-sponsored school text-books espousing official secular history, the shenanigans over the control of the Indian History Congress, the recent outcry over the Arjun Singh proposal of preparing an official history of post-Jndependence India, or the vociferous assaults over TV serials—be they the 'mythological' Ramayana and Mahabharata or the 'historical' Tipu Sultan and Chanakya—the debate over the reconstruction of our past(s) has direct proximate political fallouts; and has generated in its wake, not self-confidence but unease.

One central feature of this unease over the 'constitution of our past' is the increasing skepsis about our handling of the Islamic encounter. Whether this is the product of our unending preoccupation with the Partition and Pakistan, the current insurgency/terrorism afflicting the Kashmir Valley, the fall-outs of the Ram Janmabhoomi-Babri Masjid controversy, the feeling of being let down on the Shah Bano affair or the Rushdie book, the increasing frequency and intensity of communal riots, or the seeming lack of integration of the 'Muslim Community' into the larger cultural/civilizational ethos, the questions—both existential and transcendental-about our encounter with Islam have multiplied. Very many more amongst us, definitely in the upper caste-class spectrum, are today dissatisfied with either the versions of history handed down to us or the efficacy with which our political masters have handled the 'minority question'.

THE SWORD OF ISLAM & BEYOND

It is in this contest of fear and unease, of a growing power of 'political Hinduism' and of furious battles over our past, that Koenraad Elst's third offering 'Negationism in India: Concealing the Record of Islam' needs to be read.

Never one to mince his words, Elst, a Belgian theologian, bases his entire treatise on the conclusions of American historian, Will Durant:—"The Islamic conquest of India is probably the bloodiest story in history. It is a discouraging tale, for its evident moral is that civilization is a precious good, whose delicate complex of order and freedom, culture and peace, can at any moment be overthrown by barbarians invading from without and multiplying from within". He argues not just that the "Muslim period" was one of unmitigated savagery that "brought a near standstill in scientific progress, and the destruction and loss of numerous cultural treasures" (p. 136); but also that

INDIAN ENCOUNTERS WITH ISLAM

this behaviour was no abberation but was encoded directly in Islamic ideology as it emerged from the Quran, the Haadiths and the life of Mohammad.

He follows this up with a charge that for a multitude of reasons, all through the 20th century, the establishment consisting of the 'progressive and secular intelligentsia', the Marxists and, of course, the Islamic lobby has congealed into an unholy alliance that has not only suppressed the bloody history of our repression and the resistance, but has actively discouraged any serious and critical examination both of our history and of Islam. Consequently, the country, with the Hindu community in particular, forced to live in a distorted state, has not been able to acquire the wherewithal of discovering its own intrinsic potential. It is this conscious and wilful distortion of history that Elst grandiosely entitles 'negationism'.

In more self-confident or self-assured days, it would have been possible to either ignore or just dismiss out of hand such a construction of our past and intellectual life. But in these heady days, with our faith in our intelligentsia having touched rock-bottom—so servile and self-seeking has been its conduct—it is difficult to counter Elst's aggression. For, in his long survey of our history, he spends more space and energy debunking the official historians rather than come up with irrefutable evidence of grading our Islamic encounter worse than Nazi Germany's treatment of the Jews.

A MYTHIC OR MYOPIC VIEW OF THE ENCOUNTERS

One is not denying that the Muslim conquest and expansion in the sub-continent involved a range of brutalities—from temple destruction to inequitous treatment of non-Muslim communities, from conversions to forcible marriages. But to read our past as one unending and undifferentiated disaster is only to construct an equally mythic and savage rendering which can only obfuscate a truer and more nuanced version of what happened. Even Jadunath Sarcar, whom Elst quotes so approvingly, renders Aurangzeb,

the most vilified of the Moghul Emperors, as far more complex and human than the bigot that Elst makes him out to be. To paint the dozens of Sufi saints—from Nizamuddin Aulia to Mouiddin Chisti, Buleh Shah to Sultan Bahu, Rahim to Shirdi Sai Baba—as either 'closet fanatics' or not central to South Asian Islam is only doing great violence to what we, as a people, have absorbed in our living memories, not refuting official texts which a majority have never read.

Even more simplistically dangerous is the extrapolation from 'text to life', as if believers live out a pre-ordained code of *Quran* or the life of Mohammad. This reader would be the first to admit that there is a lot written in the *Quran* that appears horrifying, or that only by looking at the Prophet as a historical figure can one arrive at a balanced view. I would also not mind sharing my unease about the relative lack of willingness of my Muslim friends to discuss Islam or the Prophet as we discuss and analyse any other religion or figure. Rafiq Zakaria's painful apologetics in 'Mohammad and the Quran' is a good case in point. But to see the entire Muslim Umma as one undifferentiated politico-religious community, and not to see the dozens of sects and the even many more versions of lived Islam, to argue that all decency within the Islamic world is either remanants of their pre-Islamic past or their being secularised out of Islam—in short, to look at the Islamic world and experience as 'unending evil', is to paint a Satanic vision which can only be dismissed.

AGGRESSIVE VOICES OF POLITICAL HINDUISM

Yes, all those born into a religion of a book carry greater burdens than do those of us not so burdened. A revealed central text and a Prophet are indeed potent combinations that do not permit easy interrogations. It is undeniable that the Muslim ulema enjoy relatively more authority than do our priests, the Buddhists monks or even the Christian clergy. But, is the answer to this relative closure a call for the abolishing of Islam?

Where Elst is on strong ground is his discussion of why we have not been able to engage openly and confidently with our past, more so when it comes to the Muslim encounter. Be it the political necessity during our anti-Colonial struggle or the post-Independence demands of governance, the kid glove handling of questions related to the Muslims and an unthinking denigration of anything Hindu—the net result has only been a strengthening of political Hinduism.

What Elst does not care to mention, however, is that the most vociferous exponents of resurgent political Hinduism were those like Savarkar who were ashamed of the Hindus. It was the polytheistic, easy going, tolerant, 'feminised' Hinduism lacking the proper dosages of 'male virility' that they most wanted to destroy. Their project was not to even understand Hinduism the way it was, but to mould it in the shape of those whom they saw as successful aggressors—the Christians and the Muslims. And if many of the 'secularists' go easy on 'minority abberations', it is because they justifiably see this aggressive political Hinduism as dangerous, not just to the minorities, but equally to Hinduism as it is.

LEARNING TO LIVE WITH REALITY

Finally, what are the political implications of the Elst line of reasoning and polemic? Will following his suggestions—of pushing his notion of secularism, of debunking vigorously the theological and communitarian claims of Islam, of giving up what he calls appearement etc.—would these make life any better for us?

And much as he is critical of the BJP, the RSS, VHP et al for not being Hindu enough, for not working out the details of 'Hindn Rashtra', it is indeed paradoxical that the very proximate success of their (Continued)

tl

in

th

m

S

ri

in

G

SOCIAL CHANGE - GANDHIAN VIEW

T.K.N. Unnithan: CHANGE WITHOUT VIOLENCE
—Gandhian Theory of Social Change

Gujarat Vidyapith, Ahmedabad, (1987) pp. 66, Rs. 25.00

Review by G.B.K. Hooja

In this monograph, Prof. T.K.N. Unnithan, wellknown for his penetrating studies on sociology and non-violence, seeks to build up a Gandhian Theory of Social Change from the many propositions Gandhi made on human social action. The author is aware that Gandhi had categorically expressed his inability to write something like a comprehensive guide book codifying all his ideas and principles about the various socio-economic and political problems with which he grappled all his life. He also appreciates that really speaking, there is no such thing as 'Gandhism' in the sense in which we have come to know Marxism, Buddhism, Christianty or Mohammedanism. "I do not want to leave any sect after me. I have tried in my own way to apply the Eternal Truth to our daily life and problems", said Gandhi.

GANDHI-A GREAT SOCIAL SCIENTIST

However, since Gandhi's experiments, indeed bold and unorthodox, related to empirical realities and social action, he was a scientific investigator par excellence and a great social scientist in his own right. Although he did not codify his propositions or systemise them in terms of theoretical statements, yet he was a great recorder and communicator. He has left behind a vast corpus of documents containing his thoughts and accounts of experiences, which should keep scores of scholars busy in formulating propositions in the light of Gandhian Philosophy to answer the needs of a bewildered humanity, as it enters the third millenium after Christ.

Realizing that, on the whole, the analysis of social change in India has been far from satisfactory, Prof,

(Continued from page 5)

BATTLEFIELD OF HISTORY

electoral politics is likely to undermine Hindu militancy. For these political outfits have to learn and deal with reality, not abstract constructs, and accommodation is the only way of surviving in our highy plural set-up.

More than anything else, one wishes that Elst type ideologues internalise elementary rules of engaging in public discourse. Otherwise, they are likely to become as embarassing to their mentors as Sadhvi Rithambara is becoming to her party, or even the Ram Janmaboomi agitation is becoming to the BJP. When worthwhile questions and concerns become indistinguishable from virulent polemic, then serious enquiry becomes mere pamphleteering. In his latest venture, that is what Elst has mannged to reduce himself to.

Scholar-activist Mr. Harsh Sethi is also an IBC Editorial Associate in New Delhi.

Unnithan has exactly attempted to do this scintilating monograph. It is a pioneering effort and shall hopefully, he followed by series of such attempts.

POWER OF NON-VIOLENCE & LOVE

The distinguished sociologist identifies non-violent power as the key factor in Gandhian theory of social change. As he observes, Gandhi saw society as a power configuration, full of contradictions and conflicts. However, he hoped to reduce the tensions and conflicts through making, individuals and groups realize the efficiency of 'non-violent' dissent and self-suffering. The Gandhian theory of social change envisages the possibility that the power of lov can/will radically alter the social structure in the direction of a more equalitarian and just social order in which the welfare of all (Sarvodaya) will be the concern of all.

Gandhi was essentially a man of religion and action. He responded to challenges on the basis of deep-rooted religious propositions, as he understood the essence of religion to be, and never abjured the fundamental hypothesis that non-violence has the power to alter social structure in the interest of ail.

ONE FOR ALL-ALL FOR ONE

This also reminds me of the 9th principle of the Arya Samaj, founded by Swami Dayananda in 1875, that one should never be satisfied with one's progress alone, but should consider one's progress co-extensive with the progress of all. As observed by Dr. Unnithan, Gandhi was not concerned with "part" of societies, but operated for the welfare of the "whole" society.

The individual is not viewed in isolation in the Gandhian system. He is part of the whole, of humanity. He stands at the centre of a series of concentric social circles and thus, while his welfare is dependant on the progress of the social structures encircling him, the welfare and dignity of the individual cannot be ignored. Here is an ideal synthesis of the individualstic laissez faire and socialist theories. From this synthesis emanate Gandhian theories of Bread Labour Trustees-ship, Self-Restrint, Democratic Decentralization leading to individual and social elevations, in an ever ascending evolution of humankind towards greater knowledge, a just society and a better world.

To this analytical study, Proof. Unnithan brings the idioms and concepts of modern sociology. He examines the Gandhian thesis in the light of the concept of power as understood by social scientists, and proceeds to explain 'Gandhian power' in this context. He tries to meet the thesis of Jaan Bondurant that the Gandhian tool of Satyagraha does contain an element of coercion. His argument is that in inflicting self-suffering, a Satyagrahi offers penance and tapasya, and affords an opportunity to the opponent to reconsider his position [While this may be acceptable as a utopian statement, genuine conversion was/is not always the outcome of even a Gandhian fast. Take for (Continued on opp. page)

HUNGAMA-BOMBAY STYLE !- Profile of A City

Gangadhar Gadgil: CRAZY BOMBAY
Popular Prakashan Bombay (1991), 167 pp., Rs. 75/-

Reveiw by M. K. Naik

"No, Sir", Dr. Johnson once told Boswell, "when a man is tired of London, he is tired of life; for there is in London all that life can afford! I think the full tide of human existence is at Charing Cross".

Change the name of the city and substitute 'Nariman Point' or 'Flora Fountain' for 'Charing-Cross' and there you have the typical Bombayite considered view of Bombay, though (understandably enough) a non-Bombayite like Raja Rao has declared, that Bombay, "a barbaric city" has "no right to exist".

AUTOBIOGRAPHICAL NOTES OF A BOMBAY MAN

Gangadhar Gadgil is out and out a Bombay man; born and brought up here. He has, he tells us in the Foreword, "lived in Bombay all my life, and this city has fascinated me endlessly." He is aware that, "Life in this overcrowded city is a perpetual struggle against overwhelming odds", involving "hardships well beyond the endurance of ordinary human beings"; but is all admiration for "the extraordinary and resourceful Bombayite (who) suffers them cheerfully and surmounts them easily". He adds that some of the articles in the book "are autobiographical or at least pretend to be so".

But only slightly more than half the pieces in Crazy Bombay are about life in the city. There are three essays on Konkan, two of which actually describe the voyage from Bombay to Ratnagiri; and the rest are on more general subjects like 'Wives don't understand Socialism', and 'The Great Success Story of Secularism'.

But whether he writes about Bombay or the trip to Konkan or on general issues, the persona that operates in all these essays is revealed to be that of a hawk-eyed and shrewd observer abundantly blessed

(Contd.) Social Change—Gandhian View

instance, Dr. Ambedkar's reluctant acceptance of the Yervada Pact (1932) or the case of release of a sum of Rs. 55 crores by the Government of India in favour of Pakistan (1948). However, there is no doubt that Gandhi had unfliching faith in the strategy of self-suffering (his advice to the Jews in the face of Nazi atrocities) and that a sizeable and increasing number of thinkers, philosophers, scientists and activists are inclined to accept the Gandhian method of non-violent resistance to resolve conflicts. The present study is an attempt to reinforce their faith and is, therefore, a valuable addition to the Gandhian logic and premise.

Sh. G.B.K. Hooja is a former development administrator and V.C. of Gurukul Kangri University of Hardwar.

with a sharp awareness of the comedy that lies at the heart of most things in human life, with all its diurnal trials and tribulations, thus justifying the truth of Chesterton's witty obsevation that "Adventure is only an inconvenience rightly considered, while inconvenience is adventure wrongly considered".

HUMOUR HAS MANY FACES

The humour in Crazy Bombay in multi-faceted and is the end-product of several comic strategies, employed with consummate ease and assurance. First, there is a steady accummulation of graphic details, structuring a memorable comic vignette, as in this description of a narrow Girgaum street:—"The traffic there is a jigsaw puzzle of trucks backing out of sidelanes; screeching cars in a desperate hurry; wheelbarrows loaded with pipes and bars not less than twenty feet long; . . . cows patiently waiting. . . a hawker carrying twenty cages of parrots for sale . . . a team of four coolies carrying an outsized cupboard on their heads . . . College students who insist on walking six in a row, and old women unsuccessfully trying to cross the streets".

A variant on this is a description resting not on accumulation of detail, but deriving its power from incisive characterization, as in this account of the street urchins of Bombay — "They are wiry, tough, cocky, shrewd, resourceful, fearless, gregarious, quarrelsome, cheeky, obstreparous, cunning, shifty and full of irrepsible energy, curiosity and good humour".

Exaggeration has always been a potent weapon in the armoury of the comic writer, and Gadgil wields it with great ease. For instance, he drives home the point that many residential buildings in Bombay are now in an advanced stage of decay, by telling us blandly:—"It is not unusual for the bathroom floor to give way under the feet of a sleepy-eyed Bombayite, while he is trying to squeeze toothpaste out of the tube. Apparently the pressure on the toothpaste proves too much for the floor to endure, and the gentleman lands plumb in the bath-room of his neighbour. He occasionally lands on the top of the neighbour himself."

IMAGINATIVE, SITUATIONAL & VERBAL

A free rein given to the comic imagination resulting in delightful invention is another classic comic device. Perhaps the finest example here is the essay, 'The Bombayite as War-Material', where the argument seeks to prove how the average, puny Bombay-man should make an ideal soldier. Commenting upon the streets of the city which are in a state of permanent excavation, thanks to the several civic agencies, which seem to take turns in digging them up, the author notes how the Bombayite leaps across the trenches "with the cheerful ease of a sure-footed goat. He, of course, evinces some difficulty in doing this when he happens to have a shopping bag in one hand, a child attached to a balloon in another and a wife in tow. But this should not go against him, when he seeks enlistment in the army. For I do not think that even the army expects

he

an

on

mo

po

be

COL

an

exp

tisi

nei

the

dev

pol

vag

AI

aut

in 1

am

effe

pos

not

cate

in g

the

not.

con

8pec

is a

usec

(Continued from page 7)

HUNGAMA-Bombay Style !- Profile of A City

a jawan to jump across trenches when he has a case of high explosives in his hands (sic) and is leading an uncooperative mule at the same time".

Situational humour is revealed best in 'Professor in a Manhole', which recounts with a wealth of comic invention the adventures of an American professor who, contrary to "sober advice", arrives in Bombay in the first week of July. After an extremely eventful and hilarious journey from the airport to his hotel, he hides himself in his room for four days, waiting for the rain to stop and takes the next flight back home on the fifth day. The ending of the narrative provides a sharp sting in the tail: "this does not prevent the worthy scholar from submitting his valued report on the state of Arts and Letters in Bombay."

In the effective deployment of these various comic devices, verbal humour lends excellent field-support, as in :- "steel mills that are generally at a stand still and stand-still agreements with neighbouring countries which refuse to stand still"; and also in the description of the Bombayite "compelled to walk the planks"/ owing to the constant digging up of the roads"; and there is a bilingual pun in the statement that "the Hapoos mangoes outdistance the limping langda mangoes of Banaras"!

Finally, the entire book is suffused in an efferfvescent ebullience, and an infectious hilarity which can occasionally sweep even the most staid reader off his feet.

THE DIVIDING LINE

On the debit side, it must be noted that the effort to sustain such high spirits over more than one hundred and fifty pages is an undertaking which has its own dangers, the chief one being that the dividing line between a zestful comic commentary on things (which can always delight) and a chronic facetiousness (which can pall, after some time) is extremely tenuous and may be crossed—often unwittingly—with disastrous results.

OUT-DATED YET DELIGHTFUL

One also notices that most of these articles were written between the period 1958 to 1965, and since comic writing of this type is inevitably rooted in contemporary reality, some of the essays now naturally wear a rather dated look, as for instance, "The Bombayite as War-Materials", with its constant references to the Sino-Indian War of 1962, with even an allusion to "lumbering tram-cars" thrown in. Another essay which has lost most of its appeal now for the same reason is, 'On Watching a Cricket Match'! Evidently written in pre-television days, this is distinctly a period-piece now, and the collection could perhaps have done without it.

Further, though the translation does read well on the whole, it has its awkward moments, as in :-"They are not quarrelling. These are their affectionate

ETHNICITY

Tatu Vanhanen: POLITICS OF ETHNIC

NEPOTISM-India as an Example

Sterling Publishers, New Delhi (1991), price Rs. 200/pp. vii-223.

Review by Sajal Nag

It is intersesting to note how 'ethnicity', a fashionable term is American acadmics and quite unacceptable in respectable scholarly circles elsewhere till not so distant past, has emerged to be a very powerful conceptual tool over the years, and how a wide range of diverse political situations are often sought to be explained in terms of 'ethnicity'. In the process, quite a few once commonplace terms and theories like that of nations-nationalities and nationality questions have been relegated to the background.

SELECTIVITY ELEMENT & ETHNIC IDENTITY

Tatu Vanhanen's work provokes a serious look simply for its amibitiousness, His avowed objective was to discover a universally applicable explanation of ethnic conflicts that overwhelm the modern-day political world. Deriving inspirations from the Drawinian theory of Evolution by Natural Selection, his basic premise was the supposed biological predisposition of human beings, which he sought to extend to the political domain too. In other words, man is primarily a biological being whose basic stuggle has been to reproduce its own genes. Since it is advantageous to their struggle, men generally tend to prefer their own kinsmen to be with, over others. This biological propensity of selectivity is the basis of ethnic formations and ethnic conflicts in socio-political processes. Since the foundation of ethnic identity

(Continued opp. page)

conversations" (p. 152); while the basic syntactic difference between Marathi and English sometimes leads to an ungainly sentence like: "it was not for the benefit of the farmers made so expensive as to. . ." (p. 124).

And excellent as the production values of the book are, the printer's 'Gremlin' has still found enough room to play his habitual mischief (from which alas, few books printed in this country are able to escape).

But this little cavilling apart. Crazy Bombay is a book that makes delightfut reading. While the non-Bombayite may find all his pet prejudices and major misconceptions about the urbs prima in Indis confirmed in it, the typical Bombayite too will relish this clevel take-off on his native city, with which perhaps he has a permanent love-hate relationship.

Well known critic and essayist Dr. M. K. Naik is former Professor and Head of English Deptt., University of Dharwar, who has now returned to his Pune base after a few years in Bombay as a UGC Scholar.

A NEW CONCEPTUAL TOOL

formation is biological and primordial, ethnic loyalties naturally tend to be stronger than loyality to class or ideology, and hence less fragile.

HETEROGENOUS INDIA—A TESTIG GROUND FOR A THEORY

This theory called the Theory of Ethnic Nepotism was then tested on one of the most ethnically heterogenous polities of the world—India, which also happened to have an accommodative structure, i.e. a democratic polity and, then contrasted with U.S.A., another heterogenous but democratic structure, which only went on to prove the hypothesis.

The essential findings of the theory were then universalised that:—

- (1) The more ethnically divided a society is and more ethnic groups differ from each other from genetic point of view, political alignment and interest conflicts in that society are more on ethnic lines. This has been testified by the intensification of caste riots, communal conflagrations. tribal-non-tribal hostilities and the proliferation of regional political parties based explicitly or implicitly on ethnic identities in India.
- (2) In ethnically heterogenous democracies, nepotism generally takes an ethnic bias, and such ethnic nepotism is evident in all spheres of political life from the selection of candidates for election to the contents of political decisions regarding the distribution of developmental resources as authenticated by the political and electoral paticipation processes.
- (3) The degrees of ethnic conflicts in heterogenous societies depend not only on the extent of ethnic cleavages but also on institutional structures of its polity. A look at the state reorganisation process and state autonomy movements could authenticate this.
- (4) Since such conflicts are essentially biological in nature, only a biological solution, like biological amalgamation of ethnic groups, could prove ideal and effective.

!)

k h

s,

15

A HISTORICAL SOCIAL PHENOMENON

Apart from the biological foundations of the postulates, even otherwise, Vanhanen starts on a facile note when he accepts the 'givenness' of ethnicity as a category. As a consequence, his readers are at loss in grasping why Punjabi Hindus and Sikhs belong to the same ethnic group, while the Hindus-Muslims do not. Ethninity cannot be a self-defined concept whose constituents/variables as a category should have been specified.

Similarly, the implicit assumption that ethnicity is a static phenomenon is also an incorrect proposition used from a vantage point.

and political aspiration might vary according to the

relative stage of its development. As a dynamic category, there could be several developments that affect the formation and de-formation processes of ethnic group, viz., - Ethnogenic Divergence, Ethnogenic Interethnic Consolidation, Ethnogenic Mixing, Inter-ethnic Consolidation, Inter-ethnic Integration and Assimillation. Then there are stratifications within ethnic groups themselves in terms of class which also affect the 'political unitisation' of ethnic groups. Therefore, it is naive to assume that the emergence of ethnic groups as political units is beneficial to the entire group. Moreover, the discussion also merited a distinction between ethnic conflicts of the modern day with that of the old world, since people lived with such conflicts all along. Any discussion on ethnic conflicts vis-a-vis democracies also is less meangingful, if modern democracies are not seen in the light of capitalism.

THE INDIAN SCENE

As far as India is concerned, a discussion on its colonial backdrop is also essential. Talking of India, Vanhanen's study of Indian situation is an important political comment on the so-called democratic processes vis-vis the ethnic and other minorities. The founding fathers of Indian polity had perhaps been myopic in understimating the ethnic cleavages in India. But did they really have any other option than adopt a federal democratic set-up; especially since they were all admiration for the Soviet system, which it seemed, had successfully solved the problem of minorities.

Also, how would Vanhanen defend his categorisation of caste and communal groups as ethnic groups. Caste conflicts cannot be characterised as ethnic conflicts. The inadequacy of the concept of ethnicity is evident in its failure to explain communal conflicts. It is here that 'nationality question' as a pragmatic theory becomes glaringly pertinent.

NOT A HAPPY CONCEPT

One is not too sure that Ethnic Nepotism is altogether a happy concept. After all, ethnicity and ethnicism already existed as functional concepts, and have been rendering the same explanation role that is expected of Ethnic Nepotism. It also does not define the boundaries of racism and ethnic nepotism. The Black and White relationship in U.S.A. can be better explained in terms of Racism, and White—Red Indian relationship cannot be seen in the right perspective if the context of colonialism is not brought in.

To sum up, Vanhanen has brushed aside all existing explanations of the ethnic conflicts and raised a whole lot of old theoretical issues anew, for which he claims to have successfully discovered new theories, without really coming out with anything of the kind.

Dr. Sajal Nag is a faculty member of the Centre for Social Studies, South Gujarat University Campus, Surat.

We are so used to ostensible miracles that an everyday imperceptible spell fails to attract our attention. Or, which other miracle is more phenomenal than the one that happens as a matter of course?

WHEN PAST BECOMES PRESENT

It takes you moment after moment, all your life, o be, say, a sixty-five-year-old; yet, at the sixtyfifth, you can recollect and live all your life in a single moment. It is perhaps the feeling that he can live all his years in a twinkle that inspires an old man to believe that his end is yet unimaginably distant. Some people avoid to think of their past, arguing that it can no longer happen to them But can't it? Every time I turn to my past, I exprience it anew, not quite the same way, but in accord with a new sensibility. That's why I trust my past does happen to me in my present. Whatever happens—really happens to you once—becomes indivisibly you and, therefore, continues to happen to you for good.

EARLY STRUGGLES

Born to very poor and plain, middle-aged parents who would rather suffer the pangs of proverty as divine will, I think my mental faculties started stirring much too early; and I was thus condemned to precociousness. At high school, I was inhibitedly concerned about protecting my ailing father from disease and disgrace; but unable to secure regular employment after school, I joined college almost guiltily. Bhayaji telling everyone so proudly amidst incessant coughing that his son went to college.

I completed my B.A. when I could, at a third class. About this time, a short story of mine, Tyag se Pehle, was published in the 'Saqi' of the grand old Maulana Shahid Ahmed. I felt that the result of my first-degree examination was, in fact, now out; and I was at the top of successful candidates.

As after school, there was no regular work available for me at this juncture also, I decided to join M.A. in English and simultaneously to do odd jobs which earned me hardly enough to meet my college expenditure.

Then rose the tumult of Freedom and Partition of the country, and we migrated to Ambala. No, we had nothing which we could resultantly have lost. As it happened, our bonafides as refugees, which we had always been, were now publicly recognisable; and we did not have to launder our looks to pass as a respectable lot. I undertook to be a milkboy and cycled daily scores of miles to fetch canfuls of milk from neighbouring villages for our small dairy shop. The performace of sheer physical labour, which this routine involved, made me acquire confidence to confront unpalatable realities and to live the fiction which I later conceived as truer than reality.

ON FAIRY WINGS TO KENYA

Then, as if somewhere from this world of makebelieve, suddenly appeared as a fairy-like young woman who carried me across the seas on her wings.

INTERPRETATIONS OF LIFE AND

by Joginder Paul

I could not believe my eyes when, almost effortlessly, I received an appointment in Government of Kenya, fixing me as a teacher at a salary much beyond my expectation. I was required to teach English; and not very confident at the outset, I had to work very hard to learn to express myself passably well. I am irritated even today, when I recall how the colonial English man in the profession strutted with huge pride because he could speak his own language freely and I should say—so noisily.

Although a mere schoolmaster, I was soon settled in Kenya amidst comforts which I had never enjoyed before. Yet I always thought I was an outsider there; and on every overseas leave to India, auctioned away my entire furniture and personal effects, hoping that I would not come back to Kenya. But as soon as the leave expired, I packed up to return—as I told my friends and relatives—home! The reason?—I should confess, what else but convenience. But it was a haunted home, where my body lay drunken in the dead night, I dreamily fluttering and struggling for an engagement with life in India.

LOST...IN THE JUNGLE DARKNESS

"Whom do you want to go to in India?" my wife often asked me.

Yes, indeed, to whom ?—My father and my young darling I knew as my sister had been dead. My mother and all the rest of my family had been here with me all awhile. Who had I been missing then ?—Perhaps, myself! My Kenyan acquaintances used to tell me that I always looked lost. I frequently turned my car to a wrong direction and sped it quite many miles before I knew the mistake.

My settlement in a most beautiful city of the world was certainly a big misadventure; yet, if I had not lost my way to this part of the globe, I would not have had the chance to stumble into studying massive human misery in subterranean and jungle darkness of the African face.

Of course, the Indian life I had lived and observed; adolescently carried, despite its moments of pure joy, an outline of no less pain; but an adolescent, I suffered the pain without understading it. When in pain your self, you can just be restive! It is not the dying man that is moved by his death.

FRAGMENTED SOCIAL LIFE-

IN THE CITY & THE BUSH

re

CI

Whatever the other reasons, it was undoubtedly my perception of African life as a witness to the precarious scene that disturbed me into an awareness and provoked my enduring involvement in fiction. I wrote, during this early period, a few short stories including 'Mojza' (The Miracle) and Dharti Ka Kal' (Land

FICTION: A Personal Experience

10

aul

-10

of ond

ind

ery

am

lial

ide

1-

led

yed

re:

ay

nat

the

my

ıld

s a

he

tor

rife

ng

ler

ell

ny

les

he

ad

ot

ve

ess

211

1

14

1d

[Based on a Paper presented at a Seminar in Chandigarh]

Hunger), which have remained my favourites, in spite of my desire to quieten them a little.

Although life-style in Kenya Colony was formally dressed as multiracial, the fact was that the people were racially fragmented to meet the requirements of the European settler and bureaucrat to whose fiddle the Asian plump and slavish commercial or clerk and the displaced surly African menial were made to play.

The local black population generally grew in the bush. The whole teeming lot were hardly visible in urban centres except as solitary errand boys, cooks. and ayas. They lived either in cramped servant quarters of palatial bungalows or had herded themselves in a few native locations infested with scaring dirt, disease, and crime.

The paradise city, Nairobi, was home for immigrants who insisted on stringent laws to contain the criminality of natives whom they looked down upon as foreign elements. The observation of Jomo Kenayatta that the Whites gave the Blacks the Bible and look away their land in the bargain, very pungently illustrates popular African sentiment.

FIRST COLLECTION-AN AFFAIR WITH AFRICA

I do like the refreshing verve which drove me to writing stories of African environment in my maiden book, 'Dharti Ka Kal', which carries very kind and encouraging words of Krishna Chandra in his introduction to the stories. Nevertheless, I find today that these stories, on the whole, rather choke with smoke. It was probably this feeling of failure which made me stray much later into my past African haunts and reassemble an innocent little folk tale-like story 'Harambe' which I love.

The crux of my argument is that my affair with fiction assumed wayward seriousness only after my creative involvement, notwithstanding its smoke emission, in African reality.

I also recall how, on visiting a home for the blind, probably at Machakos, the gaping blind eyes in thickly black faces looked like unending tunnels leading nowhere. I could not comprehend the story in the tragic spectacle which suddenly surfaced—so profoundly had it elved into my consciousness—more than thirty years later, perfectly attuned to the contemporary Indian reality in my novel, Nadeed.

BACK TO INDIA & A JOB IN AURANGABAD

I came back to India on voluntary premature retirement on partial pension, wishfully believing that I could make a fool of my self and become an all-time creative writer hencerforth. But, while fancy can provide a rich harvest of fiction, it cannot cook even scanty food. It was a stroke of sheer luck that while I had been stuck up in my efforts to procure a junior

lecturership in India, I happened to meet a Khaddar-clad gentleman, G.M. Shroff, who, in spite of the opposition of my wife, offered me a chance to appear before a board for an interview at Aurangabad, Deccan, for a post of professor of English at Sararwati Bhavan College, where I was promoted to Principal hardly a year later. As it has gone, although I do not lean on accidents in my stories, the movement of the real story of my life has not infrequently been borrowed from accidental freaks

My intimate association with Dr. G.M. Shroff and Maulavi Yakub Osmani, universally known as Bhai and Bhaiya respectively, served to unravel to me that the truth of dedicated secularism and saintliness cannot be dissimilar. Both Bhaiya and Bhai successfully strove for the happiness of their fellow-men: Bhaiya, just as his sacred duty in the name of Allah and Bhai, reacting rationally to a situation. The truth of both of them drew me much closer to man, and the tensions I developed this way, made me passionate of conscience in my art.

Talking of these human monuments, I am reminded of a joint monumental work in stone—as I can imagine—by a very large number of anonymous artists at the Ellora Caves in Aurangabad, Deccan. I have given a creative account of its impact on me in my short story 'Peechhe'. Massively carved in these Caves is a whole Nagar of ancient humans and divinities living their Kathas perenially and so bewitchingly that the spectator cannot but be petrified with wonder. As from works of nature, we get to know from the Caves how a work of art is also aesthetically its independent self, and, if only for the mysterious intractability of its creator in the work, the creator becomes inseparable from it.

ANOTHER MIGRATION-FRESH START IN DELHI

My students in Aurangabad reposed so much of trust in me that my professional commitment steadily grew into a personal sentiment. The Muse, on the other hand, started becoming increasingly suspicious of my late home coming. And, at long last, I had to take the crucial decision to live unprofessionally for all-time indulgences in love. So, as it came to pass, I was "disrooted" in 1978, for a fourth migration to start afresh at Delhi, this time with no formal accountability.

I have since been living thus gratefully engaged in my creative exercise in self-effacement, awaiting my fifth and final emigration for permanent residence nowhere. The prospects of this ultimate transfer of residence look like a story shaping itself with such smooth inevitability. I am glad I am literally living this story which is replete with perfectly punctuated suspense, yet showing the possibility that its protagonist may continue to breathe after his death in the life that survives him.

A STORY DOES NOT END— BUT LIVES IN THE READER'S MIND

This brings me to the point that a living story never ends at its ending. Immediately when it ends (Overleaf)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

in a book, it begins in the mind of the reader who recreates it in the context of his experience of life and, in this way, it becomes part of his existence and keeps growing with him. It is in this sense that we refer to the creative participation of the reader in a story. All the meanings that the reader thus derives from it are attributable to his own perception. A short story may not be just the same to the readers as to its writer. More, it may not be just the same to all its readers. A forbidding writer who is greedily possessive of the meaning of his story and does not permit it to flow freely into human consciousness, reduces it to an article of his property entered into a hardbound inventory which he might glance through for personal gratification.

A really creative short story does not belong to its writer alone; it belongs to everyone, anyone who happens to loiter into its realm. He might as well decide to settle down here for good and own not only the story but its writer also. And, the writer should indeed be happy if he does so. A substantial writer knows none as stranger, not even the ones yet unborn. All of them think of him as their very own.

A FRATERNITY OF CONTEMPORARIES

I could readily appreciate when a European scholar once told me, talking of the Gita, that he always felt Krishna was his master and sire, and that unless he had an affectionate early morning discourse with him, he was not ready for the day. So, Krishna is his, much more than Duryodhana's, the kinsman of Krishna; and also, it is him whom we can justly consider as contemporary of Krishna.

I should ask here a precise question: Aren't truth seekers of all climes, clans, contours, and times, a single fraternity of contemporaries? Valmeeki, Virgil, Ghalib, Tolstoy—all of them are contemporaries not only of one another, but also of millions of unknown humble people of different periods of time. And, if so, don't all human beings everywhere, whether dead or alive, live simultaneously? Because, after all, whether a person lives in his own body or in someone's mind, the tesimony of his existence can only be established in someone's mind. Otherwise, why do the people we are not aware of, seem non-existent to us?

FICTION IS MORE THAN FICTION.

MORE THAN WORDS

It is not uncommon to come across quite a few such persons as treat fiction rather contemptuously. To them, fiction is but fiction. So, why take it in earnest?— The truth is that, to be regarded as true fiction, a piece of writing must inspire the reader to pass through the whole of it as in life; and this way, while nature has granted him only his own life, he can grant himself the lives of all whom he reads about. It is in this meaning that the reader himself becomes a tyrant and his victims in the story, which may, as a result, give him a much finer perception of the wherefores of human suffering.

"But it's all untrue," one may insist.

But has he not had the experience of it? While so much of what really happens to him may not count for a happening. Can't we argue, therefore, that fiction is never fictitious? I fail to comperhend the learned historical accounts seeking to prove that Rama of the Ramayana was unreal. As a matter of fact, he would have been unreal if he had been treated without reality in the Ramayana Yet, as we see, he is so overwhelmingly present in the book. Now, put the case that Valmeeki could not have drawn him as well as he did. Then, even though the historians indisputably affirmed his reality, he would not be real in the Ramayana. The characters live, when they do, in fiction in the same way, as all of us in our own environs actually and unmistakably.

STORY FROM ITS SOURCE

A human being is not his mere flesh and bones; he is, in fact, the essence his flesh and bones carry. Like this, fiction also is not constituted of mere words. Unless the words were imbued with their essence, they would serve to carry dead effigies rather than live characters in fiction.

I know how some of my stories were delivered as still babies because I was preoccupied with only carrying a point in them. On the contrary, no sooner did a story spring from its elemental source than I could discern it in streamlike simultaneity. A story should itself seem to make its point. It is like we carry out, of course, the ultimate will of our creator in whatever we profess to do ourselves. Yet inasmuch as all our deeds are ours, uninterfered with by our creator, we ourselves make our stories. But for this, living were but bidding for each individual, implying a foregone conclusion, not an exciting venture of an independent engagement dictating its own unique terms.

I am thinking how hard I had to struggle in the first chapters of "Nadeed" before I could discover the novel in its original sway. And once in its own sway, the novel itself pointed to the way leading me after its blind characters. Convinced of this creative rationale, I often laugh at my arbitrary prayers to my Maker and cannot help getting to know that, though encouragingly nodding at me, He shall but have to acquiesce in the shape of things that I myself can give.

WE GROW IN PAIN & IN STRUGGLE

Frankly, my slummy and uncertain residence in early life had rendered me guiltily withdrawn. But my desperation for release from withdrawal and for self-expression is also accountabe with a generous supply of my misfortunes, one following another. In the beginning, as a man in pain would have it, to be noisy and exagerating relieved me. But, in the long run, as I was used to the pain, I could symphathetically feel it in others as well, which made me ampler and more relevantly communicative.

OF LIFE AND FICTION

d

8

d

e

S

I think we grow up not by years but by the extent of our capacity to struggle in the face of predicaments, ours as well as those of others. Therefore, I should be grateful to God for the very misfortunes for which I once used to curse my stars. Except for my authentic experience of their 'Dukh', I could not have perceived Fajju of my short story "Back Lane", Bhabo of "Jadoo", the Dastango of "Teesari Dunya", the young Bada of "Chor Sapahi", Moh Mai of "Rone Dhone Ka Sukhi", Mohan of "Bashinde"—in fact, a whole cluster of them. By expressing them in my fiction, I feel I have known myself more intimately, and thus the feeling has always worked towards my liberation from the narrow self.

IDENTIFYING WITH OTHERS

It is said that everybody has one really good story to tell. Just so! But wouldn't a writer, therefore, tell the same story every time, unless he could suspend his own existence? And, unless he could, in fact, become the person he were writing about? Thus alone could he keep writing a new story. I know I can be just as diverse in my appeal as a writer as I can surrender myself and feel free to be identified in others. That is how I know I am everybody whom I write about, but not me. No writer can afford to be on his own. The creative 'I' of the writer has got to be as abundantly impersonal; or he shall restrict himself to a single story. The Chinese devout following of nought is not an intrigue, as a clever Westerner would make us believe. Reflected in the highly complex design is a deeply pronounced religious assent in an identity in anonymity.

A writer can also not do without being anonymous. He has no other choice except to present the river in a river, the mountain in a mountain or the fly in a fly. There is room only for the creation in a recreation.

INADEQUATE VERNACULAR ?

Many years ago, a British fellow-teacher of English in Kenya, who thought English was a prerogative of the British to teach, asked me whether I did not find my vernacular, Urdu, too inadequate for expression of my art. My answer was: One, undermining a language providing unstrained communication to people with centuries-old tradition in thought and creativity is in bad taste. More than this, whether in English or Urdu or Swahili, creative language is one and the same. In this sense, I told him, the Urdu poetry of Mir and the Bible are originally in the same language : their creative features make them indistinguishable. It is the non-creative aspect in languages, the aspect we only convey information through, for which we mark them severally. But a lullaby being sung in Pashto or Persian with similar tenderness conveys a similar sound and sentiment. If it were not so, we would justifiably dub ancient human beings in different parts of the world as belonging to different species when they had not yet learnt to speak their languages.

WHEN SILENCE SPEAKS

But, as I once caught myself thinking, the scope of communication is perhaps ampler when it is not dependent on language. We pity the animals because we cannot communicate unless we do so lingually. I have really come to realise that language limits—sometimes hopelessly—our range of communication. I have frequently felt jealous of the animals for their resourcefulness, fretting over the loss of a very fine idea the moment I have to lay it in my words. Believe it or not, a masterpiece cannot be written but in silence. wordlessly! This is to say, we should seem to hear what the words convey, not the words.

As the above piece indicates, Mr. Joginder Paul is a well-known short-story and fiction writer in Urdu, now settled in New Delhi.

A HELP-BOOK FOR SOCIAL RESEARCH

Jaspal Singh: INTRODUCTION TO METHODS
OF SOCIAL RESEARCH

Sterling Publishers (Pvt.) Ltd. New Delhi, p. 109, Rs. 125/-

Comment by Manmohan Singh Gill

To write on research methods is a tedious and unfinished task; but the author, an eminent professor, has made this difficult task easy. In its nine chapters, he has touched almost all aspects of social research. He starts with the definition of research, and ends with the use of computers for social science. Each chapter has its summary and conclusion, besides a detailed bibliographical note. Here and there, the text is explicated with the help of diagrams or figures.

The author has clarified the problems in the use of a certain technique vis-a-vis participant observation, scaling or sampling, but in the same line has elaborated the ways to handle these. He also warns against the errors generally committed by the researchers. Scaling techniques and their use have been made simple as statistical methods, which generally fit a particular scale too, have been given. The importance of experimentation and content analysis in social research cannot be ignored; these two topics have been made explicit in chapters 7 and 8.

The most important aspect of the book is about the use of computer in social research (p. 93-107). This chapter provides information regarding the computer and its parts; how data is being processed, types of computers and their language. This information will be useful for those who are not conversant with computers.

This book meets a long-felt need of social scientists. Though not much comprehensive, it can certainly help the students; and should be a welcome addition to the libraries and scholars.

Dr. Manmohan Singh Gill is Asstt. Prof. in Sociology in the Deptt. of Econ. & Soc., Punjab Agricultural University, Ludhiana.

indian

T

cove

peep I ews a shed in

the pre

Bil

Bo

Pu

Bi

English

nto P

within

hibliog

numbe

ing tit

oublish

ervice

It also

9. Ste

Ho

An

Th

this info

well as

given w

monthly

illustrat

books i

it keep

purchas

10. JB

Edi

tion

The

ment an

the aut

gives inf

it helps

ment re

decause

to the li

1. D.K

Dis

Sub

It h

Iganize

her-dist

for the P

ortnight

Generall

write-up

governm

2. Indic

butic

(Ner

crip

HOW TO ACQUIRE INDIAN/FOREIGN BOOKS ?

(An Appreciation of Some Bibliographical & Book Trade Journals)

by S. D. Vyas

Bibliographical or book selection tools are needed to select books for libraries. It is not easy to select books without them. Acquiring Indian books is more difficult than British or American books. Librarians and book selectors (teachers and experts) need to give full attention to this aspect, and treat book selection as serious work. It will be wasteful if it is noticed later that the books purchased are of no use.

The book market is in confusion; but we have to understand it. We are now caught in a hopeless situation created more by the big book business houses than the small ones. Small booksellers or suppliers are unable to comprehend the book trade situation, particularly current developments, in which book importers are discouraged to get foreign books by the Reserve Bank of India. [That was some time ago, when this piece was written.—Eds.]

NEED FOR BIBLIOGRAPHICAL JOURNALS

Many a time students or teacher researchers and other library-users want to know the procedure to acquire books of their choice for building up their personal collection. They like to know the publishers' addresses, and more often than not, read reviews which appear in some magazines. They also want to know the full and correct bibliographical details of books. Teachers and students, particulary those who live in remote areas of the country, are interested to know about books and magazines available in the market.

Another factor is research, which has changed the academic scenario these days. There is a need of such bibliographical journals which may help librarians (and others concerned) to know about the current books published in the country. My article is meant for them.

The following are some important jonrnals/maga-zines which are generally received in libraries:—

1. Prakashan Samachar (Monthly)—Rajkamal Prakashan (New Delhi).

It provides information about Hindi publications of Rajkamal Prakashan some times in the form of book reviews and some times in the from of news. It deals exclusively with Hindi language books with more emphasis on literature and has completed thirty years of its existence which is a good sign of its usefulness

 Prakar : Alochana Aur Pustak Sameekshaka Masik. (Delhi)—Edited by V. S. Vidyalankar, Annual Subscription Rs. 65/-

This monthly provides information about the books published in Hindi with articles on different aspects of Hindi genre like language, folk literature, criticism, novels, short stories, peetry, satire etc. It is

a handy tool to spot out good books which are reviewed in the journal.

3, Publisher's Monthly—S. Chand, New Delhi, Editor: Shashi K. Gupta.

It has so far come out in 33 volumes. Besides information about the books published (by the publisher) it also gives a brief article on any current but relevant issue on the book trade. Its service contains full bibliographical information of its (the firm's own) publications as well as abstract of books, so that a prospective buyer can make up his mind about the book. It also gives information about the foreign publications. Reference sources like encyclopedias are also included in the monthly.

4. Publishing in India: A Monthly Journal of Book Trade & Industry—D. K. Publishers Distributors (P) Ltd. (New Delhi)

It has completed eleven volumes so far. Its editorial is quite useful to book-lovers who want to know what is happening in the Indian book world. It provides full bibliographical information of the publications which the firm collects from various sources. M/s D. K. Publishers is one of the largest distributors of books in India. Therefore, it attempts a full bibliographical control over current books.

 Vikas News: New Series. Vikas Publishing House, New Delhi.

Appearing for the last many years, it has been supplied free to the libraries, teachers and those who are interested in receiving it free. It provides the reelevant information about the books published by Vikas. It provides not only the essential bibliographical information, but also gives detailed information about the chapters as well as salient features of the books, with illustrations. It covers the books of different series under which books are published by the publisher and keeps us (librarians) well informed of the latest books in different disciplines covered in the colleges and universities.

6. Concept: News Monthly Record on the World of Learning—Concept Publishing Company, (New Delhi)

It is edited and published by Shri Naurang Rai of the same company. So far, three volumes have been brought out. The Concept News gives detailed account of the books published on different subjects, and also provides information about books already published, forthcoming books, series books, the books to be released shortly and so on.

7. The Civil & Military Review: A Monthly of New and forthcoming Books. (New Delhi) Edited by G.S. Bhatia. Annual Subscription Rs. 10/-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

This journal has come out in 13 volumes so far.

tovers books published and distributed by Deep and publications only. It also provides lists of books, and views and subject-wise listing of books publications, 1989 and 1990—in other words, during the preceding years.

Bibliophile India: A Promilla Newsletter about New Books from India. Monthly—Promilla & Co., Publishers. (New Delhi), Free.

Bibliophile India is a monthly newsletter of current toglish books published in India. The list is organised at principal subject areas and then alphabetically within each category. Another special feature found in bibliographical entries is the inclusion of ISBN code-number, which is very helpful for ordering and identifying titles. It covers both commercial and institutional publishers. The aim is to provide the best possible ervice to those who are interested in Indian books. It also provides special discount to academicians.

Sterling Book Fare: A Monthly Journal from the House of Sterling. Sterling Publishers, (Delhi), Annual Subscription Rs. 10.00.

The publisher has so far published 14 volumes of this informative journal about the books released as well as those published in the past. Books released are given with gist of full bibliographical information. The monthly publishes information of the happenings with mustrations. It also reproduces reviews of the Sterling wooks in scholarly journals. As an information tool, it keeps up-to-date all those who are interested in purchasing current Indian books.

JBA Monthly (New Delhi),—Jain Book Agency Edited by Nabhi Kumar Jain. Annual Subscription Rs. 25/-

The monthly provides news about latest Government and allied publications. Jain Book Agency being the authorised dealers of government publications, gives information about the new releases of the month. I helps book buyers to know the contents of government reports and documents. This is a useful tool because government books are usually not shown/sent to the libraries on approval.

Distributors. Edited by Praveen Mittal. Annual Subscription Rs. 24/-

It has completed three years. Its information is sanized under various subject headings. The publifier-distributor collects books from different publishers for the purpose of distribution, and provides in the funishtly the list of such books available for sale. The publication is a such books available for sale. The publication is a such books available for sale. The publication is a such book available for sale and the publication is a such book available for

Indian Boak Industry: Baoks Production and Distribution Journal (Monthly)—Sterling Publishers. (New Delhi), Edited by O.P. Ghai. Annual Subscription Rs. 150/-

The journal has been appearing for the last 43 years and provides uptodate information on all aspects of Indian book publishing. It covers articles on book trade, matters relating to libraries, government book policy and so on It also provides information about the news and events, a monthly listing of baoks which provides information about the books published in different subjects in alphabetical sequence. There is a separate section for book reviews. These are not signed reviews, but provide the main content/information of books. The journal is useful to librarians, academicians, and other people associated with book trade in the government and private sector, and those who love books.

13. Indian Book Chronicle: A Monthly Journal About Books & Communication Arts; Reviews, News and Views. (Jaipur) Edited by Bhupendra Hooja. (Vivek Trust Publication). Annual subscription Rs. 84/-.

It is the only books reviewing journal which has been in the publication world for the last 16 years in India. [We are sure/hopeful that there are some other such Journals too. -Ed.] It was started as a fortnightly from New Delhi, which was changed later to a monthly owing to financial difficulties and delay in receiving information and publishing reviews in time. Dr. Amrik Singh's brain-child, it has been serving the academic community quite well for the last decade and a half. It has generated lot of academic debate over the books which have been reviewed in the journal. The reviews are signed and are independent and impartial. Reviewers' views and counter-replies given by the author in defence are also allowed. Readers are also encouraged to give their comments about the books reviewed. Its editorials and informations about the current affairs are quite useful.

14. British Book News: The British Council's Monthly Servey for Bookbuyers Thoughout the World. (London) British Council. Editor: Jennifer Creswick.

British Book News is published by the British Council and distributed world-wide. It is also available on microfiche and microfilm from University Microfilms, Arn Arbor. Opinions expressed by contributors are not necessarily those of the British Council. Along with information on books, it publishes articles concerning publishing, book surveys, periodicals and serials, British books abroad, and forth-coming books appearing in all subjects. It is a book selection tool for librarians to select books for purchase. There is a separate column for secondary school textbooks. The column gives brief list of books along with other bibliographical information relating to books. Singed reviews of books are also publishad.

Book World. Fortnightly (Delhi)—Sultan Chand & Sons.

It is useful to the students and teachers who would like to be well-informed about the publications brought out by the publisher. Its first page is quite inspiring and encourages the readers students to be

CC-0. In Public Domain, Gurukul Kangri Collection, Handwarinued overleaf below col. 1)

TWO YOUNG POETS

Nidhi Sharma & Sanjay Parva THE MERCHANT OF SEASONS Jaipur, (1991) Price Rs. 25/- pages 52

Review by T. V. Reddy

'The Merchant of Seasons' is a collection of poems by two promising young writers Nidhi and Sanjay who have published it as a joint venture, a self-publication as they called it, a compulsive endeavour forced on a vast majority of our writers who lack access to book publishers. As a matter of fact, this is a collaboration of two like-minded persons, not merely in its publication, but also in sharing some common sensibilities.

COME WINTER-COME SPRING

The poems of Nidhi in the first part are characterized by her love of nature and observation of the changing moods as well as cyclic changes of seasons. The first half-a-dozen poems can conveniently be called 'Winter Poems', as they deal with the chilling silence of season, the cold sweep of the 'listless trees (p. 8), and 'silent winds' (p. 9) the creeping fog (p.10), 'soft words and rhymths' and 'shadows of winter evenings' (p. 11), the white blanket of snow (p. 12) and the 'crystal beauty' of 'the garb of winter' (p. 13).

If winter comes, can spring be far behind? Naturally, the winter poems are followed by poems that sing of spring, followed by summer, autumn, again winter. All the poems reveal the poet's powers of keen perception of the minute phases of nature; and though some of the images and metaphors, as illustrated by the metaphor of 'cage' in the poem 'Changes', appear to be hackneyed, they acquire vigour and freshness through the density of the texture. But the lines lack natural felicity as they appear to be the result of much labour.

(Continued from page 15)

How to Acquire Indian/Foreign Books

bold to face the challenges of life. However, its print is rather poor, which mars its utility. The publisher should do something about it.

Those who wish to acquire reading material of their interest may contact the publishers of these journals. Most of them are published from Delhi. It is because the book trade in Delhi is better organised than in other big cities of India. Most journals/magazines are distributed free, but a few of them have to be subscribed. There is no other way for keeping uptodate with books than to get these publications either free of cost or by spending a few rupees.

Dr. S. D. Vyas is Chief Librarian at Bansthathli Vidyapith, Banasthali-304022 (Tonk-Raj.)

LIGHT-HEARTED & ROMANTIC THROUGH SPRING IN APRIL

The second groups of the poems, by Sanjay Parva, quite in contrast with the former, begin with Spring Poems that sing of the Spring Flowers (p.30) and The April Winds (p. 31). Sanjay's poems are marked by a light-heartedness and romantic fervour. The Love he describes is physical and earthy, and it glorifies the eyes (p. 30) and the 'bundle of hair' (p. 49) of the one he loves.

'My Homeland' appears more like an academic exercise, while the concluding poem 'The Home' is impressive and readable. The poet longs for his Kashmir.

Sanjay has taken too much of liberty with the language—a privilege that adds to the glory of the great writers. More often, his attempt to make plain prose appear poetic has resulted in syntactical twists and distortions. Sometimes we find neologisms and incoherent inversions that mar the felicity of expression. Yet Sanjay Parva has occasionally displayed good taste for poetry.

On the whole, the book is readable and in spite of its flaws, it is a bold attempt at re-creating a young world of seasons.

Dr. T. V. Reddy is Lecturer in English in the Govt. College, Puttur (Chittoor—A.P.)

[Note—An NRI Ms. Nidhi Sharma was on an extended visit to Jaipur, when Mr. Sanjay Parva, a migrant from Kashmir, collaborated with her to bring out this thin volume.—Eds.]

[Creative writers in various Indian languages are cordially invited to share their experiences with IBC readers.

—Eds.]

POEM

THE GAME OF LIFE

-Punam Sawhner

madness absolute insanity dancing right in front of me.

humans leading puppet like lives playing their nauseating predictable roles as through they were fairy-tale princesses.

the scripts are memorized to perfection costumes have not a single tear nor a fleck of unfashionable dust.

it is madness—
i watch it all so intently
as though it were inside of me.

Ms. Punam Sawhney has been a final year studed (M.A. English) in the University of Rajasthan, Jaiput.

Dear Sir,

1992

arva,

pring

The

ed by

Love

s the

e one

lemic

s im-

hmir.

1 the

of the

plain

Wists

s and

pres-

layed

Spite

oung

Govt.

ended

from

thin

IBC

Eds.]

hney

A review by D. Gnansekaran of poet P. Raja's "From Zero to Infinity" has been published in the July 1991 issue of the IBC.

When a poet reflects upon Death, it is not merely an imaginary play of words, but it is reaching out consciously and courageously to embrace Death. Its thought rips through his entire being and shakes him to the very core.

churning up feelings, emotions, moods and reflections that overwhelm him and toss him about. And then — in a spell of tranquility — he is engulfed in an all-pervasive glow which kindles and illuminates him from within. Though he knows not what to make of his present existence, yet the world around appears unreal to him. In an outpouring of his soul, he questions his own being — his mind, his intellect, his reason rebel against his embrace of

Death; but inherent wisdom seeks it out! He is in a state of the highest form of contemplation — upon his own Death"...

"He ponders to give a meaning to Lifeand more of it to Death"...

"Enclosed please find some expressions of the idea" Ravi

Nos. 1991

Goverdhan', Vijay Path Tilake Nagar, Jaipur.

Have Seen Death!

Haying torn away
The veil of fear
Hiding your true form
I can see you
For what you are —
A mother
Whose lap the weary son seeks;
A sister
Whose love inspires men to act.

fearlessly;

And a beloved
Always true to her lover!
I am fortunate indeed
To have seen Death
Attractive and loving,
In her truly beautiful colours
Beckoning invitingly!!
Perhaps I will now understand
What life is all about!!

When Darkness Envelops the Mind...

I had heard
From many
When all doors.
Appear shut
The beloved secretly
Shows the way!
Many
Given themselves as lost,
Had their beloved
Guide them to their quest!

When darkness
Envelops the mind
And all appears lost
I await my beloved
To stealthily
Lead me to light!
But if she does not come—
And the wait becomes
Unbearable,
Am I wrong
To woo Death,
To gather me in her embrace

and deliver me From my bonds Into Eternal Freedom"...

... To Battle Again & Again!

The Brave Battles -The stabs and wounds On his body will heal When, In victory or in defeat, He retires into His beloved's embrace -Her caresses Restore him To take up arms again! And when all his wars Have been fought And his body rests, On the battle field. In the embrace of his eternal love -Death -His spirit does surge forth, Seek a new life, For the Brave to battle again -..... and Again !!

The Sun Will Always Rise Again!

They think it is fun
Excitement, thrills
Adventure, escapade
Heroism, glory
Applause and cheers!
But I know it leads to Death —
Yet not to an ending
But to Life
Anew!!

The destruction of the body,
During performance of its duty,
Ensures success of its purpose,
And works as fuel,
As some destinations are not
reachable,

Till the spirit is let loose!!

To bask in praise and applause, Is not my purpose —

It is, indeed,
To forge links,
Establish trust,
Build confidence,
Recreate the broken,
Recover the lost,
So that men may love men
And their faith in others
May last —!!
And if Death does destroy
As night swallows day —
The Sun will always rise again!!

A Conversation Piece

" You fool When you are dead No one will think of you"

"True —
But when
Death frightens them,
They will
Talk of me
With a shudder!!

A Leaf & Bud

A leaf
Dries
Withers
Dies
And floats away in the Breeze —
So
A bud may sprout
And blossom
Spreading fragrance
Across the land!!

Mr. Ravi is a bank executive now posted in Jaipur.

[We regret that these compositions are being published after considerable delay. -- Eds.]

MALLIKA IN THE 'RICHIE-RICH' WORLD OF BUSINESS TYCOONS

Shobha De: SISTERS

Penguin Books, New Delhi (1992), pp.222,Rs.75.

Review by Neena Arora

The well-known columnist and a free-lance journalist, Shobha De came into limelight as a novelist in 1988, with the publication of her first novel *Socialite Evenings*. Socialite Evenings gave her both instant wealth and fame, though she has never ceased to be a cynosure at socialite parties or in newspaper columns and for adopting new surnames as quickly as she brought out new novels.

The success of *Socialite Evenings* was supplemented by her second best-seller *Starry-Nights* (1990) -- a tale of gossips about done of Bollywood. While her regular contribution to magazines and newspapers continues, she has come out with her third novel, *Sisters* (1992), and is working seriously on her fourth too.

In Sisters, she focuses her attention neither on the high social circles nor on the stars or starlets of the Bombay film industry, but on the "richie-rich" intriguing corporate world of business tycoons.

The story unfolds in a Gujarati milieu, with a young girl Mallika Hiralal returning from the U.S.A. to attend the funeral of her rich parents who died in an aircrash. Very soon, she is exposed to the duplicity of her father, as she discovers that she also has a half-sister, Alisha Mehta, born of a mistress.

"Her father, always distant, now seemed a total stranger. A stranger who's led a sneaky double life." (p. 12)

While the poor lonely Mikki wants to befriend Alisha, and help her out, to her surprise, she finds the latter at rude, unfriendly, jealous and full of hatred towards her. Things are already in a bad shape at her father's business, Hiralal Industries. Her father had "made some hasty decisions

during the last two years and borrowed heavily. He also got involved in ventures floated by entrepreneurs of dubious character. He lost a great deal of money on his Malaysian adventure. In other words, H.I. can be described as close to bankcruptcy." (p.48)

Nevertheless, Mallika takes the reins of her father's empire in her hands, and further realises that her father's trusted employee Ramanbhai could not be relied upon as he was "keeping things from her" (p.30). Soon she finds that it is Alisha who gets the pulp and is turning into a richheiress, while she (Mallika) has to hold on to her father's crumbling empire.

The central event of the novel is the quest of Mallika to win her sister, and Alisha's desire to be rich. The novel, however, ends on a happy note. Shanay, Navin, Binny Malhotra are the big sharks ready to swallow Mallika. It is, however, Binny Malhotra who not only gets Mikki but also the assets and industries of her father. Amy, Anjanaben, Leelaben, Dr. Kurien, Lucio and many other characters in the novel remain in the background and hardly emerge as powerfully drawn characters.

The plot sounds good, rather pefect, for a super-hit Hindi formula film with well-measured doses of suspense, romance, imported locales, sex, drugs, accidents, rape, and love-hate relationship, finally ending on a happy note.

De's loves, no doubt, are instant hits and afe being printed and repirnted. Sisters may follow suit. A serious reader, however, fails to discern subtlety, sobriety or even understanding of the complexities of human life. To be known as a columnist is a different thing, and to be recognised as a classic novelist in antother matter altogether which so far appears not to be her forte or fate.

Dr. Neena Arora is Lecturer in English, H.P. University Evening College, Shimla.

JUTE PRICES & PRODUCTION

Mohammed Firoze Shah Sikdar and B.N. Benerijee JUTE CULTIVATION IN INDIA AND BANGLADESH -- A Comparative Study

Mittal Publications, New Delhi (1990) - pages xii, + 121, Price: Rs.150/-

Review by Subhash Chandra Sarker

This scholarly study of the economices of jute cultivation in India and Bangladesh is a reminder of how the compulsion to have to use a 'foreign' language--English--to express one's ideas can often stifle thought, and affect the lucidity of expression. Both authors are agricultural scientists of distinction, and there is ample evidence in the book of their acquaintance with the studies made by other authors on the subject. A lot of information is also available in the book which, incidentally, is the outcome of the research work done by Dr. Sikdar, the first author, under the guidance of Dr. Banerjee.

The objective of the study is to explore the possibility of "reduction in the purchase price" of raw jute in West Bengal and Bangladesh; a somewhat vague objective. One could understand aiming at a reduction in the "cost of production", where the factors influencing the final outcome are perhaps more amenable to control than the purchase price of raw jute, which depends not only on the cost of production but on many other factors including trade manipulation which has been rampant in the case of jute.

The study notes that "the main constraint reported by jutegrowers in West Bengal has been the scarcity of irrigation facilities whereas in Bangladesh, it has been the low price of jute." (pages 104-105). If the low price of jute in Bangladesh in already "a constraint" (constraint, on what is not very clear) then what is the scope for futher reducing the purchase price of raw jute?

(Continued on p. 191)

us

Se

as

ch.

r's

to

el,

ny

IS,

50

n,

in

as

nt

C.

nd

us

g-

tv

CC

N

別

ON BUSINESS: A TEXT BOOK

M. Adikari : ECONOMIC ENVIRONMENT OF BUSINESS

Sulotan Chand & Sons; New Delhi, (5th Edition - 1991) (pp-640; price Rs.55.00).

Comment by B.L. Bhatia

Development is a continuous process, and the environment of business, industry and economy is also constantly changing. Hence, it is essential to have updated information about it regularly. Mr. A. Adhikari has made a good enough attempt in updating and revising his book for the fith edition (1991). This book was first writtenin 1978, apparently as a text-book/guide book for students of commerce, economics and business management.

The present volume is in two parts: The first part deals with the theoretical frame-work and the second with Indian conditions.

In the first part, the concept and terminology commonly used in the spheres of business, industry and economic policies and planning have been discussed.

The study of environment is relevant and significant not only for corporate business management, but also for the nation's economic management. Some parameters of national economic management in the prespective of international economic management have been incorporated in the first chapter.

These days, 'privatisation' is very much in the news. In simple terms, privatisation means off-loading a portion of the government-held equity in public sector undertakings to the members of the public, to ensure wider ownership with greater accountability and providing the companies an access to domestic and international markets. This aspect has been very vividly discussed under Chapter-II -- On Economic System.

The nature of economic system obtaining within a country is a critical element of the economic environment of business of that country.

Running into pages 194,this part gives a general background to such readers who may have not studied commerce or economics earlier. It has been divided into seven chapter dealing with different aspects of the economic system and the terminology used.

INDIAN ECONOMY

The second part of the book deals with the variouss aspects of Indian Economy, and it has been divided into eight chapters. This part describes in detail the evolunation, anatomy and functioning of Indian economy. There are ful-fledged chapters. written on 'Economic Legislations' and 'National Economic Planning' describing in detail the progress made through the various five year plans and the more recent anti-poverty programmes.

The study and evaluation of the business environment without reference to economic logic and economic data are just not possible. The usefulness of book has been enhanced by the various statistical data in support of the analysis discussed in the various chapters. There are 60 tables indicating the various economic indicators relating to Indian.economy. The author has also done well to attempt and incorporate several growth models and their implications for micro-economic management and longterm development strategy.

The summary at the end of each chapter is too short to give a comprehensive idea of the chapter at a glance.

This book should prove useful not only to the students and teachers of business economics and statisticians, but also to all those who are concerned with the study of the growth and development of Indian economy.

Dr. B.L. Bhatia is Joint Director (Statistics) in the Commercial Taxes Department, Rajasthan, Jaipur.

(Communed from p. 18)

The final jute prices depend not only on economic factors, but also on the socio-political organisation. Thus, even when the Government has set up an agency to purchase jute at the support price, it is often noticed that the government agents operate not so much in the "primary market" as in the "secondary market". That is the say, that they fail to perform their role of purcasing jute direct from the growers, but procure it through the intermediacy of others.

The authors have also examined whether it would be more profitable for the cultivators to turn to Aus paddy production from jute production. They have found distinctly higher relative profitability of jute over Aus paddy in West Bengal. On the other hand, the reverse is the case in Bangladesh where the jute growers would benefit by switching over the Aus paddy production.

Former Editor of "Commerce Weekly", Bombay, Mr. Subhash Chandra Sarker, now a freelancer, is also an IBC Editorial Assocwate.

NEW INDIAN BOOKS RELEASED **DURING JUNE**

AGRICULTURE	ENGINEERING
Monograph on Neem (Azadirachta India A. Juss)/	Thyristors: Theory and Applications (Reprint)
D.N. Tewari . 395	R.K. Sugandhi & K.K. Sugandhi (P.B.) 65
Scientific Reviews on Arid Zone Research Vol. 7/	ENVIRONMENT
H.C. Mann & Pawan Kumar (Ed.) 300	State of the World 1992/Lester R. Brown & Others (P.B.) 200
AGRICULTURE: AGRICULTURAL ECONOMICS	World Development Report 1992: Development and the
Saffron Agronomy in Kashmir: A Study in Habitat, Fronomy and Society/G.M. Mir 350	Environment/World Dev. Indicators (P.B.) 130
	World Resources 1992-93: A Guide to the Global
AGRICULTURE: FORESTRY	Environment The World Resh. Institute (P.B.) 375
Advances in Forestry Research in India Vol. 7/ Ram Parkash (Ed.) 295	GENERAL
AGRICULTURE: GENETICS	· World Affairs/T.N. Kaul & B.R. Vats (Ed.) (P.B.) 125
Pollen Physiology and Biotechnology/	GEOGRAPHY -
C.P. Malk (Ed.) 425	PERSPECTIVES IN LANDSCAPE ECOLOGY/S.P.
ANTHROPOLOGY	Tjalingil & A.A. Devser (Ed.) 495
The History of the Anthropological Survey of India:	GEOPHYSICS
Proceedings of a Seminar/	Quaternary Sediments: Petrographic Methods for the
K.S. Singh (Ed.) (P.B.) 75	Study of Unlithified Rocks/
People of India: An Introduction National Series	Stephen J. Gale & Peter G. Hoare 450
Volume 1/K.S. Singh 250	HISTORY
COMMUNICATION/JOURNALISM	British Relations with the Aids (1825-1947)/ 120 120 120 120 120 120 120 12
Mass Communication and Journalism in India/	N.N. Osik
D.S. Mehta (P.B.) 100	PRACHIN BHARAT/Krishna Dutt & Raini Sharma 65
DEFENCE STRATEGY	PRACHIN BHARAT/Krishna Dutt & Rajni Sharma 65 HISTORY: MODERN
Indian Defence Review/ Mathew Thomas (Ed.) (P.B.) 125	The Grand Resistance: Murarirao Ghorpade and the
Mathew Thomas (Ed.) (P.B.) 125 ECONOMICS	18th Century Deccan/M.Y. Ghorpade 425
Alternative paradigms of development/	HISTORY: POLITICAL
Malcolm S. Adiseshiah 115	Dr. Rajendra Prasad: Correspondence and Select
Constraints of Economic Development in North-East	Documents (Presidency Penod)/
India (Problems & Prospects)/P.D. Saikia &	. Valmiki Choudhary (Ed.) 300
Durpeswar Borah (Ed.) 160	INTERNATIONAL RELATIONS
A Dual World Economy: Forty Years of Development	India and Nepal: A Changing Relationship/
Experience/W.L.M. Adriaansen (Ed.) 320	S.D. Muni 200
Foreign Exchange Auction Markets: Evidence and	India-Burma Relations/B. Pakem 250
Issues/C.J. Bathwala (P.B.) 70	LIBRARY SCIENCE
Micro Economic Analysis/R.R. Barthwal (P.B.) 95	Advanced Indexing and Abstracting Practices/
Planning Perspective for the North Eastern and The Market State of the North Eastern and	Muhammad Riaz 400 Library Automation/Muhammad Riaz 200
Eastern Zone/Malcolm S. Adiseshiah 180 ECONOMICS: INDUSTRY	Library Automation/Muhammad Riaz 200 A Manual of Practical Cataloguing/
Paper Industry in India: Retrospect and Prospect and	Muhammad Riaz 300
Directory/S.P. Ahuja 250	Serials Management in Libraries/
Statistics for Iron & Steel Industry in India/K.	Muhammad Riaz 200
Viswanathan & M. Usman (Ed.) . 500	LITERATURE
ECONOMICS: LABOUR	A History of English Literature in 3 Vols / Emile Legouis
Wage Structure in Organised Industrial Sector/	& Louis Cazamian (Set) 2500
C. Mani Sastry 150	Poisoned Bread (Translations from Modern Marathi
ECONOMICS: MANAGEMENT	Dalit Literature y Arjun Dangle (Ed.) 165
Business Policy and Government Management	Thus Spoke Firaq: A Collection of Interviews (1959 to
Modern Management Review/A.C. Mittal (Ed.) 400	1976)/Surnat Prakash Shauq 125
Communication Dynamics/Mishra Vijaya S. The Decision Dynamics/Shivshankar Mishra 225	LITERATURE: FICTION
The Decision Dynamics/Shivshankar Mishra 225 Information and Communication Management,	Alien Heart (Translated by Jai Rattan)/ K.S. Duggal (P.B. 35)
Modern Management Review/A.C. Mittal (Ed.) 400	Heart of Darkness/Joseph Conrad (P.B.) 20
Management Information and Appraisal System	• The Hunt for K/Ramesh Menon 85
Modern Management Review/A.C. Mittal (Ed.) 400	Wuthering Heights/Emily Broote (P.B.) 45
Public Service Management, Modern Management	LITERATURE: POETRY
Review/A.C. Mittal (Ed.) 400	Contemporary Indian English Poetry from Himachal
ECONOMICS: TAXATION	P.C.K. Prem 150
Writ in Direct Tax Cases/	Modern Indian Poetry in English
K.P. Ganguli (P.B.) 110	K. Ayyappa Paniker (Ed.) 65
EDUCATION	MEDICAL: PUBLIC HEALTH
Education in Public Administration in India/Shriram	HEALTH ENVIRONMENT AND ECONOMICS:
Maheshwari (Ed.)	TOWARDS A NEW HUMAN DEVELOPMENT
FNFRGY	

	000000
١	PARADIGM/Frank Bracho (P.B.) 60
	PHILOSOPHY
ı	Miracles of Manking's Great Saviorus: Zoroaster to
١	Sathya Sai/M.N. Das
	The University of Man: The Message of Romain
l	Rolland/Sibnarayan Ray (Ed.) (P.B.) 80
١	PHYSICS
١	Solid State Electronic Engineering Materials/
ı	S.O. Pillai (P.B.) 120
١	POLITICAL SCIENCE
١	Assam Challenge/K.M.L. Chhabra 175
1	Caste Polarization and Politics/Roma Mitra 200
1	Pressing Issues Facing the Nation/
1	Tahir Mahmood (Ed.)
1	Regional Political Parties in North East India/
١	L.S. Gassah (Ed.) 260
١	POPULATION
١	Some Aspects of Professional Client Relationship:
١	Sterilization and Abortions/Rama Kant Sharma 140
١	PUBLIC ADMINISTRATION
1	Education in Public Administration in India/Shriram
1	Maheshwari (Ed.) 240
	REFERENCE: BIOGRAPHIES
	Dr. Zakir Husair/Khurshed Alam Khan &
	B. Sheik Ali (P.B.) 15
1	REFERENCE: DICTIONARIES
	 A Classical Dictionary of Hindu Mythology and Religion
	(Geography; History and Literature)/
1	John Dowson (P.B.) 50
	REFERENCE: ENCYCLOPAEDIAS
	World Encyclopaedia of Nations and Nationalities:
ı	Universal Geography with Illustrations & Maps 17 Vols.
1	in 34 Parts/Elisee Reclus &
	Ravenstein E.G. (Ed.) (Sel) 17000
	RELIGION .
	A Classical Dictionary of Hindu Mythology and Religion (Geography, History and Literature)/
	John Dowson (P.B.) 50
	Miracles of Manking's Great Saviorus: Zoroaster to
	Sathya Sai/M.N. Das 150
	RELIGION: ISLAMISM
	Islam and Feudalism: The Economics of Riba Interest
	and Profiv Ziaul Haque
	Islamic Awakening between Rejection and Extremism/
	Yusuf Al-Oaradawi 60
	Social and Religious Conditions on the Eve of Spread
	of Islam in Kashmir/G.M. Dar
	RELIGION: SUFISM
	An Introduction to the History of Sulism: The Sir
	Abdullah Suhrawardy Lectures for 1942/
	Arthur J. Arberry
	RURAL STUDIES
	Environment Development and Poverty/ S.P. Ahvira (P.B.) 200
	3.r. Alloja
	SOCIOLOGY Polationship
	Some Aspects of Professional Client Relationship: 140 140 140 140 140 140 140 14
	Sterilization and Abortions/Hama Kant Stratilla
	URBAN STUDIES
	Continuity and Change: A Geographical Analysis of
	the Arban Frings of Shillong Urban Agglomeration/
	H.B. Mahanta
	ZOOLOGY • Directory of national Parks and Sanctuaries in Andaman and Nicobar Islands 250 (P.B.) 150

250 (P.B.) 150



250

ENERGY

 Energy Resources and Technology Vol. 1/ N.D. Kaushika & S. Keneff (Ed.)

All these Books are readily available at:

D.K. PUBLISHERS DISTRIBUTORS (P) LTD.

1, Ansari Road, Darya Ganj, New Delhi-110002. Ph: 3278368, 3261465

Andaman and Nicobar Islands

THE MARTYR'S NOTEBOOK



[Continued from Page 114 (87) of the Notebook.—Eds.]

4. Retributive Punishment:

\$†The most horrible theory! People thinking in these terms are really maintaining the barbaric faculties of ancient and pre-

It gratifies the instinct of revenge or retaliation, which exists not merely in the individual wronged, but also by way of sympathetic extension in society at large.

According to this view, it is right and proper that evil should be returned for evil. An eye for an civilisation times. J eye and a tooth for a tooth is deemed a plain and self-sufficient rule

of natural justice. Punishment Becomes an End in Itself.

\$†[Marginal comment and ruled as in the original.—Eds.]

Page 115 (88)

Punishment an Evil:

Punishment is in itself an evil, and can be justified only as the means of attaining a greater good

But—the supporters of Retributive theory argue this way: "Guilt plus punishment is equal to innocence".

"The wrong whereby he has transgressed the law of right, has incurred a debt, justice requires that the debt be paid . . . the first object of punishment is to satisfy the outraged law."

Peine forte et dure : was death with torture . . . judgment for which was delivered as follows:

This punishment ? was inflicted on people of both the sexes alike, for all sorts of offence not

"That you be taken back to the prison whence you came, to a long dungeon into which no light can enter; then you be laid on your back on the bare floor, with a cloth round your loins, but else where extraordinary \$†) naked, that there be set upon your body a weight of iron as great as

you can bear, and greater; that you have no substance save, on the first day, the morsels of the coarsest bread; on the second day, three draughts of stagnant water from the pool nearest to the prison door; on the third day again three morsels of bread as before, and such bread and such water alternately from day to day until you die."

\$7[There are a few such occasions when Bhagat Singh thus expressed his views in such marginal comments or by underlining some points. -Eds]

From the PRISON NOTEBOOK of BHAGAT SINGH

Page 116 (89)

Foreign Subjugation:

Subjection to foreign yoke is one of the most potent causes of the decay of nations.

-Prof. A. E. Ross*

*[Identity and full details not established. -Eds.]

Domination of 1 a democracy and Foreign Nations:

No rule over a foreign people is so exacting and so merciless in its opera-(tions as that of a democracy.

– Lalaji**

**[This must be a reference to (Lala) Lajpat Rai— (1865-1928)—known as *Punjab Kesari* (Lion of Punjab). He rose from rather humble beginnings in a newly converted Arya Samaj family to become a successful barrister, an educationist and social reformer and an important political figure in India. In later years, he had gravitated towards the political organistation of *Hindu Maha Sabha* Known for his radical, even extremist leanings in the Indian National Congress along with his contemporaries Bal Gangadhar Tilak and Bipin Chandra Pal. Deported with Ajit Singh (Bhagat Singh's uncle) in 1907 to Mandlay (Burma) for his part in an agitation of canal settlers in the Canal Colonies During his externment and extended visit to USA he became a mentor to many Indians, including M.N.Rcy; and authored — Arya Samaj (1915) Young India (1917) and National Education in India (1917/20). Later wrote Unhappy India (1928) Also England's Debt to India: A Historical Narration of Britain's Fiscal Policy.

Presided over the 1920 special session of the INC which launched the non-cooperation movement. Imprisoned for sedition in 1921 Released in August 1923, was elected to the Legislative Assembly. Associated for years with the trade union movement and attended the International Labour Conference at Geneva in 1926.

[Moved the resolution to boycott the visit of Simon Commission and later personally led a huge protest demonstration during the visit of the Commission to Lahore. Was brutally attacked in a lathi charge and believed to have later succumbed to his injury. To avenge his death (and the insult to the pride of Punjab) Bhagat Singh and his revolutionary young patriots shot at a police officer, Saunders.

Marriage:

*§Dr. Tagore holds that the marriage system all over the world - and not only in India - from the earliest ages till now, is a barrier in the way of the true union of man and woman, which is possible only when society shall be able to offer a large field for the creative work of woman's special faculty, without detracting in the creative work in the home.

> *§[Reference may be to Dr. Rabindranath Tagore. -Eds.]

> > (Contd. overleaf)

THE MARTYR'S NOTEBOOK

Pege 117 (90)

Citizen and Man:

The Spartan Pedaretes presented himself for admission to the council of the Three Hundred and was rejected; he went away rejoicing that there were 300 Spartans better than himself. I suppose he was in earnest, there is reason to doubt it,

That was a citizen.

A Spartan mother had five sons with the army. A Helot arrived; trembling she asked his news. "Your five sons are slain." "Vile slave, was that what I asked thee?" "We have won the victory". She hastened to the temple to render thanks to the gods.

That was a citizen.

-Emile pp. 8★

★[Emile—a novel (1762) by Jean-Jacques Rousseau (1712-78). Laid down the principle that the child may be given full scope for full development in natural surroundings and protected from the evil influences of civilization. —Eds.]

★[Jean Jacques Rousseau—(1712-1778). French philosopher, regarded as founder of Romanticism His book on political theory Social Contract (1762) described an ideal state in which sovereignty vested with the people as a whole and individual would retain freedom by submitting to the "general will". His novel Emile (1762) dealt with the theme of education. Also wrote his Confessions—an autobiographical piece, —Eds.]

Life and Education:

People think only of preserving their child's life; this is not enough, he must be taught to preserve his own life when he is a man, to bear the buffets opportune, to brave wealth and poverty, to live at need among the snows of Iceland or on the scorching rocks of Malta. In vain you guard against death; he must needs die, and even if you do not kill him with your precautions, they are mistaken.

Teach him to live rather than to avoid death! Life is not breath, but action, the use of our senses, our mind, our faculties, every part of ourselves which makes us conscious of our being, Life consists less in length of days than in keen sense of living. A man may be buried at a hundred and may never have lived at all. He would have fared better had be died young.

-Emile p. 10.

*[Lines underlined as in original. —Eds.]

Page 118 (91)

Truth: Truth however does not lead to fortune, and the people confer neither embassies, nor professorships nor pensions.

Rousseau 112 S. C. *

Crime and Criminals:

"... With readymade opinions one cannot judge of crime. Its philosophy is a little more complicated than people think. It is acknowledged that neither convict prisons, nor the hulks, nor any system of hard labour ever cured a criminal. These forms of chastisement only punish him and reassure society against the offences he might commit. Confinements, regulation, and excessive work have no effect but to develop with these men profound hatred, a thirst for forbidden enjoyment and frightful recalcitrations. On the other hand, I am convinced that the celebrated cellular system gives results, deprives a criminal of his force, of his energy, energates his soul by weakening and frightening it, at last exhibits a dried up memory as a model of repentance and amendment."

The House of Dead pp. 17
Dostovsky†*

to

no

of th

of

fa

is

te

SO

sil

Th

ba

CO

Po

dia

Wh

rea

†*[Feodor Mikhailovich Dostoyevski—(1821 – 81) Russian novelist. *The House of Dead* written in 1861 (and translated in English—1911) is based on his own prison impressions. —Eds.]

Page 119 (92)

Desire Vs. Contentment!

A conscious being whose powers were equal to his desires would be perfectly happy. The mere limitation of our desires is not enough, for if they were less than our powers part of our faculties would be idle, and should not enjoy our whole being, neither is the mere extension of our powers, enough, for if our desires were also increased, we should only be the more miserable. True happiness consists in decreasing the difference between our desires and our powers.

— 44 Emile★
[To be continued]

ANNOUNCEMENT

As our patrons may be aware, these notes from the Prison Notebook are also being published simultaneously in a book form, which may be ready by Spring 1993. Pre-publication price Rs. 100/- Please order now.

Send your D. D. or Cheque in favour of Indian
Book Chronicle.

Editor

YOUNG SCHOLARS SECTION

A MARRIAGE OF CONVENIENCE

Gustasp Irani: ONCE UPON A RAJ

Disha Books (1992) Rs. 50/-

Review by Deepika Gurudev

The waiting for spring is finally over. Long dreary hours of reading the staple fare of poverty and misery! Yet the wonder that is India, has given way to light yet subtle humour. With writings like Shashi Tharoor's 'The Great Indian Novel', Anurag Mathur's 'The Inscrutable Americans' and Gustasp Irani's 'Once Upon A Raj' — one of the recent books to hit the shelves—humour seems to have made a much-awaited come-back in Indo-English fiction. The Indian reader can look forward to more writings that make for truly light reading. One only hopes that there are no full-stops in this positive trend in Indian writing.

Irani's book (lest the title scare you) is devoid of all frills and fancies that accompany most books rekindling the nostalgia of the Raj.

THE RETURN OF A NATIVE PRINCE

The book is based on the scheming mind of Prince Vir who is comfortably settled in London. He is forced to be homewards bound, as a telegram is sent to him to say that his father is getting married to an English lady, and he is to be the best man. This does not appear to be too cumbersome a task, but to ensure his speedy arrival, the Prince is threatened with a cut of all his monetary resources. This is enough to get the Prince moving immediately.

It is only when be reaches the not so calm shores of his motherland, that be discovers that it is not his father, but he who is to get married. The marriage is one of political convenience, arranged in lieu of a territory his father could not manage. The entire idea sounds preposterous to him. What appears even more silly is the fact that his name had been recommended by Poodles—the King's dog, Poodles happened to bark the loudest when Prince Vir's name was read out in the list that had all his brothers' names.

THE DRAMA UNFOLDS -- A MEDLEY OF SCHEMES

At this juncture, the high-pitched drama begins. The plan — to steal the diamond Chasm-e Noor, to get back to England and avoid this marriage of political convenience. The scheme — to punish the evil dog, Poodles by involving him in the plan to steal the diamond, followed by an escape to the gypsy camp, where Prince Vir finds himself entrapped in yet another marriage. Other episodes:—the weighing in gold ceremony, the arrival of Prince Bhayankar (you do not read the name wrong); Vir's threat for delaying his

marriage to the King's most beautiful daughter. Bhayankar lives up to his name until the end! But meanwhile, this odd equence of episodes is followed closely by the almost grand arrival of Inspector Hawkins who, under the pretext of finding the Chasmee-Noor, is only there to report some lacunae in the functioning of the Indian State, so that it can be made a part of the British Raj. Then comes the Grand Vazir's plan to entrap the unsuspecting Inspector Hawkins All these plans and activities and much more go to make this a delightful narrative that makes one reach the end, only to discover that Prince Vir has made his way back to England.

A WRITER OF PROMISE

At one level the novel seems like fun and games—a comical web of schemes and situations. At another level, there are evidently discernable pointers towards a no less odd pile up of superficialities of traditions, the veneering invitations of British mannerism, the vain attempts to stay put as kings of a crumbling empire.

The situational construct is intriguing, as one episode leads to another. The narrative is racy, coming through in comprehensible English, yet at times, the coincidence of various events in the novel is a little too hard to digest. Where it scores high among other writings like Anurag Mathur's 'The Inscrutable Americans' is in the ability of the author to sustain the humor built in the first half of the book right till the end. With a sequel to Once Upon a Raj on the cards, one can wait and see whether this book was only a flash of brilliance, or whether Irani can eventually establish himself as a writer comparable to P.G. Wodehouse, in Indian environs, of course.

Young scholar Ms. Deepika Gurudev is a student of International Relations, now doing her M. Phil in the M. S. University, Baroda on a Ford Foundation Fellowship.

CLARION BOOKS-1992

(House of Hind Pocket Books)

LANGUAGE & LITERATURE

Mahadevi Varma: A PILGRIMAGE TO THE HIMALAYAS—And Other Silhouettes From Memory Rs. 40/-

Ajneya: TRUCLENT CLAY Rs 75/: NILAMBARI Rs. 40/-

Rabindranath Tagore: (Tr. by Aurobindo Bose)
LIPIKA Rs. 40/-

Tr. by A. K Ramanujan: THE LANGUAGE
LANDSCAPE—Love Poems from A
Classical Tamil Anthology Rs. 30/-

Ed. H. K. Kaul: POETRY INDIA
-New Voices

C-36, Connaught Place, New Delhi-110001 Phone: 3320014/332 47776

Rs. 70/-

H. O.: Dilshad Gardens, G.T. Road, Shahdara, Delhi-110095 Phone: 228 2332/228 2467 Science Fiction Writer

ISAAC ASIMUV

-A Tribute by Ashok Mahajan

On 6 April '92, the world lost its greatest writer of science fiction of this century.

Fifty-four years ago, when he sold his first story 'Marooned Off Vesta' to the time of his death, Asimov had managed to write a staggering 480 odd books, thousands of magazine and newspaper articles and over 400 instalments of his column on science facts. A versatile genius who appeared to be interested in every field of human thought, Asimov was quite aware of his prodigious range. He wrote more than a dozen books on mathematics and like our own Srinivas Ramanujan, what fascinated him were numbers From Astronomy to Zoology in Science, from an annotated Bible to an annotated guide to Gilbert and Sullivan, from a history of Revolutionary France to a fascinating account on the invention of the telescope—whatever caught his interest, he put it to pen. And not necessarily in the manner one would expect. To captivate a reader's interest, for example, here is how he inaugurates his essay on 'White Dwarfs':

"In 1844 a German astronomer, Friedrich Wilhelm Bessel, discovered a star he couldn't see. This is how it happened.

"Bessel wanted to study the star motion carefully, because as the earth goes around the sun, we keep seeing the stars from slightly different angles. Instead of seeing a star move in a straight line, we see it move in a line that wiggles slightly because of the earth's motion. The nearer the star, the larger the wiggle. From the size of the wiggle, if it is carefully measured, the distance of a star can be calculated. Bessel was particul -arly interested in this. In fact, he was the first astronomer ever to calculate the distance of a star. He did that in 1838."

Simplicity and straightforwardness without scientific jargon in unfolding the mysteries of the universe is the hallmark of his style. He has left in his wake many emulators-Carl Sagan, Stephen Hawking and Jayant Narlikar, to name but a few.

Born on Jan. 2, 1920, in Petrovichi, Russia, he came to the U.S. at the age of three. He grew up in Brooklyn, New York, graduating from Columbia University in 1939, and taking a Ph.D. there. In 1947, he joined the faculty of Boston University with which he remained associated thereafter. In 1950, he published his first book Pebble in the Sky. This was followed by the best-selling trilogy Foundation, Foundation and Empire, and Second Foundation winning him the prestigious Hugo Award in Science Fiction.

As a relentless populariser of pure science, he had few peers. But it might come as a surprise to

Science & Technology - Note & News

many that the man who won three Hugos, one Hugo Special (for putting 'science' into science fiction), four Nebulas, four Locus and one Jupiter, also wrote dozens of murder stories, took time off to write a history of the Greeks, 65 limericks on Sherlock Holmes and even a text-book on Biochemistry. Some of his noteworthy books are:-1, Robot (1950), The Stars Like Dust (1951), The Currents of Space (1952), The Curves of Steel (1954, The Naked Sun (1957) and The Earth is Room Enough (1957).

To inculcate scientific temper in their children, parents and schools can scarcely do better than to introduce science through Asimov's books. Often, his science topics are laced with humour, a very rare combination indeed. For this I recommend my selection: The Chemicals Of Life (1954), Inside The Atom (1956), The World of Nitrogen (1958), Life and Energy (1962), The Human Brain (1964), The Neutrino (1966) and Science, Numbers and I (1968).

For millions of fans in America, Asimov's name is firmly linked with science fiction. His story 'Nightfall' which he wrote in 1941, and which has since become the most anthologised story of all time, was inspired by an essay by Ralph Waldo Emerson. Asimov is also associated with what he described as "three ideas of first rate importance - an all-human galaxy, the concept of psychohistory, a fusion of sociology, history and mathematics".

Many grateful parents in America will remember him as the author who weaned away their children from the world of horror comics, pulp and video to the fascinating universe of science.

For Col. (retired) Ashok Mahajan, Science in its many splendoured aspects is a hobby horse he can revert to again and again.

[We invite contributions for this new column. - Eds]

SOME RECENT (SCIENCE) REPORTS

-by H. C. Bharti a

Insat-2A and Akash

Insat-2 was successfully launched by Ariane rocket on July 10, 1992 from the Guyana Space Centre at Kourou (Fr. Guyana). All has gone well since then It would take over its 'duties' from Insat-1D, in due course. It is a matter of pride for us, as Insat-2A is purely an indigenous product. We salute out scientists!... And closely following this achievement, there is another feather in their cap. DRDO scientisis are reported to have made a major breakthrough in the direction of developing a multi-target medium range surface-to-air missile 'Akash' with a range of 25 Km. and capability of hitting five to six targets at a time. Its successful induction is expected by 1995. to put India among the first six countries in the world (Continued overleaf) capable of doing so.

ır

e

le

ie

0

re

c-

m

6)

ce

as

n.

as

an

0-

en

to

an

1

9

ne

re

ue

A

ur

1t,

515

in

11-

of

15.

Science & Technology (Contd.) Conference on Aids

The World Conference on AIDS was held at Amsterdam (in the 3rd week of July, 92) when great concern was expressed by some 10,000 participants over the rapid increase in the number of infected people. It was reported that one million new cases of HIV infection people had been detected during the last six months alone.

The incidence of HIV infection in Asia is also feared to be 'sky-rocketing', and without adequate prevention programmes, AIDS would overtake that in Africa during this decade. . . . This warning was given by Dr. Michael Merson, Director of the WHO's global programme on AIDS.

According to Dr. Gita Bhave of the KEM Hospital (Bombay), a new HIV-2 virus has been detected among the Indian victims. So far, until about a year ago, only the most common virus 'HIV-1' was The reports from Uttar Pradesh are more alarming. During the years 1989, 1990 and 1991, only 37 AIDS-positive cases were detected, whereas 37 fresh cases have been found at the King George Medical College, Lucknow, just in six months (January to June 1992). To add to our consternation, the AIDS virus is developing new strains, and anti-AIDS vaccine is still for off. It may take another 4-5 years to be doveloped, according to Dr. Luc Montagnier, the discoverer of the AIDS virus, and it may have a limited application.

Baboon and Hagfish hold out New Hopes for Man

Baboon organs are being preferred for human transplantations for many reasons. Baboons are primates which breed readily in captivity. and have anatomical similarities to man; and in Africa they are crop pests. Also, human immune systems are more likely to accept transplanted organs from them, as several trials have indicated There have been many trasplants of heart, lung, liver and kidney from baboons. Recently, a patient has received a baboon liver transplant at Pittsburgh in USA. The longest survival so far reported was for 93 days by a baboon kidney recipient. There are greater chances of survival with the use of anti-rejection drugs.

Hagfish is a jawless marine vertebrate. It is the oldest living vertebrate class. Hagfishes and lampreys arose sometime in the Devonian period about 350 million years ago. This most primitive vertebrate group has been able to withstand infection without spleen, lymphoids, bone-marrow, etc. and has survived all along till now. The scientists ask, 'How is that?'. The investigation may reveal a mechanism or a system which enables the hagfish to resist infection without the known immune system present in man and other vertebrates That may also help us in fighting the AIDS effectively.

Dr. H. C. Bhartiya, retired Associate Professor of Rajasthan University, has been recently investigating a U. G. C. Research Project on Radiation Biology. Dr. Chaman Lal on this subject.

A Letter to the Editor . . .

on MARTYR'S NOTE BOOK

Patiala, July, 1992

"I was rather excited when I had a chance look at the Indian Book Chronicle in the Indian Institute of Advanced Study Library at Shimla. My excitement was due to the publication of Martyr's Note-book. I was in knowledge of this note-book since many years and had gone through it at Teen Murti Library in New Delhi, where its photo copy is kept but with the condition that it would not be published. Its photo copy was given to Teen Murti Library by some family members of the martyr.

"In those days, I had co-edited भगतिसह और उसके साथियों के दस्तावेज (Bhagat Singh aur Us ke Sathiyon ke Dastavez) with Prof. Jagmohan Singh, nephew of Martyr Bhagat Singh. This book was published by Rajkamal Publishers, Delhi, in hardbound as well as in paperback in 1986/87 and its second edition was out in January '92. We had mentioned in the preface about this diary (Notebook) and I have been writing and talking about it at many occasions-about the need to publish it and bring it before Indian people to enable them to have a real assessment of Bhagat Singh's genius.

"I was really happy to know that it is now coming in book form. I got all the pages of the diary published in the IBC from March '91 to March '92 photo-copied and brought those with me, and am anxiously waiting for the book. I shall be separately sending Rs. 100/by M O. shortly. Though I have a suggestion to make:-This book be published in paperback simultaneously and at such subsidised rate that many, many Indians can buy it. Our publication in Hindi, particularly in paperback, was priced quite reasonably and it is quite popular among Hindi readers throughout the country.

"Incidentally, I read the review of Dr. Jaidev edited book on Literature by 'Maverick' in the same issue. My only comments are:—(i) The Institute Library and academic work conditions are excellent. (ii) Dr Jaidev is exceptionally brilliant scholar and puts his heart and mind into whatever assignment he takes interest in. (iii) Institute's pre-1983 publications are subsidised, sold at 50% discount and these were published by the Institute itself, rather than entering into contract with private publishers, as is being done now, which makes the price quite high, and discount is only 20%. I wish that Institute reverts to its old policy of subsidised priced publications and sell these at 50% discount to individual scholars.

"Thanks for publishing the Notebook and accept my regards."

Dr. Chaman Lal, Department of Hirdi, Punjabi University, Patiala

[We have since received more communications from -Eds]

Attractive, Illustrated & Encyclopaedic

INDIA LIBRARY

- 1. PROFILE OF INDIAN CULTURE—Krishna Chaitanya, 184 pages with col. & b/w plates (2nd Ed.) Rs. 225/-.
- 2. THE GITA FOR MODERN MAN—Krishna Chaitanya; 256 pages with col. & b/w plates (3rd Ed.) Rs. 375/-.
- 3. RELIGIONS OF INDIA—(Ed.) Karan Singh; 308 pages, with b/w plates, Rs. 355/-.
- 4. TRADITIONS OF INDIAN FOLK DANCE— Kapila Vatsyana; col. & b/w photos & line drawings, (2nd enlarged Ed.) Rs. 550/-.
- 5. FESTIVALS, FAIRS & FASTS OF INDIA—Shakti M. Gupta; 228 pages with col. 7 b/w plates; Rs. 585/-.
- 6. MAHABHARAT IN PERFORMANCE—M. L. Vardapande; with col. & b/w pages; Rs. 345/-.
- 7. IMAGES OF DEVI IN PAHARI PAINTING—Chhote Bharnay; Foreword by C. Sivaramamurti; 160 pages with col. & b/w plates, Rs. 225/-.
- 8. ARCHAEOLOGY OF INDIA: RETROSPECT & PROSPECT—Amarnath Khanna; ed. 280 pages with col. & b/w plates (2nd revised edition forthcoming).
- 9. THE GLORY OF INDIAN HANDICRAFTS—Kamaladevi Chattopadhyay; 206 pages, with b/w photos, Rs. 65/-.
- 10. CORBET NATIONAL PARK—Ramesh Bedi; 184 pages with col. & b/w prints Rs. 265/-.

Clarion Books (House of Pocket Books)

B-36, Connaught Place, New Delhi-(110001)

Phones: 3320014/3324776

H. O.: Dilshad Gardens, G. T. Road, Shahdara, Delhi (110095)

Phones: 2/82332/2282467

With Compliments from

AIROIL FLAREGAS (India) Ltd.

Manufacturer of Industrial Burners, Flare Stock Components & Seals

Head Office: 607, Raheja Chambers, 213, Nariman Point, Bombay-400021

Phone: 234016 Telex: 001-84686

Delhi Office: 236, Ansal Chamber II, Bhikaji Cama Place, New Delhi-110066

Phone: 6877824 Telex: 031-72190

Regd. Office & Factory: 4, G. I. D. C. Industrial Area, VATVA,

Ahemadabad-382445

Phone: 831502 Telex: 012-13496

REVIEWS, NEWS & VIEWS

MONTHLY JOURNAL ABOUT

BOOKS & COMMUNCATION ARTS

Vivek Trust (New Delhi) Publication assisted by Sanghar Vidya Sabha Trust (Jaipur)

In This Issue . . .

With an IBC MISCELLANY

Price Rs. 7/-+ Rs. 3/-

Comment by B. H.

Review by Prema Nandkumar

Review by Madhu Singh

Review by A. Maverick

Review by P. Marudanygam

Review by Daxa Arun Vamdath

Reivew by D. Narsimha Reddy

on Information & Library Science

Inside Front Cover: | BAATCHEET | QUIT INDIA & SOME NAGGING QUESTIONS

1 A LIVING PORTRAIT

Mani Shankar Aiyer: REMEBERING RAJIV GANDHI

A POT POURRI: SUMMER 1992;

N. A. Palkhivala: WE, THE PEOPLE . . .

Tehmina Durrani: MY FEUDAL LORD

Raj Thapar: ALL THESE YEARS

Jagmohan: MY FROZEN TURBULENCE IN KASHMIR

M. K. Naik: MIRROR ON THE WALL

Mark Shand: TRAVELS ON MY ELEPHANT

Christine Gomez: THE ALIENATED FIGURE IN DRAMA

K. V. S. Murti (Ed): OLD MYTH AND NEW MYTH

A COSTLY CAMPAIGN

Lt. Gen. Depinder Singh (Retd.): IPKF IN SRI LANKA

Kamal Nayan Kabra: ECONOMIC CRISIS IN INDIA

17 MARTYR'S NOTEBOOK

Rakesh Hooja and P. C. Mathur (Ed.):

Extracts from the Prison Notebook of Bhagat Singh

20 BHISHAM SAHNI—A WRITER INVOLVED WITH LIFE

by R. K. Kaul

Chief Editor: Bhupendra Hooja (Founder Editor: Amrik Singh) Exec. Editor: Subodh Bhushan Gupta C/o Aalekh Publishers Associates:

DISTRICT AND DECENTRALISED PLANNING-Review by Asok Kumar Mukhopadhyay

P. C. Mathur, Rakesh Hooja, CC-0. In Philiterial Address II Kangri Collection, Haridwar Duggar Building, I. K. Sharma & Rima Hooja M. I. Road, Jaipur-302001 11, Uniara Garden, Jaipur-302004

BAATCHEET

QUIT INDIA & SOME NAGGING QUESTIONS

-B. H.

A question has nagged me all these fifty years. Rather a set of questions. There is no way I can get rid of it except to share it with others. It, has reverbrated in my mind sometimes in faint echoes, and occasionally in loud tones, as it did recently, when the country was jostled into "celebrating the jubilee" of August Revolution. The questions in my mind have a direct reference to that upheaval, as some historians have called it, a watershed indeed in the annals of the non-violent struggle for Indian independence.

'QUIT INDIA': How did Gandhi Prepare the People ?

Question number one has been and is: Whether Gandhi had engineered, planned or approved all that happened in the wake of the "Quit India" Resolution passed by the AICC at Bombay at the now famous Azad Maidan on the 7th-8th August, 1942?

If Gandhi had wanted that kind of upheaval (or mass fury by way of protest against the high-handed and provocative arrests of the Congress leaders on that fateful night/dawn) why had he not warned and prepared his colleagues or other local or regional leaders of the Congress and the people at large for such an eventuality? And chalked out other details?

Gandhi was otherwise a very cautious, careful and calculating leader of men and movements. It was obviously not in keeping with his temper and training to be unprepared himself, and leave his followers or the people so unprepared, leaderless and without any guidelines.

When he emerged on the national scene, after his experiments and repeated, endless skirmishes with the authorities in South Africa, he had set to recruit and train his Satyagrahis in ashram after ashram, some modelled by local Gandhians on the Sabarmati/Sewagram models.

At Champaran, he had shown the utmost patience in the face of all provocations and punishments. With the first spark of violence at Chauri Chaura, he was wise enough to withdraw a well-prepared non-cooperation/satyagrah. How carefully he prepared most preliminary moves on the eve of the Salt Satyagrah or the Dandi March!

How he kept the political ferment and the popular forces under control before and soon after the break-out of the Second World War, when neither he nor other Congress stalwarts wished to take (political) advantage of the British Government (or nation) in its hour of crisis. The phoney war in Europe saw only some threats or warnings and side-skirmishes in resurgent India—until the controlled and supervised Individual Satyagrah was launched, with Gandhi keeping a close tab on every patriot offering satyagrah.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

CAUGHT OFF-GUARD

But now, on the eve of the final "Do or Die" struggle, how was it that Gandhi failed to chalk out a strategy and work out his several moves or options? Why was he (and the Congress High Command) caught unawares and off their guard? How and why did he let the initiative slip out of his hands, and instead, played into the hands of a fully prepared and ready-to-pounce imperialist adversary?

If the leaders had failed and left the leaderless patriotic mobs to face the imperialist onslaughts and torments for a few weeks, what is there to celebrate?

The questions assume some significance when one is tempted to recall that, in the bitterness of the failure of the Cripps Mission, (when the Congress also rejected a compromise offer/solution at the last minute intervention of Gandhi himself) Gandhi began his almost one-man crusade to rouse the conscience of the nation. In speech after speech, article after article meeting after meeting, he set to mould the public opinion after his own inimitable fashion and to counter, even erode and whittle down, the murmuring protests or logistical objections of several colleagues including Jawaharlal Nehru and Maulana Azad. Rajaji was the only exception. He stood unmoved like a rock; but he had to suffer the pain of a parting of ways with the Congress and with Gandhi.

Gandhi's mind was made up to confront the colonial power and to mobilise public opinion against it. Of course, his appeals/efforts did not reach out and win over an already alienated and suspicious Muslim public opinion led more effectively by the Muslim League and its newly discovered Quaid-e-Azam.

There can be no doubt that "confrontation" was the brain child and an inspiration of Mahatma Gandhi, albiet in a long prevailing mood of despair or sheer desperation. He may not have given the actual call (on the 7th-8th August, 1942) though his cry for 'Do Or Die' was nothing less than a bugle call for the battle ahead. But from mid-April to the first week of August, those fateful months he had kept the battle-drums beating.

PLAYING WITH FIRE

And, if a fight to the finish was not his intention, if he had only meant to parley or negotiate with the Viceroy and from a position of strength, one presumes, (backed by an aroued nation—minus the Muslim) why did he have to rouse the masses and raise the hopes or aspirations of his camp followers and the political will of his colleagues?

B

A VIVEK TRUST JOURNAL (Founder Editor: Amrik Singh) assisted by SANGHAR VIDYA SABHA TRUST

A LIVING PORTRAIT

Mani Shankar Aiyer:
REMEMBERING RAJIV GANDHI
Rupa & Co., Delhi, (1992). Rs.50/- pp 85.

Review by Anima Bose

Clearly the quality of a book should not be judged by the number of its pages. The 85 pages that go to make the book Remembering Rajiv Gandhi, authored by Mani Shankar Aiyer, not only proves it, but underlines the fact that penetrating insight and substantial content can all be packed into a book of as many pages, if the author has the seriousness of purpose and the ability to be stimulating in his presentation.

This book was released on May 20th, 1992 in New Delhi, where I had the privilege to be present.

A FLASH...! & THE ENDLESS WAIT

The beginning is arresting—"In a flash it was over......!". Mani Shankar was waiting to receive Rajiv Gandhi on the morning of May 22nd, 1991, after finishing his own election campaign. As he waited in his constituency along with his friends and co-workers, on the night of May 21st, (the previous night), some-one asked him how long it had been since the author had seen Rajiv. Mani Shankar counted: "Thirty-three days," he said. He was not to see Rajiv again—"not in 33 months, not in 33 years ...".

FROM CLOSE QUARTERS

I finished reading the book in one sitting. The utter sincerity of the author comes out as clearly as the first rays of the morning sun on a clear day.

He writes about the Rajiv he knew, the Rajiv he saw in many moods as he worked closely with him as the then Prime Minister—in 1985 as a member of the Prime Minister's office—until 1989, when he joined the Congress Party, having resigned from the civil service to join Rajiv in politics. He discusses what Rajiv stood for, what his vision of India was, what he wished to do for the people of his

INDIAN BOOK CHRONICLE

Vol. XVII No. 8

August 1992

country, what his dreams were! He has remembered the young-man in a hurry to translate his dreams into a reality, the glimpses of Rajiv the idealist, the prefectionist and the believer in ahimsa (non-violence) as Gandhiji taught and practised it in his life-time. And yet, "Rajiv", says Aiyer, "was by no means a scholar of Gandhian ideology, nor a student of the Mahatma's life work. Rather, there had been an absorption through the pores, as it were, of a way of thinking and a way of life that was quinessentially Gandhian—that is, Mahatma Gandhian." ... "Rajiv's first proposition was that courage is the prerequisite of non-violence." Without courage, Rajiv perceived that non-violence could also be a cover for cowardice, or just a pose.

TWELVE ESSAYS - (NOVEMBER 1989 - AUGUST 1991)

There are 12 essays included in this book from among those the author wrote between November, 1989 and August, 1991, published in various magazines and newspapers. When Aiyar wrote these essays, he was sharing his thoughts with the readers as the events then unfolded during the life and time of Rajiv Gandhi. All that has now passed into history. But their importance and appeal are not any less.

The author has put these essays together as a thematic unit – I -- After the End; II -- Flash-back; but left them as they were originally written. This has enhanced the book and the authentic flavour of the period has been retained.

Rajiv Gandhi, India's youngest Prime Minister, 1984-89, as all believed, was on his come-back trail in 1991, when the assassin's violent hands snatched him from his people, unbelievably, cruelly, shockingly.

WRITER AS A COMPANION

Mani Shankar was at school (Doon) and college (Cambridge) with Rajiv Gandhi. He had worked in the P.M.'s Office. Later, he joined the Congress Party – but he (Continued on page 7)

Chief Editor: Bhupendra Hooja

Associate Editors
P.C. Mathur, Rakesh Hooja, I.K. Sharma & Rima Hooja

Exec. Editor: Subodh Bhushan Gupta

Editorial Associates: Aligarh: H.A.S. Jafri; Amritsar: Ramesh K. Srivastava, Bangalore: Rabindra R. Menon; Baroda: Chhaya Patel; Bombay: Subhash Chandra Sarker; Calcutta: Udayan Majumdar; Cochin: P.M. Mathew; Dehra Dun: Madu Singh; Delhi / New Delhi: Madan Gupta. Harsh Sethi, Sunaina Kumar, Ashok & Prabha Mahajan; Dhanbad: R.K. Singh; Madras: D. Anjaneyulu; Mangalore: Louella Lobo Prabhu & Skanda Prasad; Panchakula (Chandigarh): K.K. Şarin; Pondicherry: P.Raja; Shimla: Atma Ram & T. N. Dha;r Trivandarum: G.Krishnan Kutty.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

g

h

th

19

fu

th

fr

W

st

th

A POT POURRI: SUMMER 1992

B. H.

Suave, soft-spoken and scholarly, former diplomat Mr.S. Gupta who has developed a benevolent and friendly interest in the IBC and in my topical readings, loaned to me the other day an odd assortment of four recently popular books. (How grateful must one feel when rising costs deny one the odd chance to go into a bookshop for a bargain on a pensioner's meagre dole of a pension, and when the publishers or distributors are not favourably inclined to look beyond their immediate noseview, and oblige a small book reviews journal buried in the mofussil!) Three of the books not only had catchy titles to invite attention, but have recently been on the 'best-seller' or 'popular' list, so far as Indian reading public spoon-fed by the glossy magazines and Week-end or Sunday editions of the national or regional newspapers is concerned. First, Jagmohan's My Frozen Turbulence in Kashmir -- hot and controversial; second, no less sensational (and exotic in a manner of speaking) and dealing with some mirky behind-the-purdah aspects of life and society and politics in the neighbouring wonderland of Pakistan, Tehmina Durrani's My Feudal Lord; third, a little more sober though no less sensational and revealing, the mysterious autobiography of a no-nonsense scholarly duo revolution-mongers and once deeply seated in the stormy eyes of the game of power, Raj Thapar's candid confessional: All These Years; and last an almost damp squib by the so-often lionised constitutional and taxation expert, a blue-eyed favourite of many blue chip financial and industrial, shall we add, political houses: N.A. Palkhivala's We, The People...about India -the world's largest democracy.

PALKHIVALA'S COMMENTS & SPEECHES

The last-mentioned book has nothing sensational or topical about it. It is a long though lucid discussion of several problems and issues from the legal, constitutional viewpoint -- to quote from the blurb or the jacket of the paperback -- on education and democracy, economic growth and social justice, socialism and taxation, constitutional issues and memorable judgments, personalities and the law, nuclear proliferaton and apartheid; and his experiences as the Ambassador of India in the U.S.A. Also extracts from his speeches (which have become an annual feature by now, and are naturally very popular among sections of the tax-hit and tax-harried sections of society) on the successive Union Budgets. Somehow, I found the offering dull and dry, in spite of his style and language. The book was first published in 1984, and has by now run into nine (or is it ten?) editions, including paperbacks. Despite this popularity, the book has dated somewhat, except perhaps Palkhiwala's tributes to a few interesting personalities and his constitutional comments and pleas for free enterprise etc. It is a good thing, though, that the copyright is with a chairty trust.

A SAD TRUE STORY FROM PAKISTAN

I, however, read My Feudal Lord as an interesting and absorbing story, rather sad and unfortunate though, of a

young and enlightened modernist female of the species in the chauvinist and cloistered male-dominated society of Pakistan, where feudal barons and buccaneers, money. bags and militarists and, not to be left behind, mullahs run the roost. To be young and female, and starry-eyed or ambitious in such a land is to invite tragedy and near-disaster, once you allow yourself to be seduced and subdued The sad and long tale of Tehmina Khar nee Durrani, runs through many a rugged, tortuous valley of pain and penance, sacrifice and suffering; of power and pelf, of fleeting pleasures and long drawn heavy shadows of gloom, It was a life of temptations and tempests, of trials and tragedies -- and brutalisation to the utmost limits of a woman's human endurance, until the final parting of the ways and break away from her feudal lord. At the end of it, one wonders how could any young and intelligent woman put up with all that ? Why ? To what end ? What did she get or gather from a relationship which had gone sour and bitter, from which she could get nothing, not even her own identity, much less her family's honour or happiness? And what does the future hold in store for her? Or for the likes of her?

I have no doubt that, if and when some enterprising playwright, dramatist or film-maker chooses to adapt this story of human tragedy, it will make a great epic and prove a block-buster. Meanwhile, if remains a document of suffering and betrayals, of conquests and conspiracies, of compromises and abject surrenders -- the male element, however, (should we call him a hero or a villain of the piece) remaining largely unscathed, and shielded by the provisions of the Islamic laws and customs as preserved in a more or less medieval feudal society, the veneers of modernity and enlightenment notwithstanding. As I remarked to a scholar of Pakistan affairs the other day: Here is a study of the deep underground currents of feudalism and human bondage in man to woman relationship in a society which has taken two steps back into medievalism with every one step forward towards the 21st century. And what a sordid sad story it is! I was also fascinated partly because quite often the scene would change into a region (of West Punjab) with which my own childhood was associated. Fortunately, I was then too young and innocent enough to understand or have a clue of the brutal and harsh codes of a feudal social and economic order! But then if such social and moral codes or conditions co-exist with apparent signs of 'modernity', 15 not the spirit or soul of Pakistan (and its socio-cultural, economic and political dream) at war with itself? Tehmina may be a symbol or proxy of that tormented and tortured soul.

PLAYING THE GAMES OF POWER & CHANGE

Another book which riveted my attention was "All These Years" -- the years that have passed our way since the early forties, almost 5 decades of them. How has the world changed during these years? And India too? Raj Thapar did not have to dramatise her simple narrative, as she sat

In

of

Uŋ

IS-

d.

ns

nd

of

m,

nd

a

he

it,

an

he

٧n

es

ve

of

ot

down to recapitulate those dramatic events of change and transition.

In their raw but robust youth, full of a blithe spirit of adventurism, Raj and her husband, Ramesh, joined the select band of revolution-makers, close allies of the communists. And with their intellectual training and discipline and the powers of communication, no less their contacts, they became the 'ideologues' or the spokespersons of the philosophy of change, champions of a brave new world to come. That was 4-5 decades ago, when they were young and the world was restless in the fever of change! Setbacks and disillusionments made them wiser; nonetheless they remained fellow-travellers. They met and jostled with some remarkable people of that age! Then, many years later, when the Party-dominated, if not manipulated, "Crossroads" had given place to a more sedate and serious format of "Seminar", and while their voice was still heard with attention, the duo shifted their scene of operation and appeared nearer the corridors of power in New Delhi, where in the case of Ramesh, his booming (commentator's) voice and sharp or incisive pen not only enalrged the circles of his audiences/readers, but those in power also came to depend upon his wisdom and political sense. They were as close to the hot seats of power as two non-affiliated nonparty figures could be! But then, one day, their world - a house of cards - also collapsed; their gods (or was it a goddess) failed them once more!

The recount of all those years is very interesting, fascinating and absorbing. One lives through many a moment of crisis and drama as a witness, if not an actual participant. Many a famous and not so well known personality come back to life, with all their faults and foibles. With all the ups and downs, all the complexities of the situation and conspiratorial involvements and indulgences, the struggle for power of which these two were interested, if not committed, viewers un-folds itself like a scroll of contemporary history. At the end, a nagging question remains. What were they after? What did they seek? The two of them, and their generation? Was it power? Prosperity? Hope or some Dream -- unattainable, illusive, eternal? And what did they achieve in the end? What laurels? Or acheivements in human terms? And tragedies?

I am forced to pose these questions out of a curiosity born out of my once-upon-a-time acquaintance with one of the subjects -- none other than Ramesh Thapar. As I write these lines, I can recall to my mind a roadside meeting, perhaps our last, outside the campus of the University of Punjab, on the pavement of the Mall in Lahore, in early 1940's, when we were hotly discussing the destiny unborn future had in store for the world. Those were the days of the rise and march of Hitler in Europe! And while I and my friend (now dear departed Ved Johar) protesed as best as we could, there was Ramesh arguing out in favour of the strong arm tactics of the Nazi hero! It was because of the theme and tenor of his arguments that I still recall that discussion fifty years ago.

But soon, very soon after that discussion, Ramesh had left for Bombay, where he had a strange tryst with his

A TURBULENCE ...

destiny, as he emerged out as the glistening chrysalsis in his full-grown cocoon of ideas. The web of ideas is as silken and invisible as a web can be; and it makes us prisoners of ideology and faith; and the fire of faith, if not of a rational ideology, burns deep and bright in our youthful human hearts. That is what seems to have happened with Ramesh Thapar as he emerged on the Bombay scene as a journalist and then commentator, with a short stint on the stage.

His was a multifacet personality, which soon drew the young and newly married couple into the vortex of bigger than life drama of change. Maybe his fascination with the then unbelieveable blitzkriegian successes of the Nazi war machine was really a fleeting one, becuase soon he and his wife were in the thick of another type of revolution. There was a sure sign of change in the air in Bombay, a sort of expectancy of great expectations, fanned by the RIN mutiny in the wake of the then already folded up Quit India movement, but sustained well into the middle of the decade (of forties) by a people's upsurge in what has been often derisively called the "people's war age".

Gifted with an absorbing but analytical mind, the gift of expression no less-- both in words and letters-the journalist- actor-commentater young man as our hero was soon able to carve out a place for himself and his partner among the revolutionaries, the CPI-types; and neither age nor failures, frustrations nor disappointments were able to cool down their fervour for change. As time passed, and their distance from the comrades widened, theirs became a two-in-one team of social and political crusaders. It was this grit, their determination, their no-nonsense attitude to the serious business of life, no slide into any compromise in terms of 'rationalism or integrity' or with their sense of purpose, besides other professional qualifications which made their voice heard and respected far and wide. "Seminar" - their off-spring, their mouthpiece became the voice of the enlightened and alert, and socially active intelligentsia, a voice that commanded respect, often caused fear amongst the vested interests of the polity and the status-quoists. It was perhaps the power of this voice that drew them close to the power-wielders in their hour of need, when they sought some credibility and rationality to justify their power games.

But playing with revolutions or indulgling in power games at the highest levels of authority, close to the throne, is never a child's play!

One is likely or prone to burn one's fingers; and more seriously, the more close one gets to the fire. That is what happened with the Thapars not once but twice at least, may be more often, if one takes account of all their encounters, and in spite of all their precautions or safety nets.

THE HIGH & MIGHTY ALSO FALL

That is also what happened with Governor Jagmohan, once again, not once but more than twice! There was a time when he became the darling of the authorities, the real boss in the power equation in New Delhi. He it was who acted as the bull-dozer and the steam-roller, the up-rooter of jhuggis and kachchi bastis and the grand neo-coloniser, almost in the mould of the great Mughal builders. He was

fic

lit

fra

tir

to

di

sp

esi

im

lav

Er

to

cu

 $C\iota$

he

an

Be

thi

the

the doer, the go-getter, a tornado of human energy and the bureaucrat who could bend many before his professional and organisational skills. But then he had his fall, out of the fiefdom of Delhi, the capital region. Came the Janata Government interlude, he was in the limbo, put in the cold storage for a while. Perhaps that is where his soon-to-be frozen turbulence began, the turbulence of a restless and energetic mind who had not lost faith in the miracles be could perform—his indomitable perhaps over-inflated self-confidence.

Among the civil servants crowding the corridors of power in New Delhi or its side wing, the Delhi Administration, he had a rather sudden and meteoric rise; and then as usually happens, an unceremonious come-down or perhaps a fall! That, however is not what his frozen turbulence is about, because when all was said and done, he could manage to leave behind some monuments to commemorate his tenure in Delhi, some achievements to be proud of, and what is more a fair amount of groundswell of public relations and resultant, though hesitant and even reluctant, appreciation of his works. He had also used his pen to come out as an 'author'.

A GOVERNOR'S DILEMMA

If the story had ended there, it would have been one of mixed blessings -- some achievements in the midst of so many controversies. May be in years to come, when one mediocre or automaton, perhaps a puppet, after another would have succeeded him on the gaddi of Delhi, his bold measures and grandoise schemes would have outlived all his blemishes as a bureaucrat. But no, he had the newly attained skill of playing political games, a taste for political power, and a craving to be at the right place at the right time, and to come back into limelight once again. One wonders what his feelings must have been/were when he was called back once more to fill the breaches, and recalled to solve yet another complex insoluble tangles in the webs of power. This time, his fields were the valleys and high hills of Jammu & Kashmir, where many a reputation had floundered; and many stalwarts called to action and recalled, or left to make their not so pleasant retreats. Perhaps a little David could do what the giants and brave warriors had failed to achieve! They say, opportunity/destiny does not strike twice; but in his case, it did come his way twice. And that is what his Frozen Turbulence is about!

Jagmohan was called upon to 'govern' the turbulent State of J & K (Jammu and Kashmir) twice, from April 1984 to June 1989 and from January to May 1990. That is where the rub lies, particularly in his second, rather brief or aborted spell!

There is a lot in the respective dates: April, 1984, to start with --! 1984 has become a landmark, almost a new water-shed in the political annals of India especially in north India. July 2, and Dr. Farooq Abdullah was dissmissed from the office of the Chief Minister of J & K. Governor Jagmohan has devoted a whole chapter of more than 50 pages to justify and rationalise his action on political, moral and constitutional grounds. Ch vii pp 254 to 317) It would appear that in the period that followed, Governor

Jagmohan could come into his elements, 1984 elections and G.M. Shah's Ministry notwithstanding. The Governor's Rule period could give him an opportunity to do something big and concrete, even grandoise, cleanse the Augean's stables, for one, tidy up and sparkle the Vaishno Devi shrine about which he could have (would always claim) a sense of achievement, of pride and later a lot of nostalgia. He could also build up a reputation and an image of a strong man, an active, no nonsense Governor, a go-getter, so that he could be called back to duty for a further spell as Governor in January 1990. However, this proved to be a short and aborted stay at the helm! And that is where the shoes have pinched, and his sensitive soul has been put into turbulence.

THE STATUS OF A GOVERNOR

One question that has bedevilled our polity since the adopotion of the Constitution is about the role and status of the Governor, a ceremonial office with a split twin personality both as the Head of a State and also as an 'Agent' of the Centre. He has been like a kingpin (or lynchpin) of a loaded hand-grenade or a bombshell in the Centre-States relations in a pseudo-federal but rather centralised and often unitarised politico-economic and administrative structure. Some Governors take it easy, let things go by, unless pulled on the leash by the powers in New Delhi,! Others take occasional, cursory and ceremonial or formal interest in what is happening in their domains, right under their noses; Yetothers like Jagmohan act actively, vigorously and even passionately, and if thwarted or cut down to size, they protest, raise a hue and cry, later set out to reflect on and rationalise their actions in all the forums open to them. They continue to hog the headlines in the print media especially, long after their deeds are done. That is what this 'turbulence' is about!

One must, however, concede that Jagmohan as a chronicler and a pleader has done his homwewrk good and proper. Facts and arguments are galore to support his case and to decry his opponents, however high and mighty they may have been. It is a case that cannot be ignored; it may or may not carry conviction. His politics may have been wrong, his judgements or acts open to question! But perhaps Jagmohan has set forth his version as forcefully and clearly as he could.

We understand he has added to it substantially for the second revised edition of his book. We should look forward to his post-script and after — thoughts.

Perhaps the days of argument are over. A time has come for more serious evaluation, self-crticism, even soul-searching, not only by Jagmohan, but also by many other participants and actors in political and human drama. They will have all to realise at least that, besides their own prides and prejudices, political passions and ambitions, the growing trends of both alienation and militancy in the State, especially in the valley, or the mounting security measures, have been as much due to their (our) own individual or collective actions, foibles and follies lapses and missed opportunities, as the result of foreign, neighbourly or intenational pressures and interventions.

a

0

ANGLO-INDIAN ENCOUNTERS - THE KALEISDOSCOPE OF FICTION

M.K. Naik: MIRROR ON THE WALL: Images of India and the Englishman in Anglo-Indian Fiction

Sterling Publishers Private Limited, New Delhi (1991),

xiii + 201 pages. Rs. 250.

Review by Prema Nandakumar

There is not much Anglo-Indian poetry and hardly any Anglo-Indian drama. But there is plenty of Anglo-Indian fiction. As Prof. Naik points out in the preface, this fiction is almost exclusively "historical, reminiscential and travel literature".

All the same, this area has rich possibilities and only a fraction of the whole has been exploited so far to turn out time-passers. Prof. Naik has done well to prepare a guide to light up possible angles of creative research in Anglo-Indian fiction. We can thus watch a little of the bygone splendour and a lot of our own degradation as an enslaved people.

A HANDFUL OF OPPORTUNITIES

There are, of course, various images of India seen in these novels which are chronologically led by *The Disinterested Nabob* published in 1785. In Dr. Naik's analysis, the image of India as a land of opportunity may be found in the early novels. And what varied levels of opportunity:

"...a provision for the younger sons of Scotch Directors, as an investment of stock, ... as the last resort of aspiring lawyers and despairing maids ... as the scene of some of our greatest national achievements and national interests."

(The Edinburgh Review)

THE TOLL & JUSTIFICATION

Rather, the rapacity and avarice of invaders like Mohamed of Ghazni and Nadir Shah had returned in a more refined and less bloodthirsty manner. Bribery and gambling had even become a way of life. But then, the Englishman paid the price. Heat, dust and tropical diseases took a heavy toll of life. Boredome could almost kill a man.

The one satisfaction the Englishman derived was that he belonged to a superior race, and it was, of course, a cursed spite that he had to suffer to set things right. So Lord Curzon said: "To me the message is carved in granite, it is hewn out of the rock of doom -- that our work is righteous and that it shall endure."

With a positive glint in his eye, Dr. Naik gathers a sumptuous crop of such patriarchal pomposities. Even as Bengalis are first in every thing, they are also first in getting racist brickbats. Thus G.W. Stevens:

"The leg of a free man is straight or a little bandy. So that he can stand on it solidly; his calf is tapering and his thigh flat. The Bengali's leg is either skin and bone, and is the same size all the way down ... or else it is very flat and globular ... with round thighs like a woman's. The Bengali's leg is the leg of a slave."

UNCOVERING THE MYSTERIES & SPELL-BOUND

Even well-known and knowledgeable intellectuals like James Mill and Thomas Babington Macaulay could rant no end in this style. However, some Englishmen did have a special admiration for Indian philosophy and mysticism. Their way of life inspired the admiration of the 'natives'. Consequently, such saintly characters found their way into Anglo-Indian fiction. Prof. M.K. Naik draws our attention to several names of this category in the course of his study

"Many characters in Anglo-Indian fiction have recorded their experience of some powerful force other than human, mysteriously impinging upon their consciousness for the better, as they react to the Indian ambience. John Findlay himself, who has already appeared in an earlier novel by Thompson (An Indian Day), describes there his transcendental experience in the foot-jungle of Trisunia in Bengal, in which he has been wandering in a mood of profound depression, after the death of his wife and child. He suddenly feels a 'wave' of Divine Love descending upon him ... now he was the servant of all and his body should be the dust of every road along which man goes in lonely pilgrimage."

Alice Talent in *The Peacock*, Hilarion in *The Missionary*, Larry Doyle in *The Razor's Edge* and Sir Roy Sinclair in *The Dream Prevails* are truly the gift of India, the 'Guru-Land', to English literature. Such characters are held spellbound by the transcendent infinity that marks the Indian ambience. The novelists repeatedly recognise the impossibility of categorising and generalising the Indian experience. The land wins always in confounding the novelist. As Aziz' exclaims in Forster's *A Passage to India*, "nothing embraces the whole of India, nothing, nothing."

UNDER CAREFUL SCRUTINY BUT...

The English novelist on India is subjected to a careful scrutiny by Prof. Naik. He can expose ruthlessly the absurdities and angularities of some half-baked English writers like Norman Partington. But he never witholds praise from writers like S.J. Duncan and M.M. Kaye who have ably mastered the cunning passages in Indian history.

If there is one weakness in this bibliography-rich book, it is the overkill of using hypothetical situations to drive home the falsities in the Englishman's approach to India. The message about mis-spelt names:

"For instance, to say 'Ghupta' for 'Gupta' is to ignore the fact that the name recalls association with one of the most glorious dynasties in ancient Indian history. How would the British reader react if our hypothetical Indian novelist writing in English had a British protagonist whom he insisted on mentioning as 'Benshaitan Churaseel' (= 'Winston Churchill')?"

Prof. Naik rightly concludes that the British Raj days have not been fully documented or exploited as yet:

(Cont. P. 7 below Col. 2)

in

ha

fr

M

bel

life

de-

Th

onl

bac

livi

the

the

of t

rou

Was

floi

Par

Var

of p revi

ONCE MORE THROUGH EXOTIC INDIA

Mark Shand: TRAVELS ON MY ELEPHANT Butter & Tonner Ltd., London (1991).

Review by Madhu Singh

It is amazing how a small incident, a remark, or a sight can change the course of one's life. Prince Siddharth set out on a search for truth, to emerge later as Gautam Buddha. Rao Bika, (a prince of Jodhpur) to establish his kingdom of Bikaner; and in this case, Mark Shand on a remarkable journey - on elephant back!

RIDING AN ELEPHANT

A drawing of a male tusker charging a small Indian Mahout in his grand-mother's house; made Shand determine that "with or without God's leave", his next book would have his picture riding an elephant! (Tom Coryat, who travelled to India on foot in 1615, had a similar ambition!).

Thus charged, he rang up Pepita Seth, member Elephant Owner's Association (also Roshan Seth's wife) asking to buy her elephant. She refused, but suggested he buy one at the Sonepur Mela. That was too long to wait and Mark Shand arrived in India, well read in elephant lore, raring to go!

For anyone who desires to learn about these pachyderms, Mark Shand provides a short-cut, for this book is peppered with questions ranging from Leonardo da Vinci, Hilaire Belloc, Edward Topsell, (may be Thompson) and even Aristophanes. For the more serious reader, there is the well-researched bibliography. More entertaining are the stories racounted by the mahout, Bhim-stories that one gets to hear but not read.

A LOVE STORY WITH A DIFFERENCE

This book is a love story, but one with a difference. One stream is a growing love and concern for India, about which he writes - "India shows what she wants to show, as if her secrets are guarded by a wall of infinite height. You try to climb the wall - you fall! You fatch a ladder - it is too short; but you are patient, a brick will loose and then another. Once through, India embraces you."

... And the other, love at first sight - "Then I saw her. My mouth went dry. I felt giddy, breathless; in that moment, the ancient wall crumbled and I walked through. With one hind leg crossed over the other, she was leaning nonchalantly against a tree, the charms of her perfectly rounded posterior in full view, like a prostitute on a street corner. I knew then that I had to have her. Suddenly, nothing else mattered and I realized with some surprise that I had fallen in love with a female Asian elephant".

From this purchase at Daspalla, near Bhubaneshwar, which is famous for two things: the best elephant and the most stupid people, starts this romantic journey on an elephant to Sonepur. A journey of 750 kms. and 64 days, for an elephant does 4 kms. p.h., but can only travel for 4 hours a day!

The reason why the ancient wall crumbled "so easily" for Mark Shand is not difficult to ascertain. One look at the acknowledgements and it reveals that it is a who's who of Indian royalty and politics. The arduous is well greased. In New Delhi, he met with Aditya Patenkar, a scion of the Maratha royal family, an avid photographer and a birdlover. The group consisted of Bhim, Khusto, Indrajit and Gokul also. In the entourage was a jeep full of supplies. It is the inter-play of these diverse personalities that provides the human-touch to the book. The acid tongued cynicism and constant bantering of Aditya is what makes the book such fun to read.

Mark Shand has an easy, engaging style and an unhesistating attitude, whereby he can laugh at himself and the situations he finds himself in.

THE ANTICS OF TARA

Undeniably it is Tara, however, who steals the show. This is one recalcitrant elephant who will steal from the fields, beg from the truck-drivers on the Grand Trunk Road, will not get into a truck and loves water so much that she goes for a twelve hour swim in a tank. She converts all pujas into "merry affairs" with er antics. Shand loves her so that he angers at the use of the ankush on her, and yet she drives him to desperation, and he uses it himself! The making of an "ferangi mahout" and the taming of this shrew is the heart and soul of the book. Tara is human enough to shed a tear when Mark bids her adieu, and is she ever adorable? Elephants are known for their memory and intelligence, but what we call human qualities, Tara reveals are not only human.

As a travelogue, the book provides a route that few Indians, leave aside foreigners, could ever have traversed. From Konarak in Orissa, which he describes as, "a temple of such solitary grandeur yet of such sensuality," to the ancient seat of the Emperor Ashoka's empire, Pataliputra in Bihar, indeed it is a jouney of imagination. Shand provides a little history of each place that he crosses, without being pedantic. Bhutan is Asia's most populated village. Simplioao sanctuary where the honey-collecting is done in a unique method; and Bihar which was "like parting the leaves on the edge of a rain forest and stepping into a scorched desert." What I cannot forget, are the descriptions of the white wasteland of the Chibasa cement factory and the coal mines of Ramgarh. In terms of quaintness, Me-Claskiegunge and its people come to mind.

Shand has evoked word pictures of all the people he met, be it the Maharaja or the Anglo-Indians. The mendicants or the truck-drivers. Each one to him is a person, not just a body. The most colorful descriptions are of the Cart Festival at Patna.

ENVIRONMENTALIST PLEAS'

It is not unnatural that after such an expedition, one should emerge as an environmentalists. Shand reveals him self as a sentient individual with his impassioned plea on (Continued below opp. page)

92

for

the

of

. In

the

rd-

ind

. It

des

sm

ok

sis-

the

JW.

the

ınk

hat

all

ner

yet

he

ew

to

ver

nd

ew

ole he

ra

is

ng

ns

nd

he

n,

10

(Continued from p. 1) was, as the author says, never "a close friend", always addressed him as "Sir", while working as a bureaurat; and later, touring the country with him, he saw, at first hand, Rajiv Gandhi's views evolve. As they travelled around India, Mani Shankar was uniquely placed to see Rajiv Gandhi at close quarters, understand the human being Rajiv; exchange views; listen to Rajiv's ideas and beliefs. My friends tell me Mani Shankar is one of the few who understands Panchayati Raj as he had worked with Rajiv for this special concern of his. By 1991, it will not be wrong to say, Rajiv Gandhi recognized how well Mani Shankar translated his ideas into words.

I read most of these essays, published in Sunday, when Mani Shankar started his new vocation as a columnist in November 1989. And I recall, I wrote a letter to the publisher of Sunday, Shri Abheek Sarkar, congratulating him on the magazine's" new columnist", and hoping that some day, Mani Shankar will write the biography of Rajiv Gandhi.

PLANS, PERCEPTIONS & CONCERNS

The 12 essays included in this book, bring out the author's perception and discernment. He certainly knew what he was writing about - Rajiv's plans, proposals and perceptions, his deep concern about the people who lived in the rural areas, how they responded spontaneously to Rajiv. Women of India have much to say about Rajiv's concern for equity and equal opportunities for them. Rajiv had a world view that inspired him to be sensitive to his own freedom and freedom of others, his own country and other countries.

I have witnessed the admiration and regard in which he was held when I presented a copy of the then Prime Minister of India, Rajiv Gandhi's 1989-speech on Total

Disarmament at the U.N. to the International Peace Research Association (J.P.R.A) Conference held at Rio de Janero, Brazil in 1990. I was present there to witness the deafening applause with which the copy of the speech was received for IPRA archives; and at the closing session of IPRA Conference, a letter of appreciation was addressed to Rajiv Gandhi urging him to continue his work for peace and total disarmament.

A brilliant writer, Mani Shankar has well used his talent and has offered the readers this excellent book. His command over the language, his grasp of the facts, his sense of humour (sometimes sardonic, no doubt) and his dedication to his subject go a long way to enhance his Remembering Rajiv. .

He has the gift of presenting facts logically and forcefully. To his credit, his nearness to the subject did not distort his perception. He was close to Rajiv in power, and out of it. This deepend the author's understanding. And he crafted the essays with ease. The essay - "The Rajiv I Knew" written on May 25, 1991, is a piece that few readers will ever forget. His moving "Good Night, Sweet Prince" farewell will be read over and over again for its lyrical prose and utter sincerity poured out in words beautiful and expressive.

It is hoped that more and more readers, specially the young, will read this book, priced as it is within one's reach, and get to know Rajiv - the human being, their contemporary – in a way that is bound to be not only informative but enriching as well.

Dr. Anima Bose is Professor and Director, Centre for Peace Education, Delhi. As a member of Nehru Memorial Museum and Library Society, 1981-84 & 1984-88, she attended several meetings of the Society chaired by Smt. Indira Gandhi and then Shri Rajiv Gandhi.

THROUGH EXOTIC INDIA

behalf of the simple tribals of Orissa and Bihar whose life-style is endangered by the lust of politicians and the de-forestation which is stealing their natural habitat. Thrusting these people into modern housing colonies can only result in a break-down of ethos with nothing to fall back upon.

Similarly, he pleads that the elephant is running out of living space and should be given the same attention as the tiger. Project Elephant has been started on paper, but in the meanwhile, the elephant is hungry and rampaging on the fields! [Of this I can vouch in the Haridwar area because of the many canals that have cut off their natural migratory routes.]

This has been one of the most enjoyable books that I have read of late in the lighter genre. Perhaps the appeal was greater for me as I love both travel and animals.

However, I have no doubts that because of the freeflowing style, the easy humour and the warmth that parameters this book, it will find favour with readers of varying tastes.

Dr. Madhu Singh, I.B.C. Editorial Associate, has a knack of picking up some out-of-the ordinary-nunbook Holkerson Land Kangri Collection, Haridwar review in an out of, the way place like Dehradun.

(Contd. from o. 5)

ANGLO - INDIAN ENCOUNTERS

"For over two centuries, England was proud to sport India as 'the brightest jewel in the British crown.' But it is a great pity that the Englishman in general was sometimes either so weighed down by his self-imposed, and half-real and half-imaginary, white man's burden, or so badly hampered by the blinkers of his innate insularity, or again, had his vision marred by such large blind spots that he had little opporunity to observe closely and assess carefully all the facets of this jewel, in more respects richer than all his Anglo-Saxon tribe, and appreciate fully its many-splendoured lustre."

So the Mirror on the Wall remains undimmed, ready to reflect more images with clear contours. Or would the technological age make the detailed historical novel a thing of the past and a memory for ever?

Dr. Prema Nandakumar is a well-known critic whose contributions in several academic journals and national news-magazines are read eagerly.

sl m

p sl

e

se

T

m

b

B

Ir

bı

II

fr

01

rh

SPOTLIGHT ON THE OUTSIDER

Christine Gomez: THE ALIENATED FIGURE IN DRAMA

Reliance Publishing House, New Delhi (1991), pp., 320, Rs.300

Review by P. Marudanayagam

If "exploration of the outsider's problem by a dramatist is an act of strength and witnessing it an exercise of courage", the critical examination of such an exploration undertaken by Ms. Christine Gomez in her massive but extremely readable work proves to be an equally admirable act.

THE STRANGER - OUTSIDER

The archetypal figure who appears sometimes as hero, sometimes as villain, and who has been known as the stranger, the outsider, the shadow, the 'other' and the alien or the alienated figure may be found in many literary works. In his book, *The Stranger in Shakespeare*, for example, Leslie Fiedler, a leading American myth critic, focuses his attention on a study of the different types of stranger in the plays of Shakespeare, especially, the stranger as woman in *Henry VI* (Part I), the stranger as Jew in *The Merchant of Venice*, the stranger as Moor in *Othello*, and the stranger as New World Savage in *The Tempest*.

Fiedler once declared that if he were to identify the single theme that had always possessed him, it was that of the stranger and the outsider. He, somehow, feels that apart from the ethnic isolates, the Negro, the Red Indian and the Jew in a white Anglo-Saxon protestant society, women in a male society, and children and adolescents, are also treated as strangers, and expresses his sympathy for all these outsiders in numerous essays. But, unfortunately, many of the critics of The Stranger in Shakespeare tried to dismiss it as mere mythic prestidigitation or a mischievously entertaining piece of bard-baiting, or as a very poor work that "smacks suspiciously of bargain-basement psychoanalysis." They completely ignored the insights that he could gain into the plays of Shakespeare, using the stranger theme as the vantage point. Moreover, their quarrel with Freud and Jung and perhaps with myth criticism itself precluded any objective study of what Fielder had to say.

THE ALIENATED—IN SEVERAL MILIEUS

Now, Christine Gomez, in her book on the alien, does not have any controversial or unwelcome theory about the numerous stranger figures she discusses, covering a wide range of plays and a vast variety of characters. Defining the alienated protagonist in drama as an individual who may be alienated from (i) other individuals and society (ii) God, religion and all value systems (iii) the human predicament in a hostile universe or from himself, she identifies six major categories:— the powerseeker, the malcontent, the reformer, the incestuous outsider, the existential outsider and the outsider as an absurd protagonist or a defeated figure.

The thesis propounded is that this character, a major concern in the Elizabethan and Jacobean age, the latter half of the nineteenth and the twentieth century, arises from an age of crises and reflects the socio-intellectual conditions of the age, and that his presence in a drama affects its structure and texture.

In her anxiety to fully justify her claim, she brings in a large number of plays for close analysis – Marlowe's Dr Faustus, Shakespeare's Richard III, Macbeth and Hamlet Marston's Malcontent, Tourneur's Atheist's Tragedy and The Revenger's Tragedy, Webster's White Devil and The Duchess of Malfi, Beaumont and Fletcher's A King and No King, Ford's 'Tis Pity She's a Whore, Ibsen's An Enemy of the People, Ghosts, The Wild Duck and Rosmersholm, Ber. nard Shaw's Mrs Warren's Profession, Man and Superman, Major Barbara, Heartbreak House and Saint Joan, Camus's Caligula and Sartre's Flies, Iononesco's Rhinoceros, Beckett's Waiting for Godot and Endgame, Osborne's Look Back in Anger, Epitaph for George Dillon, Luther, A Bond Honoured, Under Plain Cover and Inadmissible Evidence. Pinter's Birthday Party, The Caretaker and The Home-coming. One may wonder if there is a need to analyse so many plays to prove the central thesis; but then she never gives the impression of biting more than she can chew.

There is no attempt at finding a neat pattern where there is none or at stretching an idea to fit a procrustean bed. In the introduction itself, she makes it clear that by tracing the development of the Outsider, she means only a study of the successive manifestation of this figure in drama from Shakespeare to Pinter and not a study of "progress or 'growth' in the laudatory sense. She has drawn upon an incredible number of secondary sources in order to substantiate the idea that the outsider in drama has undergone various mutations, influenced by the intellectual, economic and socio-cultural conditions of the different ages.

While discussing the absurd protagonist, for example, she mentions how man's understanding of himself and his world has been radically altered in recent decades by "the structural anthropology of Levi-Strauss, the Gestall psychology of Kohler, the Cybernetics of Wiener and the linguistics philosophy of Wittgenstein." (p.214) There are frequent references to Freud, Marx, Neitzsche and Erik Erikson. Any lay reader will feel grateful to the author for the lucid expositions of different brands of existentialism and the Absurdist View of life.

TO BE OR NOT TO BE!

Though Hamlet has frustrated the attempts of generations of competent critics to understand him, Gomez makes bold to probe the character from a fresh angle and provides a perspective that is not wholly derivative. Comparing two different types of the existential outsider, she observes:

"Hamlet dies at peace with himself and the universe, and even shows concern about gaining the good opinion of others. Caligula dies at war with himself, with others and the human predicament, an Outsider till the end. Hamlet

1992

najor

from

ondi.

ts its

in a

's Dr

mlet.

and The

d No

ny of

Ber.

man,

nus's

eros,

_ook

Bond

ence,

com-

nany

gives

here

tean

at by

niy a

ama

ress

n an

sub-

zone

omic

iple,

1 his

"the

stalt

the

arc

Erik

lism

212

des

two

rse.

moves from an alienated and fragmented condition to being an integrated individual, reconciled to the universe after accepting a providential view of life. By a leap of faith towards the Christian-humanist vision, Hamlet overcomes his sense of dereliction in a hostile universe. Caligula realises that he has made a wrong choice in using his freedom to destroy others. But by a fidelity to the absurd vision, Caligula achieves lucidity. These are the differentia between an age of faith and an age of sceptic anxiety, between Christian humanism and Existential humanism." (pp188-189)

ALIENATED OUTSIDER VIEWED FROM VARIOUS **ANGLES**

Another of her valuable insights concerns The Duchess' of Malfi. Accounting for the continuation of the play for one full Act after the death of the protagonist, she writes: -

"This has often been regarded as a dramatic flaw. But the fifth act can be seen as essential in working out the progressive alienation of the outsider figure. Upto Act IV, the theme of the outsider's alienation is subordinated to the tragic-heroic theme centering on the Duchess. After her death, the play continues for one more Act, because the outsider theme has become too absorbing to be hastily wound up with the protagonist's death. Act V is an evidence of the tremendous impact which the outsider figure has on dramatic structure even when the outsider is not the protagonist. Act V of The Duchess of Malfi draws together the various kinds of alienation revealed by Bosola throughout the play." (p.63) And this claim is fortified by a fascinating study of Bosola as a malcontent outsider."

Whenever a drama is discussed, all the authoritative writings on it are perused in a scholarly manner, and every major idea put forth in them is subjected to a close scrutiny before it is accepted or rejected or considerably modified. An analysis of Camus's Caligula, for instance, is informed by a clear grasp of the writings on Camus by John Gruickshank, S.B. Harrison, Philip Thody, E. Freeman and Germaine Bree. What is amazing is that Gomez never allows herself to be drowned in the flood of critical views expressed in the books, articles and dissertations with which she is thoroughly acquainted. Whenever a character is examined, all the other aspects of the play including plot, setting, language and style are judiciously brought in for illuminating observations on the nature of the character. The study of Ionesco's portrayal of Berenger in Rhinoceros may be cited as the locus classicus:

"In Rhinoceros the basic situation of the outsider is laid bare in the first Act which enacts a two-fold absurdity - of society and of existence. It works out the alienation of Berenger at the social, interpersonal and existential levels. Into this situation, the phenomenon of the rhinoceros breaks in. In Act I, it is a stray and scattered event; in Act II, it is increasingly prevalent and claims Berenger's close friend as a victim; by Act III the phenomenon is completely out of control. The leisurely pace of Act I accelerates into a quick tempo by the end of Act II, while in Act III the rhythm becomes frenzied, almost driving the outside.

Point of dissolution of identity. But he recovers and persists

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

in his stand of alienation - from an absurd society and an absurd universe. The structure of the play thus approximates to a static situation and concept on which a quickening rhythm has been imposed. The satire of social comedy is carried to the extreme of caricature and farce. The serious use of dialectic by the existential Outsider is replaced by a grotesque parody of it in absurd drama. Thus in *Rhinoceros*, there is an extended debate on the Asiatic and African rhinoceroses, the only point of which is to show the pointlessness of all disputation." (pp.227-228)

AN OVERBURDEN OF REPITITIONS, & A PROBLEM OF DEFINITION

A critical work of this type cannot be totally free from flaws. A Ph.D. thesis may demand repetition of ideas for the sake of emphasis and clarity, use of a large number of footnotes to demonstrate the accuracy of the ideas the scholar has borrowed and to prove his/her intellectual honesty, and detailed explanations of terms, concepts, ideologies and definitions to display the scholar's mastery of the subject dealt with. But when it is transformed into a book, all these may be reduced to the minimum. Unfortunately, they are retained in tact in Gomez's book. Almost every significant idea or theory in a chapter is stressed at the beginning once, examined in detail in the middle and reiterated at the end. Even the Victorian prophets would have shied away from this strategy! The over-abundant footnotes acknowledge the well-known sources too often; and a number of casual readers, misled by their excess, may be forced to underestimate Gomez's original contribution which is, in fact, substantial.

She rightly observes that the working definition of the Outsider as used in her thesis finds its most perfect embodiment in the existential outsider, and that some of the social rebels and iconoclasts alienated only at the most obvious level from society and its institutions cannot be called outsiders in the fullest sense of the term as there is no trace of existential anguish in them. Such qualifying statements are lacking in the discussions about the other types of outsiders. One finds it difficult to understand the rationale behind the inclusion of certain characters as outsiders. This is particularly true of the characters of Elizabethan and Jacobean plays. Even the support got from modern psychology to brand them as outsiders may not be adequate to convince many who are aware of the Elizabethans' love for life. The claim that the playwright's interest in the outsider causes subversion of traditional structures is presented convincingly only in a few cases. The superiority of Christian humanism over Existential Humanism is taken for granted. Gomez is otherwise not interested in sitting in judgment over the existentialist or absurdist vision of life. Is it not the author's weltanschauung which ultimately decides whether a well-written work of art is great or merely good?

But all these objections may be brushed aside as "petty cavils", and the book may be read profitably.

Dr. P. Manudanayagam is Professor of English, Pondicherry University, Pondicherry.

th

vi

CI

(Editor) K.V.S. Murti

OLD MYTH AND NEW MYTH: Letters from Mulk Raj Anand to K.V. Suryanarayan Murti

Writers' Workshop Calcutta, (1991). pages 85; Rs. 150/-Flexiback Rs. 100/-

Review by Daxa Arun Vamdath

Old Myth and New Myth contains a selection of about fifty letters from amongst more than a hundred written by the eminent novelist Dr. Mulk Raj Anand to Dr. K.V Suryanarayan Murti, retired Assistant Professor of English, Andhra University, between January 1967 and February 1989. Dr. Murti's vital involvement in the writings of Dr. Anand and his doctoral research on Anand's works provided this occasion for prolonged correspondence in which Anand played the role of a 'friend, philosopher and guide'. The letters vary in length from ten lines to four pages. Most have been briefly annotated by Dr. Murti for the sake of explanation and clarification. In the appendix, published critical studies on Anand's fiction have been appropriately listed.

PATRONAGE OF A SOUL -- MATE

Dr. Murti claims in the preface that there is much similarity between their experiences and struggle for existence, and that Dr. Anand has called him his 'soul-mate'. The concern with which Anand has provided counselling to Murti in letter after letter, and the intimate touch that tinges most letters truly bear evidence to this epithet. Throughout their association, Anand emerges as a father figure', reassuring Murti every now and then when the latter is sunk deep in depression and despair, or breathing new vigour in his veins when Murti is oppressed by people around him. The whole series can in fact be also read as a sympathetic biography of Murti, which traces his arduous journey from the time he undertook his doctoral research till the time he retired as Reader in English, Andhra University. It is Murti's contention that during his fragmented academic career, he was "much sinned against by Fate and people, close relatives and trusted friends, my teachers and the institutions where I had to work". Anand, on the other hand, is revealed as an excellent psychotherapist and one can hardly over-emphasize the therapeutic value of these letters.

EMOTIONAL SUPPORT & GUIDANCE

Apart from the emotional support these letters provided to Murti, they also reveal Murti's keen insight into Anand's vision as manifested in his novels. Anand was pleased with the origional approach adopted by Murti, which enabled him to get nearer to Anand's 'hunches about human relations' and the 'crisis of destiny' of his characters. Murti could get inside the novels, and surmise the "almost mystical awareness and superimpose the obsessions into his analysis". No wonder, Anand was keen to see Murti's Ph.D. dissertation (on Anand's novels) published in the book form. Innumerable suggestions regarding the

revision and abridgement of the dissertation and a likely choice of publishers are indicated in the letters.

Also, one comes to know what pains Anand would take to recommend Murti to eminent scholars, influential U.G.C. officers and international authorities on Indian English literature. His intention was to see that Murti's scholarship got due recognition both in India and abroad. He was interested in seeing that Murti could be awarded a visiting professorship abroad, or that his critical work could attract some renowned publishers or that he could get a U.G.C. Fellowship or a Fellowship in the Institute of Advanced Study, Simla. Anand spared no opportunity to pat Murti on the back, whenever the latter wrote a critical essay or a paper, which only shows the high esteem Murti enjoyed in the eyes of Anand. In this respect, a perusal of these letters acquaints one with the academic growth of Murti as a teacher and a research scholar.

TWO PARALLEL BIOGRAPHIES IN ONE

If, on the one hand, the text reads like 'the sad biography' of Murti, on the other, it reads like the 'Autobiography of Mulk Raj Anand and his views since 1967'.

The letters provide details about the works Anand wrote, the universities and research institutes he visited, the lectures he delivered, the seminars and symposia he conducted and the prestige he enjoyed in the eyes of the academicians in India and abroad. To mention just a few: - We come to know about his dedication to the regular publication of the periodical Marg, his tour of Europe and Bangla Desh in 1972, the writing of Confession of a Lover, the third part of his autobiographical novel Seven Ages of Man, the Bangladesh novel The Living and the Dead and the novel Reflections on the White Elephant, the preparation of lectures in his capacity as Tagore Professor of Literature in the Punjab University, and the making of a film entitled Lost Child. While reading accounts of these varied activities, we can 'visualize' his novels as though in the very process of being made, and get to know Anand's way of looking at them.

Again, these letters contain Anand's insightful criticism of both Murti's critical writings and his own creative and critical works, as also his views on certain cataclysmic events of contemporary Indian life, such as the Bangladesh War, the Emergency rule in India, and so on.

However, what makes the letters interesting and absorbing are certain little personal details such as the boul of influenza he had in 1973, or the nourishment he received from living in the midst of Kangra Valley or in the native country.

LITERARY & CRITICAL VIEWS

The letters are full of literary and critical values, and comments in more ways than one. In one letter, for example, we get a critical account of his Untouchable, Cooling Two Leaves and a Bud, The Barber's Trade Union, The Big Heart, Private Life of an Indian Prince, Lament on the Death

Indian Book Chronicle

1992

kely

take

dian

rti's

Dad.

ed a

ould i

et a

Ad-

pat

ssay

yed

iese

ti as

sad

the

nce

and

the

on-

the

ew:

ılar

and

ver,

s of

and

1011

ure

led

ac-

ery

of

sm

ınd

nic

esh

ive

August 1992

of Arts and Death of a Hero. In another, he draws contrast between the ancient recitals of Katha and the modern novel with reference to Bankimchandra, Sarat Chandra, Premchand, Raja Rao and himself.

... AND REFLECTIONS

There are reflections on various themes such as love in all its varieties, God, humanism, tenderness, pain and so on. To give a few samples:

destructive, I feel that, from the point of view of contemporary evolutionary theories, suffering helps much in growth".

... "The characters relate themselves in love-hate relationship in thousands of situations where the causality of conflict is intended to bring out the need for tenderness."

... "The meaning of love then is the healing touch of Mother Teresa, Schweitzer and Gandhi. 'The poetry is in pity'... Not that humanity will not throw up Changez Khans, Napoleans, Hitlers But there will be trillions of graceful acts, tendernesses and holding of hands. Every personal love is an affirmation of bigger love."

It is in passages such as these that Anand's creative genius is revealed; his prose becomes emotionally charged and his style grows lyrical. Anand's "love for the suffering humanity" and his "pious nature" contribute to his richness of expression.

It would be unjust to complete this review without refering to Anand's erudition and scholarship. Every page of the book is interspersed with literary, mythological and topical allusions, which include not only contemporary literary and critical works, but also great classics in various disciplines.

NATURE OF MYTHS --- OLD & NEW

A word about the title. In the course of the letters, a comparison has been made between all the critical works written on Anand's novels which form part of the old myth; and the book *The Sword and the Sickle: A Study of Mulk Raj Anand's Novels* contributed by Dr. Murti, which Anand designates as the new myth.

A survey of the extant works on Anand is given in a letter written on September 16, 1971, where we know that fifteen theses, in addition to some books, have been written on his novels. Anand firmly asserts that none of the other critics could get inside his novels and penetrate the essence of his vision in the manner of Dr. Murti. Thus a new myth is created by Dr. Murti, for which he is rightly appreciated by Anand.

The penetrating vision of Anand is so thoroughly manifested in the letters addressed to Dr. Murti that for anyone interested in making a fresh assessment of Anand, the reading of *Old Myth and New Myth* is a must.

Dr. Daxa Arun Vamdath is Professor of English in the South Gujarat University, Surat.

A COSTLY CAMPAIGN

Lt. Gen. Depinder Singh (Retd.): IPKF IN SRI LANKA Trishul Publications, Noida, pp. 214, Rs.225.00, (1991)

Réview by A. Maverick

This is one of the two books recently published on Operation Pawan, the other being Assignment Jaffna by Lt. Gen. S.C. Sardeshpande (Retd.). The Indian army was deployed for almost two years (1989-1991) in Sri Lanka fighting the LTTE (Liberatin Tigers of Tamil Eelam) — an outfit whose elements had been once harboured, trained and financed with full encouragement from Delhi. Sardeshpande, who resigned from the army last year over differences with senior commanders in the conduct of IPKF (Indian Peace Keeping Force) operations, has said that the former Chief of Army Staff, Gen. Sundarji "shoved the Indian Army into combat with Sri Lankan militants in a haste, lack of preparation and misreading of capabilities."

COMMAND & CONTROL STUCTURE AT FAULT

Udoubtedly the command and control structure under which the IPKF operated and the civil -- military interface were highly unsatisfactory. The apex body directing Operation Pawan was a core group headed by the Minister of State for External Affairs in Delhi, with a number of military and civil personnel in attendance. The GOC-in-C (General Officer Commander in Chief) Southern Command, Pune, doubled as OFC (Overall Force Commander) and set up advance headquarters in Madras. The GOC IPKF who was Deputy OFC shuttled between Madras and Lanka and took operational orders directly from AHQ (Army Headquarters) Delhi which Gen. Sardeshpande cites as "the repository of all dissonance in the command structure". As if this were not enough, Gen. Depinder Singh records that "we were witness (to) a new phenomenon of liaison officers from Army HQ being located at division HQ and reporting directly to COAS (Chief of Army Staff) with first hand information on the operational situation". The OFC did not like this arrangement and thought it was giving rise to misunderstandings, but did not counsel a change. As FM (Field Marshal) Manekshaw observes, "the Fighting Command had too many masters giving different orders and different assessments."

OTHER LAPSES

There are other aspects of the campaign which are not highlighted in the book, since these would show the senior commanders in poor light. The helicopters meant for evacuation of casualties would fly from the HQ at Madras to Jaffna and would return loaded with contraband -VCRs, VCPs, Two-in-ones, cameras, watches, foreign liquor and toiletry, specially perfumed sandalwood soaps. A Major General of the Army Service Corps was charged with misappropriation of government funds when purchasing rations and supplies from the local market at Madras. He was brought down to the rank of a brigadier for trial by a court martial. This senior officer made history of sorts when he absconded under military escort sometime in June

de

in

in

th

th

Bi

We

an

the

Wil

tifi

bla

au

Inc

and

of

asp

in a

me

WO

Kamal Nayan Kabra: ECONOMIC CRISIS IN INDIA
--- An Alternative Perspective
Kharma Publishers, New Delhi, (1992.) Price Rs. 170,
pp. ix + 133.

Review by D. Narasimha Reddy

Though the book is divided into three parts viz.

(i) Economic Crisis in India?, (ii) the Public Distribution
System and (iii) the Menace of Black Economy, the first
part occupys the central place of the book, as indicated not
only by the title but also from the fact that it is a response
of the author to the current economic situation and, therefore, much of it is based on his fresh writing, while the
second and the third parts, though important, are drawn
largely from the author's past work in areas which have
become of abiding interest to him.

CRISIS OF MISMANAGEMENT ...

Starting with the title question of the first chapter, 'Economic crisis or crisis in management of the economy?, it is unequivocally shown that description of the present crisis in terms of 'fiscal crisis' and 'balance of payments crisis', is a clear indication that the crisis indeed is in the management of the economy. To scuttle the impression that fiscal crisis is responsible for the balance of payments (BOP) crisis, without denying the inter-connections, it is shown that the policies which have prompted import liberalisation and import-induced growth in output, beginning with late seventies led to a persistent and growing current account deficit which combined with the flight of the hot money (NRI deposits) was adequate to explain the BOP plight.

Turning to the fiscal crisis, he draws attention to the unmitigated growth of revenue deficits which increased from Rs. 2,473 crores in 1980-81 to Rs. 17,585 crores in 1990-91. Much of the growth in expenditure was profligate and wasteful in nature, and much of this growing expenditure was sought to be met by increased borrowing. Even the depreciation funds, retained profits and other sources of the public enterprises were drawn to finance the central plan, in the process throwing these enterprises into financial inefficiency.

There has been least reliance on direct taxes to mobilise additional resources. On the contrary, there have been cuts in the marginal rates of direct taxes, with hardly any increase in the growth of their share in tax revenues. The share of direct taxes in the total tax revenue had shrunk from about 27 per cent in the early 70's to about 13 per cent by late 80's. Much more telling is the fact that the "number of assessees with assessed income in excess of Rs.5 lakhs during 1956 was around 5 lakhs. Towards the end of 1980s, this number has come down to under 2 lakhs".

... DESPITE A HIGH GROWTH PATH

What is more important is to note the fiscal and balance of payments crisis at the end of 1980s, and the new policy package which was supposed to have broken-off the low

'Hindu-Growth-Rate' shackles; and hitch-hiked itself to a high growth path of an all – time high of over 5 per cent annual average growth rate for ten years. Agricultural and industrial production averaged over 4 and 8 per cent respectively. Infrastructure, with some limitations apart, improved. Stock markets boomed. Gross savings and capital formation soared to respectable heights of 22 and 23 per cent respectively. These indicators, however, conceal serious crises of growing inflation, unemployment and serious unsustainable sectoral imbalances. There was continuous rise in the price level in the 1980s which peaked to 16 per cent by 1990-91. There was net reduction in the organised private sector employment from 7.55 million in 1983 to 7.47 million in 1989, in spite of an industrial growth of 8 per cent per annum during the period -- a serious disproportionality between output and employment growth. Much more serious disproportionality could be seen between the rates of growth of agriculture and industry, with serious implications for the 'home market' to sustain industrial growth.

STATE ON THE RETREAT

Kabra also describes the phased retreat of the State, which has reached its nadir under the present Fund-Bank tutelage. There has been gradual decline of the State's regulatory role since mid-sixties after Nehru's death. The adhocisin in licencing led to more of bureaucratisation, with unproductive profit-seeking rather than any 'strategic intervention'. Control of foreign exchange through FERA could at the most, regulate foreign equity participation but could not check the outflow of remittances. The MRTP (Monopolices & Trade Restricton Practices) Commission was more an 'irritant' and only had marginal regulatory role. The declining investment, along with the acquisition of the junk sick private units, accounted for dismal financial performances of the public sector. As a result, the very role of the State was is in crisis.

But his conclusion that the present crisis is a deliberate attempt, on the one hand, to avoid default and restore confidence, and on the other, to make the debilitated State to recover its breath, is a moot point. There are others who have been suggesting that the characterisation of the present crisis as the one for which there is no other solution except going whole hog along with the Fund-Bank package of liberalisation, privatisation, globalisation etc., coincides with the interests of the 'State Classes'. And looking for a certain relative autonomy in the present Indian State may be a mirage. Be that as it may, the most important aspect of the first part that deals with the cirsis is the one relating to the alternative.

FEASIBLE ALTERNATIVE -- NEED FOR DISCUSSION

Particularly in the context where the Government of India have been brazenly propagating a notion that there is no other alternative to overcome the current crisis except through the Fund-Bank package of structural adjustment, based not only on Fund loans but also Fund conditions of

Indian Book Chronicle

o a

ent

and

ent

art,

ipi-

per

eal

ind

on-

to

the

in

vth

ous

ent

be

ın-

to

te,

nk

e's

he

zic

A

ut

on

ial

le

n

August 1992

privatisation and globalisation, there is the need to point out that there exist alternatives which are much more healthy for the Indian economy becomes.

SHORT -- TERM ' & LONG -- TERM MEASURES

The alternative of an 'inward-looking, people centred development strategy' offered by the author has two dimensions: one, which is about short-run fiscal adjustment and public sector restructuring and the other, which is about a long-run, more comprehensive, decentralised, people and resource-based planned programme that enables sustained expansion of home market.

The former involves a drastic cut in wasteful public expenditure, enforced austerity on wasteful corporate consumption, import compression in the case of luxury goods production, strategic intervention to reduce import content in production, only self-liquidating external borrowing and appropriate measures to augment direct tax revenues.

The latter would involve revamping of the planning process with decentralised democratic local resource-based and people-oriented planning.

These are feasible alternatives which ensure better standards of living for the people as well as sustained growth. This part of the book would have been much more comprehensive and educative, if only the presentation of the 'alternative' was preceded by a discussion of the consequences of the current policies and the need for an alternative.

RECENT UNION BUDGETS -- ON PDS & BLACK MONEY

To an extent, this lacuna is filled by a chapter on Union Budget 1991-92. While the shadow of Gulf Crisis dominated certain aspects of the 1991-92, the brazen opening-up of the economy and incentives for privatisation, including the customs duty and income tax exemptions to the tune of Rs.1700 crores and Rs.1500 crores, set out in the 1992-93 Budget overshadows the discussion on 1991-92 Budget. However, in the following two parts of the book, we have a discussion on public distribution system (PDS) and black money with reference to Economic Survey 1990-91 and the Union Budget 1991-92.

Part two of the book discusses the gross inadequacy of the PDS in meeting the food security of the poor and suggests a 'revamped PDS'. Part three of the book deals with black money, but one is struck by the casualness of the analysis and disproportionate emphasis on Citizen Identification Number (CIN) as one of the measures for curbing black money. It is more so because of the fact that the author is one of the well-known experts on black money in India.

One cannot but help the feeling that the addition of PDS and Black Money in the book, along with the main theme of economic crisis, comes as a jarring finale. These two aspects, particularly the part on black money, are too poor in analysis and are bound to detract the reader from the merits of the presentation on the economic crisis. One also wonders as to why the author often refers to the crisis as

(Contd. from p. 11)

A COSTLY CAMPAIGN

FEART OF THE ENEMY & CASUALITIES

Senior officers avoided visiting the forward infantry battalions generally. On occasions when it was forced upon them by the higher commanders, they insisted that the entire route they were supposed to be passing through should be lined and picqueted with soldiers. Fear would make them remove their red collardogs so as to avoid being detected as targets by LTTE snipers hiding in the jungles. It recalled to mind a verse I had scribbled about the Brass years ago:

Remember, the man with a sword and a star Never dies in a zone of war; When the soldiers face slaughter He's safe at Headquarter Planning brand new strategies from afar.

The Indian Army suffered heavy casualties in its two year battle against the LTTE guerilla forces—about 1500 killed (including 110 officers—colonels, majors, captains and subalterns) and 5000 wounded. Not one brigadier. Not one general.

PEACETIME ARMY AT WAR

The IPKF was made to go to war in a peacetime manner. Units were grossly under strength, and mobilisation was not ordered as soon as it was decided to go for the LTTE. The uncertainty regarding whether to destroy or merely cripple the LTTE created confusion. The full range of weapons could not be deployed. Maps of the area were not readily available, and intelligence was lacking or unreliable.

As against this, the LTTE had total familiarity with the terrain, language and people used human shield tactics and were equipped with AK 47. They had effective communications with their own bases.

The IPKF operated along roads and not cross country and, therefore, were sitting targets for ambushes, mines and booby traps. At the junior level, officers and men showed great valour and sense of sacrifice. The long list of war widows that the IPKF left behind testifies to the fact that it is the Jawan who spills blood and the General who bags awards.

A. Maverick is the pseudonym of our reviewer who is quite at home with military affairs as with literary appreciation.

"first rate", e.g. "first rate economic crisis" (p.23), "first-rate fiscal crisis" (p.27) "first-rate fiscal and BOP crisis" ... (p.30)

There is a very interesting and revealing list of some salient facts of Fiscal Crisis in the Appendix. There is a very useful bibliography on the Indain economic crisis at the end. The first part of the book is a very valuable and useful addition to the growing literature on the political economy.

Prof. D. Narasimha Reddy is Professor and Head, Deptt. of Economics, School of Social Sciences, University of Hyderasad.

THE PLANNING -- ALTERNATIVE

Rakesh Hooja and P.C. Mathur (Eds.) DISTRICT AND DECENTRALISED PLANNING Rawat Publications, Jaipur (1991), pp.259, Rs.225/-

Review by Asok Kumar Mukhopadhyay

The editors are well-known in the field of knowledge pertaining to the theme of this edited volume. Centralized planning has been discredited and has been replaced in recent years by decentralized planning in India. Decentralized planning is a growing concept and depends for its development on the practices followed in different States. The editors have done a very timely job by collecting together nineteen essays on the subject written by well-known scholars and administrators.

BETWEEN COMMAND -- CONTROL ECONOMY & LAISEZZE FAIRE

Recent experiences throughout the developing Third World and also in the erstwhile socialist countries of Europe as well as in China show that economic growth and service delivery to the people cannot be managed efficiently by means of command-control economy.

The concept and practice of centralized planning has been undoubtedly discredited owing to a variety of reasons, including one of its own 'unworkability' and weakness as a tool of resource mobilization, production increase and efficient distribution. On the contrary, unmitigated *laisezze faire* is also not acceptable, because of its clumsy way of production and distribution.

Today 'democracy' is no longer a catch-word or a battle-cry; it is what people very much want to enjoy in practical life. Therefore, 'decentralized pianning' has emerged as a viable instrument for achieving democracy and economic growth simultaneously. This edited volume will help clarify the concept, and illuminate the processes of decentralized planning in India.

DECENTRALISED PLANNING

The evolution of thinking about district-oriented, decentralised planning and the analysis of the conceptual framework of decentralised planning, as given by R.N. Haldipur, R.Hooja and V.G. Nandedkar, serve as a good introduction to the theme. This aspect has been further illuminated by the two short papers by Kamta Prasad and G.K. Mishra. Prodipto Roy's contribution looks like a short note on decentralized district planning in the Eighth Plan period. Experiences of district planning in Gujarat, Maharashtra and West Bengal have been competently reviewed by academics like H. Patel and V.K. Kshire and a practitioner like B. Sarkar.

The role of panchayati raj institutions (PRI) in district planning has been analysed by Y.K. Alagh, P. Sheth, and M.C. Purohit. The other contributors have dwelt on agroclimatic regional planning, Planning Commission's 1969 Guidelines, the techniques of multi-level planning and the role of district, problems of resource mobilisation and

budgeting, role of the bureaucracy and technocracy, vertical and horizontal integrating and such other related problems. The two editors have contributed two valuable pieces, one at the beginning and the other at the end of this collection.

No doubt, the book provides a comprehensive discussion of the concept which is very much current in India's planning and development exercise. But the book, published in 1991, has been somewhat dated in 1992, because of the recent changes in the Planning Commission, the Government of India's changed priorities in planning, radical changes in broader economic policy, and the political changes which took place since mid-1991. The editors are not, of course, at fault for this. The book will still be found useful by everybody interested in knowing about this latest strategy in Indian planning process.

Some of the contributors have rightly argued that, if properly implemented, decentralised district palnning along with a revitalised panchayati raj system, can bring important desirable changes in the Indian political system. But considering the tardy implementation of some good politicies in India in the past, it would be too much to expect from district planning as such.

Institution-building has all along been a weak point in India's socio-economic change, and there is further the omnipresent problem of political dishonesty and administrative corruption. It is, therefore, too early to visualise the fate of decentralised district planning in India.

Dr. Asok Mukhopadhyay is Professor and Head of the Department of Political Science, Calcutta University.

A SHORT COMMENT

DELINQUENT CHACHA -- A Novel by Ved Mehta Penguin Books (1991; first published in 1963)

Review by Surendra Sahu

Were it not for the fame of the author, I would not have spent my time over this slim novel. After reading through the book, one questions the relevance of much of our present-day literature. Can a famous writer just pass on something trivial to the public, whereas the publishers are eager to cash in on the name they add to their sales list?

I looked for some merit in the book by way of style and content. The book seems to be based on the author's experiences with his delinquent uncle; and the story is woven about India and Oxford, where the writer studied. Except for a few examples of ingenuous use of words such as, "a smooth, correct smile", "run like a peacock" and "to most fathers of daughters, it was a dinner plate of banana ice cream on a hot day", writer, critic and book lover the book has little to recommend itself. Certainly not a book on which to spend one's money, but tolerable when one aches to read a book and has nothing else or better to do.

Mr. Surendra Sahu is at present Dy. Director, Small Industries Services Institute at Muzaffarpur. (Bihar)

992

ti-

ed

ole his

ISa's shof he dical ire nd est

ng, ng m.

ect

in he ıdto lia. the

ıta

ive gh

on re

nd r's

ed.

ch

"to

165

NEW INDIAN BOOKS RELEASED DURING AUGUST

ECOLOGY

		JOOKS HEL
	AGRICULTURE	Regime/D. Shyam Babu
	Ber Varieties/J.S. Bal & D.K. Uppal (P.B.) 100	ECO
	Cashew Production and Processing Technology/	Fresh-water Ecology (Bryo
	R.C. Mandal 300	ECON
	Handbook of Fertilizers (Their Source Makeup	Capital and Productivity in
	Effects and Use)/A.F. Gustafson 225	and Estimations)/D.P. Bh
	IFFCO and Its Impact on Agricultural Development/	India on the Anvil: Exploring
	Satya Prakash 190	Nurul Huda
	Panorama of Agriculture in Jammu & Kashmir/Nissar Ali & Ranbir Sethi (Ed.) .400	Studies in Third World Deve
	Ali & Ranbir Setti (Ed.) AGRICULTURE: AGRICULTURAL ECONOMICS	Abraham & R. Subraman
	Employment Opportunities in Jammu & Kashmir (A	Wage and Salary Administr
	Case Study in Poultry Farming)/Santosh Gupta 175	Alka Gupta
	Unionisation and Politicisation of Peasants and	ECONOMIC
	Agricultural Labourers in India (With Special	Regional Disparities of Com Meenakshi Scoden
	Reference to Kerala)/Jose George 240	Service Area Approach: Lea
	AGRICULTURE: ANIMAL HUSBANDRY	by Prof. K. Dinkar Rao)/N
	Production and Marketing of Wool and Mutton in India	Service Regulations of Bank
	(A Study of Himachal Pradesh) (Foreword by J.P.	Raman Kant
	Bhati)/Ranveer Singh 325	ECONOMICS: C
	AGRICULTURE: FORESTRY	Marketing Management of C
	Assessment of Logging Costs from Forest	India/P.K. Jain
	Inventories in the Tropics 1. Principles and Methodology/	ECONOMICS:
	Methodology/ 150 Tropics 2, Data Collection and Calculations/	Capital Issues in India: Prog
ŀ	F.A.U. Forestry Paper 200	S.S. Narta
	Forest Policy and Tribal Development: A Study of	Common-sense Business S Your Profits and Cash Flor
ı	Maharashtra (Foreword by Sharad Kulkarni)/	Barrie Pearson
	Rucha S. Ghate 170	Debt Finance in the Indian C
I	Forests of Himalaya: Structure, Functioning and	K.C. Raut & M.R. Swain
ı	Impact of Man/J.S. Singh & S.P. Singh 850	Designing Organisations: Th
١	AGRICULTURE: HORTICULTURE	Excellence/Philip Sadler
I	Gladiolus Cultivation/S.P. Singh	Entrepreneurship and Entrep
I	ANTHROPOLOGY	M. Gangadhara Rao (Ed.)
I	Hindu-Muslim Community in Bangladesh: Caste and Social Structure/A.F. Imam Ali 275	Lease Financing in India/P. K
١	The Hmars of Manipur: An Anthropological	D.P. Mishra (Ed.)
ı	Exploration/Vijay Prakash Sharma 250	Management Accounting in I
ı	Marks and Meaning Anthropology of Symbols/	R.K. Sharma ECONOMICS:
ı	00511 U.P. (Ed.)	Industrial Location: Principles
	Naga Polity (Reprint)/M Horam	Edition)/Keith Chapman &
20	visual Anthropology and India/	Managing Corporate Turnard
	n.s. Singh (Ed.) (D.D.) 100	R.A. Yadav
	BIOGRAPHICAL SKETCH: GANDHI MOHAN DAS	Trade Unions and Productivit
Son Special	KAHAMCHAND	Ramjas
	Gandhi and the Contemporary World/ Nageshwar Prasad (Ed.) 200	ÉCONOMICS: INTER
	Mahatma Gandhi and Non-Cooperation Movement/	The European Community ar
	Nand Kishore Singh 150	Others (Ed.)
	DOTANIC	Germany the Soviet Union ar
	Laboratory Guide for Identification of Disease	1991/Rajendra K. Jain Global and Indian Trade Police
		Bibek Debroy (Ed.)
		Indo-Soviet Trade Since Inde
	Plant Protection in India/D. Bap Reddy & N.C. Joshi 325	Chandra Sharma
	T.C. Joshi	Jammy Kachmir Handierette

v	ECOLOGY		
0	Fresh-water Ecology (Bryozoa)/K.S. Rao ECONOMICS	350)
5	Capital and Productivity in India (Concepts Proble and Estimations)/D.P. Bhatia		
	India on the Anvil: Exploring Successes and Failu	250 res/	
0	Nurul Huda Studies in Third World Development M. Francis	200	
)	Abraham & R. Subramanian (Ed.)	275	
	Wage and Salary Administration in India/ Alka Gupta		
5	ECONOMICS: BANKING	300	
	Regional Disparities of Commercial Banking in Inc	lia/	
)	Meenakshi Scoden Service Area Approach: Lead Bank Scheme (Fore	375	
	by Prof. K. Dinkar Rao)/N.K. Juneia	200	
1	Service Regulations of Bank Officers/Anita Sehgal		
	ECONOMICS: CO-OPERATIVE	250	
	Marketing Management of Co-operative Sector in		
	India/P.K. Jain ECONOMICS: COMMERCE	275	
	Capital Issues in India: Progress and Practices/		
	S.S. Narta Common-sense Business Strategy: How to Improv	325	
	Your Profits and Cash Flow Dramatically/	e	
	Barrie Pearson	160	
	Debt Finance in the Indian Corporate Sector/ K.C. Raut & M.R. Swain	250	1
	Designing Organisations: The Foundation for	200	
	Excellence/Philip Sadler Entrepreneurship and Entrepreneurial Developmen	195	
	M. Gangadhara Rao (Ed.)	350	-
	Lease Financing in India/P.K. Biswasroy & D.P. Mishra (Ed.)	175	-
	Management Accounting in Hotel industry in India/	1/5	1
	R.K. Sharma	350	1
	Industrial Location: Principles and Policies (2nd		-
	Edition)/Keith Chapman & David F. Walker(P.B.)	300	١
	Managing Corporate Turnaround (Text and Cases).	1	l
	R.A. Yadav Trade Unions and Productivity in Indian Industries/	225	
	Ramjas	300	-
	ÉCONOMICS: INTERNATIONAL TRADE The European Community and SAARC/K.B. Lall &		1
2	Others (Ed.)	150	1
	Germany the Soviet Union and Eastern Europe 194 1991/Rajendra K. Jain		1
100	Global and Indian Trade Policy Changes/	400	١
	Bibek Debroy (Ed.)	400	
1	Indo-Soviet Trade Since Independence/Subhash Chandra Sharma	300	1
	Jammu Kashmir Handicrafts and Global Market/		
-		250	The same of
-	Unionisation and Politicisation of Peasants and		The state of the s
	Agricultural Labourers in India (With Special		
L	Reference to Kerala)/Jose George	240	

-	to design a second management of the second	
200	ECONOMICS: MANAGEMENT	
350	Application of Probability in Managerial Decision Making/S.H. Banday	
00.	Corporate Management Structure in India/	20
IS	S.K. Luteja	17
250	Corporate Success and Transformational Leader	175 ership/
s/	P. Singh & Asha Bhandarker (p	P.B.) 95
200	Global Quality: The New Management Culture/	.0.,
-75	John Macdonald & John Piggott	370
275	Handbook for Managerial Recruitment and Selection	ction/
300	H.P. Das	400
300	Participative Management and Rural Developme S.N. Mishra	
,	ECONOMICS: TRANSPORT	195
375	Roads and Road Transport: Problems and Prosn	- stel
ord	Birla Economic Resh. Foundation	pects/ 125
290	EDUCATION	1000
	Modernity and Role Performance of women teach	her/
250	P.V.L. Ramana	180
	Teaching of Science/M.S. Yadav	250
	ELECTRONICS	
275	The Art of Electronics (2nd Edition)/Paul Horowitz	
	Winfield Hill (P.B.	.) 295
325	Changing Pattern of Energy Llea/	
120	Changing Pattern of Energy Use/ Palwinder Singh	100
	ENVIRONMENT	400
60	Environmental Planning for Sustainable Developmental	ant
	of Hill Areas: A Case Study Approach (Foreword	1 hu
50	T.L. Sankar)/B.P. Maithani	225
	Panchavati: Indian Approach to Environment	-
95	(Translated from Hindi by Asha Vohra)/	
	Banwari	200
50	GENERAL	1
75	Common-sènse Time Management for Personal	-
/5	Success/Barrie Pearson India's Message of Peace/Mohammed Majaz (Te.)	160
50	India's Message of Peace/Mohammed Majaz (Tr.) N.A. Khan	175
0	GEOGRAPHY	1/5
	India A Regional Interpretation/	
00	C.D. Deshpande	310
	GEOGRAPHY: HIMALAYAN STUDY	010
25	Forests of Himalaya: Structure, Functioning and	
	Impact of Man/J.S. Singh & S.P. Singh	850
00	HISTORY	
	The History and Culture of Kashmir/M.L. Kapur	350
-	Social and Economic History of Jammu and Kashn	
50	State (1885 to 1925 A.D.)/M.L. Kapur HISTORY: ANCIENT/CULTURE	450
00	Ancient India/Kauleshwar Rai	180
1	A Cultural History of Kashmir and Kishtawar/	100
00	F.M. Hassnain	500
~	HISTORY: ARCHAEOLOGY	500
00	Indian Costume (2nd Edition)/G.S. Ghurye	200
	HISTORY: INDOLOGY	
0	The Critical Study of Prasastapadabhasya/	
	S. Peeru Kannu	250
1	Historical Survey of Sanskrit Mahakavyas (Forewo	AND THE PARTY NAMED IN
1	by K. Vijayan)/L. Sulochana Devi	250



325

(P.B.) 40

175

CHEMISTRY

CHILDREN STUDIES Child Labour in India/Nazir Ahmad Shah Handbook on child (With Historical Background)

Concepts in Comm. Inform. & Librarianship-32/

DEFENCE STRATEGY Nuclear Non-Proliferation: Towards A Universal NPT

Laboratory Manual in Biochemistry/

Pramila Pandit Barooah

J. Jayaraman

D.K. PUBLISHERS DISTRIBUTORS (P) LTD.

1, Ansari Road, Darya Ganj, New Delhi-110002. Phones: 3261465, 3278368

Efforts of Development.

CLEAN AND RESPONSIVE ADMINISTRATION

- O Effective campaign to check corrup-
- O Chief Minister included in the purview of Lokayukta.
- O Permanent transfer policy for State employees.
- O Close interaction between public and administration.
- O Expediency of Public Grievances Committees.
- Simplification of departmental procedures.
- O Law Commission Constituted.
- O Rs.5 crore's plan sanctioned for reconstitution of Rajasthan Police.

REDRESSAL OF GRIEVANCES

- O Special Redressal of Grievances Campaign launched in the State from May 18 to June 20 to solve long overdue public grievances.
- O Millions of revenue cases settled on the spot in the camps organised at Panchayat headquarters.
- O A large number of pensions sanctioned to widows, old people and handicapped.

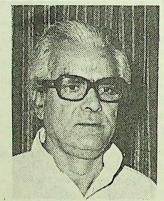
RURAL DEVELOPMENT

- O 61 per cent of the plan outlay for rural development.
- O Priority to village, poor and farmers under Development Programmes.
- Valmiki Yojana for the development of backward class dominated villages.
- O Medium village scheme for uniformity in rural development.
- O Apna Gaon- Apna Kam Scheme launched in January, 1991 to involve public participation in rural development. Target of Rs. 50 crores for construction works in 1992-93.
- O Provision of Rs. 1 crore for Mewat Area Development Programme.
- Sixty two per cent of Eighth Five Year Plan outlay for rural development.

Rajasthan leaped forward in economic and social development of the State under the leadership of Chief Minister, Mr. Bhairon Singh Shekhawat. The Government of India too has commended the State in its evaluation report and has declared it first in many schemes.

The Planning Commission has sanctioned the outlay of Rs. 11,500 crores for Rajasthan under the Eighth Five Year Plan. This plan outlay is 283 percent higher than the Seventh Plan. The implementation of this ambitious plan would help in removing backwardness.

The Government has given top priority to village, poor and farmer and has checked wasteful expenditure besides increasing financial resources of the State. The Government involving the masses is striving to rise from backwardness. The State will surely succeed in this mission.



If your village, city or town is backward in any field, fix your priorities at village level and then proceed to cradicate backwardness. If this awareness and inspiration is created, then the government, you and we will not only rise above backwardness but also march ahead of other developed States.

-Bhairon Singh Shekhawat Chief Minister, Rajasthan

ASSISTANCE FROM INTERNATIONAL ORGANISATIONS

- O Projects worth Rs. 2000 crores proposed to international organisations.
- A separate department set up for formulating new projects.
- O Assistance worth Rs. 1907 crores sanctioned from international organisations so far.

OTHER MEASURES

- O Rajasthan Development Fund set up.
- O Three new districts Dausa, Rajsamand and Baran constituted.
- O Decision to construct a big stadium at Vidyadharnagar and Cycling Velodrome at SMS Stadium.
- O In addition to Jodhpur and Ajmer, a Sports Project Development Area Centre costing Rs. 1 crore to be set up at Chittorgarh.

DRINKING WATER

- O Top priority to drinking water in problem villages.
- O Rs. 300 crores spent on drinking water in last two years.
- O Decision to install handpumps on population of 100 instead of 250 in tribal areas.
- O Rs. 52 crore scheme for drinking water in 52 cities with the assistance of HUDCO.
- O Drinking water facility in 1,000 SC and ST localities.

ACCELERATION OF DEVELOPMENT

- O An increase of 76 percent in three plan outlays within two years.
- O Rs. 1400 crore annual plan sanctioned for the year 1992-93.
- O Rs. 34 crore cut in un-productive expenditure. Reduction in budget deficit.
- O Forty percent increase in the State revenue during last two years.
- O.Rs. 11,500 crore's plan outlay sanctioned for Eighth Five Year Plan.

Issued by the Directorate of Information & Public Relations, Rajasthan.

THE MARTYR'S NOTEBOOK



Page 120 (93)

"Bourgeois revolution is germinated by the circumstance already existing in its predecessor regime.

"The bourgeois revolution usually ends with the seizure of power. For the proletarian revolution the seizure of power is only a beginning; power, when seized, is used as a lever for the transformation of the old economy and for the organisation of a new one."

p. 20 = @

"There still remain two gigantic and extremely difficult tasks—(even after the overthrow of the existing regime in one country—say Russia).

"First of all comes the internal organisation.

'The second crucial problem is that of the world revolution... The need to solve international problems, the need to promote the world revolution—(without which communist regime cannot be quite safe from the international capitalist threat.)

p. 21-22 = @

Page 121 (94)

I. If the proletariat is to win over the majority of the population, it must first of all overthrow the bourgeoisie and seize the powers of the State.

II. Next, it must be establish the Soviet authority breaking up the old State apparatus, and thus at one blow counteracting the influence which the bourgeoisie and the petty-bourgeoisie apostles of class collaboration exercise over the working (through nonproletariat) masses.

III. Thirdly, the proletariat must completely and finally destroy the influence which the bourgeoisie and petty-bourgeoisie compromisers exercise over the majority of the working (though non-proletarian) masses; it must do so by the revolutionary satisfaction of the economic needs of these masses at the cost of the exploiters.

Nikolai Lenin p. 23 @

by (Vladimir Ilych Ulyanov) Nikolai Lenin (1870–1924). The architect of the Bolshevik Revolution (1917) -Eds]

"Dictatorship of the proletariat means the masses guided and directed by the Communist Party Though party exercise substantial influence or control, still it is not all. Apart from its guidance, the "will" of the masses is necessary for the achievement of any particular object.

From the PRISON NOTEBOOK of BHAGAT SINGH

"We have to admit that the broad masses of the workers must be led and guided by the class conscious minority". And that is the Party. Party has 'Trade Unions to link the Party with proletariat labour, ... Soviets, to link it with all the labouring masses in the political field, 'Cooperative' in the economic field especially to link the peasantry, "League of Youth" to train communists from amongst the rising generation. Finally, Party itself is the sole guiding force within the Dictatorship of the proletariat.

= @[Probably by Lenin, -Eds.]

Page 123 (96)

Figures: Inequality of incomes: °

Production: Pre-war United Kingdom's (England's)

Annual production amounted to: £ 2000,000,000 Gained through foreign investments £ 200,000,000 Total: £ 2200,000,000

Distribution:

1/9th of the whole population i.e. least average income annual £ 160
1/2 of the total production i.e. £ 1100,000,000

2/9th of the whole population i.e petty bourgeoisie took away 1/3 of the remaining half or 1/6th of the whole £ 160 a year i.e. £ 300,000,000

2/3rd of the population i.e. manual (average income labour or proletariat got the rest £ 60 nearly i.e. £ 800,000,000

United States America: -in 1890

40% of total production was received by the owners of means

60%, was given to all workers.

Page 124 (97)

*[Source not given.

Aim of Life

"The aim of life is no more to control mind, but to develop it harmoniously, not to achieve salvation hereafter, but to make the best use of it here below, and

(Contd. overleof)

not to realise truth, beauty and good only in contemplation, but also in the actual experience of daily life; social progress depends not upon the ennoblement of the few but on the enrichment of the many; and spiritual democracy or universal brotherhood can be achieved only when there is an equality of opportunity in the social, political and industrial life "†

*[Source not indicated. -Eds.]

[There are no page nos. 125 to 164 in the Notebook - Eds.]

Page 165 (100)

Science of the State: ††

Ancient Polity: Subordination of the individual to Rome @ and | the state was the dominant feature | of these ancient polities, Sparta and | Rome. In Hellas or in Rome, the | citizen had but a few personal rights; his conduct was largely subject to

public censorship, and his religion was imposed by State authority. The only true citizens and member of the Sovereign body being an aristocratic caste of freemen, whose manual work is performed by slaves possessing no civil rights.

††No source or reference has been indicated for this section of the Notes. It would appear that the young revolutionary set out to study the science of State. -Eds]

★[Noted in the margin. @ Reference is to ancient Republic and Enpire, (†) A city of ancient Greece known for its assembly of citizens.

Socrates:*

Socra's is represented as contending that whoever, after reaching man's estate, voluntarily remains in a city, should submit to the Govt. even when he deems its laws unjust; accordingly on the ground that he would break his covenant with the state by escaping from prison into exile, he determines to await the execution of an unjust sentence.

*[Socrates—(469-399 B.C.)—Greek philosopher, Died by drinking poison after he was tried and condemned by Assembly for 'corrupting' the youth Writings of Plato Xenophon and Aristotle have preserved his ideas.

Plato:**
(Social Contract)★

He traces the origin of society and the State to mutual need, for men as isolated beings are incapable of satisfying their manifold wants. He, while depicting a kind of idealised Sparta says, "In an ideal State, philosophers should rule; and to this aristocracy or government of the best, the body of citizens would owe implict obedience" He emphasises on the careful training and education of citizens.

**[Plato—(c 427-c 347 B.C.) — Greek philosopher, disciple of Socrates. Author of Republic—ideal state based on rational order and ruled by philosopher kings. His other

dialogues include Apology Crito, Protagorus, Phaedo. Timaeus and Laws Founded Assembly in Athens (387 B.C.) where Aristotle was a student -Eds.]

Aristotle :***

He was the first to disentangle politics from ethics, though he was careful not to sever them. "The majority of men", he argued, "are ruled by their passions rather than by reason, and the State must therefore, train them to virtue by a life-long course of discipline, as in Sparta.† Until political society is instituted, there is no administration of justice. (but) it is necessary to enquire into the best constitution, and best system of legislation..."

*** [Aristotle—(384—322 B. C.)—Greek philosopher, pupil of Plato and tutor of Alexander the Great Works include Metaphysics, Nicomachean Ethics, Politics and Poetics Believed in Divine Being, but also that form and matter were not separate entities. Political ideal was an enlightened monarchy with limited democracy. —Eds.]

[The following excerpts/quotations could be attributed to Socrates. —Eds.]

★[Noted in the margin. -Eds]

Page 166 (101)

"The germ of the State is found in the family or household. From the union of many households arose the village community... members being subject to patriarchal government;*

"By the association of several villages was formed;"
the State, a natural, independent, and self-sufficing
organisation.

"But while the household is ruled monarchically, in constitutional governments, the subjects are free and on equality with their rulers.

"Natural sociability and mutual advantage implements union. Man is by nature a political (social) animal.

"The State is much more than an alliance which individuals can join or leave without effect, for the independent or cityless man is unscrupulous and savage, something different from a citizen."

Plato: Plato had anticipated this conception of the State as a body whose members combine harmoniously for a common end.†*

Aristotle: Aristotle held that where freedom and equality prevail, there should be alternate rule and subjection, but it is best, if possible, that the same persons should always rule.

In opposition to Plato's communism*† he argued in favour of duly regulated private property*†, considering that only a moral unity is possible or desirable in the State.

** [Ruled/underlined as in the Notebook. —Eds.]

★[Kinds of Govts.] ★*[Noted/ruled in the margin or underliend in the original. —Eds.]

He divided governments into monarchies, aristocracies, and republics and their respective perversions, tyrannies, oligarchies and democracies, according as the supreme power is in the hands of one or a few or the many, and according as the end is the general good or the private interests of the rulers, regard also being paid to freedom, wealth, culture and nobility.

Each policy consists of three parts: (1) the deliberative, (2) the executive, and (3) the judicial bodies.* Citizenship is constituted neither by residence, nor by the possession of legal rights, but by participation in judicial power and Public office.

The many, having attained a certain standard of morality, should rule, for though individually inferior, they are collectively wiser and more virtuous than a select few. But, while undertaking all deliberative and judicial functions, they should be excluded from the* highest executive offices. The best Polity is that in which the middle class between the very rich and the very poor controls the govt, for that class has most permanent life, and it the most comformable to reason, as well as the most capable Page 167 (102) of constitutional action. This is virtually an affirmation that sovercignty should reside* in the majority of the citizens, slaves of course being ignor

Democracies agree in being based on equality in respect of personal liberty, which implies the eligibility of all citizens to hold, or elect to the offices of State, and the rule of each over all and of all over each in turn.

Aristotle, like Plato, treated democracy as a debased form of Govt. and held that it is more suitable to large states than any others.

Stoics: Cynics:

[No comments given--Eds.]

Epicureans: "Justice", said Epicurus "is nothing in itself, but merely a compact (as the basis of justice) of expendiency to prevent mutual injury."***

*** [Epicurus—(341-270 B.C.)--Greek philosopher who believed that life should be made happy by avoiding pain and seeking pleasure on moderation, Morality being a means to contentment. —Eds]

Stoic: A disciple of the philosopher Zeno (340-260 (ism) B.C) who opened his school in a colonnade called the 'Stoa Poikite' (painted porch) at Athens. Later Roman stoics were Cato the Younger,† Seneca,†† Marcus Aurelius†††. The word stoic literally means, 'one indifferent to pleasure or pain'.

Stoicism is a school of ancient philosophy strongly opposed to Epicureanism in its view of life and duty; indifferent to pleasure or pain.

Roman philosopher who became Patron Saint of Stoics.-Eds.]

THE MARTYR'S NOTEBOOK

††[Lucius Annaeus Seneca (c4B.C — A D. 65) Roman writer & statesman, tutor of Nero, wrote essays on Stoicism. also tragedies—*Medea, Phaedra, Oedipus*, For a while, virtual ruler of Rome, later ordered to commit suicide.

†††[Marcus Aurelius Antoninus — originally Marcus Annius Verus (121-180 A. D.). Roman philosopher and Emperor (161-180) Defended borders against German tribes. Also wrote *Meditations*, a classic Stoic interpretation. —Fds.]

Cynicism: A sect of philosophers founded by Antisthenes of Athens (born c. 444 B.C.) characterised by an ostentatious contempt for riches, arts, science and amusesments. They are called Cynics because of their morose manners. Cynicism is sometimes used to denote the contempt for human nature.

@[Antisthenes (c. 444-365 B.C.)—studied rhetoric in his youth and came under influence of Socrates. His simple life and teachings attracted the poor. —Eds.]

Epicures: Epicurus (341-270 B. C.) was a Greek philosopher, who taught that pleasure was the chief good. Epicurean is used to denote one devoted to luxuries of the table or given to several enjoyment.

Page 168 (103)

Roman Polity:* "Little of direct importance was added to political theory by the Romans but, in a closely allied department viz. jurisprudence – they made contributions of deep interest and value."

Jus-Civik* Under the Republic there had grown Jus-Gentium up, beside the "Civil Law" (Jus-Civik)

a collection of rules and principles called Jus-Gentium (Law of Nations) which represented the common features prevailing among the Italian tribes.

Jus Naturale] The great Roman juris-consults (experts in the science of Law) [deriving the idea from the Stoics] came gradually to identify the Law of Nature (Jus-Naturale) with the Jus Gentium.

They taught that this law was divine and eternal and that it was superior in majesty and validity to the laws of particular States. Natural Law was supposed to be actually existent and bound up with Civil Law.

In the Antonian Era,† when Roman Law attained a high development and Stoic doctrines were most influential, the jurists formulated as juridicial but not as political principles the maxims that "all men were" born free" and that by the Law of Nature, "All men are equal"—the implication being that although the Civil Law recognised class distinction, all mankind were equal before the Law of Nature.

†[After Antonius Pius (A.D. 86-161) Roman Emperor (138-161). His reign was marked by peace and sound administration. —Eds]

*[Underlined in original. -- Eds.]

(Continued on last page back cover)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

ARTS & LETTERS

-Bhisham Sahni-A WRITER INVOLVED WITH LIFE -R. K. Kaul

During the first week of July '92, the famous Hindi novelist Bhisham Sahni was invited to speak at the Institute of Advanced Study (Shimla) on 'The Writer and his Commitment'. He stated at the outset that he was not happy with the term 'commitment'. All that he could claim was that as a writer, he was 'involved with life.'

The opening of his talk had some resemblance with the thesis of 'Against Dryness' by Iris Murdoch. Like her, Sahni disapproves of characters which are predetermined and relationships which are fixed. He too favours individuality. But he goes further and maintains that successful characters get out of hand and act unpredictably.

TWO STORIES: TALE OF A KING'S EGO

At another session, Mr. Sahni read out two of his stories: "Nand Lal's Lila" and "Shobha Yatra", (Also the title of his recent volume of short stories.)

"Shobha Yatra" is a story with a moral. It describes a king who converts to Buddhism after a life time of military campaigns. As a zealous Buddhist, he cannot tolerate animal sacrifice. On a particular occasion, he finds that, in spite of his strict ban, almost all the citizens of his capital are on their way to the temple for the sacrifice of a goat, He sends messages to dissuade them, but to no avail. When all his efforts fail, he sends his military commander who sacrifices both the priests and the congregation engaged in the ceremony. In his zeal to save the life of one goat, he sacrifices the lives of scores of men. The abhorence for blood-lettings results in spilling human blood.

The goat has only to be substituted by a cow or a pig to make the story modern. But there is a deeper moral point made. The king is supposed to have renounced power, but his ego is irrepressible. He cannot tolerate the idea of his orders being defied.

... TRAVAILS OF A PASSIVE VICTIM

The other story "Nand Lal's Lila" is a comicsatiric account of how the protagonist who loses his
scooter, is blamed for carelessness by his own family.
His father, uncle and wife are all agreed that he
practically invited the theft. He is a passive victim of
everybody's sarcasm. The police and the insurance
people are equally callous to him. It is only when his
father's friend Nand Lal pulls strings that he gets some
compensation from the insurance company. Nand Lal
is engaged in some shady business. He wields
influence in every office, and is willing to exert that
influence to help his friends and acquaintances. Such
operators are the hub of all business.

Through the intervention of his uncle, the protagonist gets the police to take an interest in his stolen scooter. The scooter is in the possession of another operator called Daya Ram. He manipulates everybody as masterfully as Nand Lal. Stealing cars and scooters is his regular occupation. He is quite brazen and tells the protagonist that he has been on a pilgrimage to Vaishnodevi on the stolen scooter. The scooter is garlanded as a token of its sanctity.

But the hero's woes do not end with therecovery of the scooter. He has to visit the court to prove his ownership. His harassment in the law courts more than matches his satisfaction at the recovery of the machine. The summons keep coming and the case gets postponed every time, thanks to the ingenuity of Daya Ram's lawyer, who incidentally has several other cases of a similar nature to deal with, because Daya Ram conducts the business of vehicle thefts on a large scale.

By the time the story ends, the machine has to be carted back and forth because its engine has conked out. The story ends with the protagonist (who is also the narrator) standing on the roadside after the court has adjourned the hearing of the case again. Six years have gone by. The machine has to be loaded on a cart which is unobtainable just then. In that desperate state, the hero has a vision of Daya Ram in a posh car. He steps out flashing his jewelled fingers and obligingly offers to help. The concluding sentiment of the victim is one of gratitude for the thief.

REFINED & REALISTIC PORTRAYALS

Not only private business but the government, including the law courts, are manipulated by the likes of Nand Lal and Daya Ram. This much could be extracted from many other satires.

Bhisham Sahni's distinction lies in making the villains not only polite but helpful to the victims. The rogues are not only plausible, they are affable. That is the alchemy of Mr. Sahni's art.

To conclude: Mr. Sahni's formulation "involvement with life" is, in my view, inadequate. It does not reveal the secret of his success in these stories, any more than in his novel Tamas. There is a plausibility in his portrayal of evil. Sahni's is a form of refined realism. The reader can recognise in the characters and situations his own experiences, only the experience has undergone a transformation. Raw chaotic experience has been skilfully shaped into an ironic pattern.

Prof. R.K. Kaul is now a Fellow at 11AS. Shimla.

(Continued) QUIT INDIA & SOME NAGGING QUESTIONS

Was he not playing with fire—the fury and revolutionary fervour of an expectant and restless nation struggling at the leash held by Gandhi's personality and ideology on one hand, and the repression or the catand-mouse-game manouverings by the British on the other, buttressed by provocative pressure tactics of the colonial administration, with the Muslim League keeping an eagle eye watch from the sidelines for what may fall to its lot?

Further, how was it that after his detention, and perhaps after the great tragedy and pain of a collapse or suppression of the movement, Gandhi was once again pleading his innocence, so to say? At least, he disclaimed any responsibility for whatever happened on the streets of Bombay and elsewhere in Maharashtra, or in U.P. and Bihar?

There is yet another piquant factor.

While Gandhi was protesting that neither he nor the Congress was responsible for what was happening (what had happened) in the country, other patriots of the Congress breed had been leading the local struggles and issuing out instructions and orders in the name of Gandhi and the Congress; and there was the Congress radio calling upon the people, especially the Bombay citizens, to oppose the foreign government. There are obviously far too many holes and flaws in the alibis or the ideological interpretations that give rise to a horde of doubts and misgivings. These are all germane to my question.

Perhaps a time has come when historians must begin to apply their unbiased minds to answer these and allied points and give us their balanced as well acceptable or plausible verdict.

GAP BETWEEN WORDS & DEEDS

If need be, we may have to look beyond the halo of the Mahatma and judge him as the leader of a beleagured but restive nation, as a commander or a supremo in a life-and-death struggle at a crucial time when the fate of India and also of humanity at large was at stake. Did the Congress leaders, and Gandhi in particular, not realise that through this precipitate and rather 'unprepared' call for a final onslught on the colonial regime, they were paving the path to certain defeat and disaster, and thus betraying the people they were hoping to lead to victory? Despite their best intentions to the contrary and despite the patriotic fervour of the masses. Why was there such a wide and open gap between their public pronouncements, declarations pro democracy, their threats and warnings to the imperial masters and calls to action (and to arms) for the people, and their preparedness for the battlelines? Would anyone have called it prudent that they had left not only their flanks but all sides and fronts open to the onslaughts -at-will by the adversary

I wonder sometimes whether, of all the political, strategic or tactical mistakes and miscalculations that may be laid at the feet of Gandhi, this was not indeed the worst Himalayan blunder?

HOW NOT TO WIN FRIENDS AMONG ALLISE

Even from the point of timing of the struggle, it was obviously not a most suitable or even an auspicious moment. The democracies or the Allies, including the British Government and nation, were then in a very tight (if not hopeless) corner, almost pushed to the wall! That is what had brought the Cripps Mission to India in the first place, to explore the possiblities of some negotiated compromise. On the other hand, the eastern borders or frontlines of India—the jewel of the Empire, and at that moment chosen to be the base of a possible future offensive against the Japanese adventures—was lying open, defenceless, undefended. What did Gandhi and the Congress hope to win out of such a desperate situation for the Allies?

How could he expect the sympathy of the Allies? Gandhi did say on a number of occasions (and perhaps hoped) that once the British quit India, the Japanese might not move further into India; and even if they did, Indians would resist them with their bare arms and in a non-violent way. That was Gandhian faith or logic! Who could take such pious statements at their face value?

Unfortunately, the impression one is left with would seem to be that Gandhi, and more particularly the Congress did, in their heart, want to take full advantage of the predicament and the delicate situation in which their colonial masters were.

One does have all respect and faith in the oftrepeated Congress proclamations in favour of the cause of democracies and their anti-Nazi and anti-Fascist pronouncements and predilections. But here was a line of action, the end result of which could have been a further setback to the cause of democracies or the Allies and a possible (final) victory for the Nazi-Fascist Axis Powers. Did the apparent contradiction in what the Congress had stood for all along and what it was then advocating not manifest itself to the leaders or Gandhi?

DO OR DIE-WAS IT NOW OR NEVER ?

The more one ponders over the events of the period and the various ramification of the prevailing situation, critical that it was, the more one is led to the conclusion that at the back of the "Do or Die" call to barricades, there was a psychology at work, a desperate and dangerous psychology of "Now or Never"! If that was the case, would the Quit India call not be an opportunists and desperate game, may be a gamble, which did not pay off? Were they not playing with the patriotic sentiment of the people only to leave the product of the people only to leave

ISSN 0970-468 X

INDIAN BOOK CHRONICLE

Monthly Journal registered with Registrar
of Newspapers under No. R.N. 28625/76

(MARTYR'S NOTEBOOK (Continued from page 19)

Social Contract in Roman Policy: *

Though the Roman jurists did not postulate a contract as the origin of Civil Society, but there is a tendency to deduce recognised rights and obligations from a supposed,

but non-existent contract.*

With regards to sovereignty, the citizens assembled in the comitia tribute exercised the supreme power during the golden days of the Republic.

Under the Empire, the sovereign authority was vested in the Emperor, and according to the later juris consults, the people, by the Lex Regia, delegated the supreme command to each Emperor at the beginning of his reign, thus conferring on him all their rights to govern and legislate.

*[As underlined and noted in the margin in the Notebook. —Eds.]

[To be continued]

[From these notes and comments, it world appear that Bhagat Singh was on to a serious] Study of the Science of State. --Eds.]

Books Received

From: Sterling Publishers (Pvt.) Ltd. L-10, Green Park Extension— New Delhi (110016)

Asghar Ali Engineer: THE RIGHTS OF WOMEN IN ISLAM

Chintamani Kar: EXCEPTIONAL CHILDREN—Their Psychology & Education

Anupama Shah & Uma Joshi: PUPPETRY AND FOLK DRAMAS FOR

NON-FORMAL EDUCATION

* *

From: Writers' Workshop-162/92 Lake Garden, Calcutta (700045)

THE COMPLETE MAHABHARAT-T.V. SCRIPT: Volumes 1 to 10

Translated by Satish Bhatnagar & Shashi Magan

TV Film Script by Rahi Masoom Raza

Vol. 10-A long critique of of the Film Script by Pradip Bhattacharya

A Writers' Workshop Silverbird Book (1991)

* * *

From: K. Jagannath, 48, 16th Cross, 6th Main, Malleshwaram BANGALORE-560055

J. Krithika: DROPS OF HONEY (A Collection of Poems)

Printed and Published by S.B. Gupta C/o Aalekh Publishers, Duggar Bldg., M.I. Road, Jaipur (302001) on behalf of Vivek Trust (2/26 Saryapriya Viharang New Delhi al 10016), at MAG, Duggar Bldg., M. I. Road, Jaipur (302001) and Indo-Burma Printers, Raja Park, Jaipur (302 004)

PRINTED MATTER BOOK POST

Ja

Si

An IBC Miscellany On Information & Library Science

May we extend a warm and cordial welcome to the Delegates and Guests attending the annual conference of the International Federation of Liabrary Associations (IFLA) at New Delhi! May their deliberations and interactions strengthen the library movement in India and all over the world! How we wish that, instead of meeting at New Delhi, the delegates had gathered at a smaller mofussil town to get a real feel of the strength and weakness of the library institutions in India and in other third world countries. -Editors

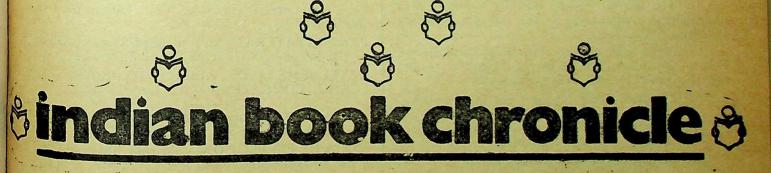
A WORD ABOUT IBC

The Indian Books Chronicle (IBC) is now in its 17th year. (It was started in Jannuary 1976 by some concerned scholars, academicians and book-lovers—members of the Vivek Trust—from New Delhi, as a fortnightly. Since 1986, it is being published from Jaipur as a monthly.

As a self-substaining venture which has survived so long on the support of its well-wishers, and supporters-writers, reviewes, scholars and professionals who love and care for books—it deserves your patronage. -Editors

IN THIS MISCELLANY ...

Editor's Note	
Autobiography of A Pioneer	3
Librarian's Profession & Service Role in Delhi	4
Impact of Rising Costs & New Networks	6
Saving Library Books	7
A Library Science Journal	8
N.F. Government X-rayed	9
Indian References-A Guide	11



REVIEWS, NEWS & VIEWS

A Vivek Trust Publication assisted by Sanghar Vidya Sabha Trust

Chief Editor: Bhupendra Hooja Associates:

P. C. Mathur, Rakesh Hooja I. K. Sharma & Rima Hooja

Founder Editor: Amrik Singh

Subodh Bhushan Gupta CC-0. In Public Domain, Gyrukul Kangri Collection, Haridwar, Alekh Publishers, Duggar Building,

11, Uniara Garden, Jaipur-302004

Executive Editor: M. I. Road, Jaipur-302 Col

EDITOR'S NOTE

Promotion of a culture of books, of reading habits and an active library movement in the country is one of our major objectives. With that in view, we have been introducing books, short notes and articles on Information & Library Science too, through these columns from time to time. However, we have not been able to run a regular feature. Also, sometimes, occasional articles or reviews have remained pending with us for quite a while. We have also neceived some requests that either a regular feature/section be opened in the IBC, or occasionally we should bring out a Supplement on Information & Library Sciences. All that needs mobilisation and coordination of several talents and resources.

Early this year, on the eve of the Ranganthan Birth Centenary, we had brought together (in the January-February, 1992 issue-Vol XVII Nos 1 & 2) a few reviews of books related to Information & Library Science fields. Another selection is being offered in this Miscellany.

In fact, prompted by some well-wishers and Information & Library professionals, we had hoped to bring out a more ambitious and representative compilation as a special supplement. But in the short time and scarce resources at our disposal, that project has had to be deferred. It has been yet another case of missed opportunities; but IBC lives on to fight another battle another day. Among other things, we have been keen to have write-ups on important libraries and information centres/networks, about professional institutions and personalities, about concepts and practices. Perhaps one day, when the time is ripe.

Before the year is out, we may attempt to bring out another such Miscellany on Books, Libraries and Information Services.

—B.H.

Recently we have received some interesting comments and enquiries about

A MARYER'S NOTEBOOK

Notes and extracts from books read by Shaheed Bhagat Singh during his Prison Days

OUT BY SPRING 1993

PRE-PUBLICATION PRICE Rs. 100/-

Send your or order with M.O., Bank Draft or Cheque to

INDIAN BOOK CHRONICLE

He

alı

his

the

inf

be

na

ins

for

the

Pr

ho

hir

dig

nev and tim

Wa

the

me

COL

lib

fur

fici

ren

the

Th

as

sta

bee

boo

har

fra

asp

Wa

is r

nat Wri

bio

C/o Aalekh Publishers, Duggar Building, M.I. Road, JAIPUR (302 001)

IBC Subscription Rates, 1992

Rs. 84/- p.a. [Rs. 10/- discount for scholars, teachers & Senior citizens].

From July 1992: Rs. 88/- & Rs. 78/- p. a. respectively (including supplements etc. but excluding bank charges—Rs. 7/- on out station charges).

Due to some unfortunate developments, the usual issue of I.B.C. for August 1992 has been delayed and will now be combined with our September 1992 issue.

Meanwhile, a Supplement planned with the August issue is in your hands

—Editor

Did you see our Special Feature on the Eve of Ranganathan Centenary, in the January-February 1992 issue of IBC?

Coverage included an article by Mohammed Taher—Towards a Usable Public Library besides book reviews of the following books:

Girja Kumar: Crisis Management in Libraries— Comment by M.P. Satja.

B.M. Gupta (Ed) Libraries, Archives & Information Technology

J.P. Comaromi & M.P. Satija: Exercises in the 20th Edition of Dewey Decimal Classification—Comments by S.D. Vyas

IBC draws a lot of its support from the Librarians and the Library Movement in India.

BOOK RECEIVED

MAHABH RAT—T.V. FILM SCRIPT by Rahi Masoom Raza—Translated by Satish Bhatnagar & Sashi Magan—in 10 Volumes including a long critique of each volume by Pradip Bhattacharya.

—A Writers Workshop Publication, 162/92, Lake Gardens, Calcutta—700 045.

From Concept Publishing Co., Mohan Gardens, New Delhi.

PANCHAYATI RAJ—An Annotated Research Guide
—N.B. Inamdar, N.G. Satish & Anil Takalkar.

DEVELOPMENT OF ABILITY TO REASON IN

SCHOOL EDUCATION—K.P. Garg.

From: D.B. Taraporevala Sons & Co., Dr. D.N. Naroji Road, Bombay-1.

YOGA OF PERFECTION—(Shrimad Bhagwad Gita)
—Swami Jyotir Maya Nand.

From: Better Yourself Books, Waterfield Road, Bandra, Bombay-50

THE TREASURE HUNT - (Mrs.) Christine Gomez

Editorial Associates: Aligarh: H.A.S. Jafri; Baroda: Chhaya Patel; Bombay: Subhash Chandra Sarker; Bang alore: Rabindra Menon; Calcutta: Udyan Majumdar; Cochin: P.M. Mathew; Dehra Dun: Madhu Singh; Delhi New Delhi: Madan Gupta, Harsh Schin, Subana Ruffle Ruffle Rabindra Mahajan; Dhanbad (Bihar): R.K. Singh H.P. (Maranda): D.C. Chambial; Madras: D. Anjaneyulu; Manglore: Louella Lobo Prabhu; Panchkula (Chandinash): K.K. Sarin: Pandicharry: P. Raia: Shimla: T.N. Dhar & Atma Ram: Trivandrum: G. Krishnan Kutty.

18

Lrs,

but

out

ahi

&

que

ike

ns,

ide

IN

N.

ta)

ad,

INS

AUTOBIOGRAPHY OF A PIONEER

S.R. Ranganathan: A LIBRARIAN LOOKS BABK
An Autobiography of Dr. S. R. Rangnathan
Appended with an evaluation of his life and work
by P. N. Kaula

ABC Publishing House, New Delhi (1992)xi, 485p. Rs.550 (Kaula Series in Library Science: no. 11)

Review by M. P. Satija

Shiyali Ramamrita Rauganathan (1892-1972) dominated the Indian library scene for half a century. He nurtured and shaped the library profession in India almost from its infancy and gave it a momentum. For his yeoman's work, he earned the well-deserved title of the "Father of Indian Library Movement". His influence extended much beyond this country; and he became a much sought after figure abroad and in international circles. With his hard work and fundamental insights, he not only won honours for himself, but also for the country. A grateful nation designated him as the first (and so far the only) National Research Professor in Library Science for life, in 1965. In such honours, he saw the profession being recognised.

UNIQUE PERSON

Ranganathan was unique indeed. A person like him appears once in a blue moon, creates a new paradigm, adds new dimensions to the profession, gives a new life and look to it, creates a new school of thought and leaves behind indelible footprints on the sands of time. His devotion to library and information studies was absolute and single-minded. He was avowed to the cause of providing library services to his countrymen at such levels as were then available in advanced countries. His life is the story of the growth of Indian library movement; and delineates the evolution of the fundamentals and theory of library science. His prolificity presents an enigma to the students of creativity.

RECOLLECTIONS AND REMINISCENCES

The patriarch took stock of life by recollecting his teminiscences published serially from 1963 to 1972 in the Herald of Library Science edited by P.N. Kaula. This serialised life-account was envisaged as far back as 1954, but could only be started in 1962 with the start of the Herald. From the very beginning, it had been planned to compile these serialised articles in book form. Ranganathan Birth Centenary celebrations have now provided a very apt occasion.

It is not any autobiography, as it nowhere describes the life and testaments of Ranganathan. These are fragmentary reminiscences dwelling on only those aspects and episodes of his work which Ranganathan wanted to share with his readers. What has been said is much less than what has been concealed. Ranganathan hides much. Moreover, much of what has been written is already known to his students. The autobiography broadly comprises of two sections—A and B

of 19 and 17 chapters each marked by two digit alphabets. Section C consisting of 14 chapters makes an evaluation of his life and work by P.N. Kaula. It also contains 34 photographs with descriptions.

EARLY DAYS IN THE PROFESSION

In the first chapter, Ranganathan captures the interesting story of his entry into the library profession from an aggressive and trade-unionist teacher of mathematics. He goes on to narrate with human interest the minute-by-minute details of his early days as head of the Madras University Library, his early memories and impressions of the teachers, teaching methods and the academic environments of the School of Librarianship, University College, London. Then chronologically he passes on to his early work of reorganising the Madras University Library, introduction of new reader services, nature of bureaucratic hurdles and the help from the understanding Vice-Chancellors, a fouling social environment due to communal division culminating in his final exit from Madras. He sporadically describes the work of library organization, modus operandi of shifting the library to a new building without disrupting the library services even for a day, and managing the library during the days of World War II.

Details of such work can still be useful to our library managers. His cordial and warm relations with the library readers of every rank are inspiring. Some of these readers, when they gained high positions in the government, tangibly helped him in realising his dreams and spreading his message, thus giving a further fillip to the library movement.

Ambiguously ascribing his troubles to the prevailing communal prejudices, he never comes to the personal and immediate crisis that made him to opt for pre-mature retirement from Madras. He alleges that his deputy was the trouble-shooter, but spares us the details of the real discord.

IN CONFERENCES & LIBRARY ASSOCIATIONS

In Section B, we see him as a public figure and a statesman of librarianship. He describes his experience with the conferences and with library associations, especially the Madras Library Association founded in 1928, with Ranganathan its founder and all-powerful Secretary, and the Indian Library Association founded in 1933. Of the latter, Ranganathan remained President from 1949 to 1953. By all accounts, that was a golden period of the profession. After his tenure, the Association grew ineffective, only to be reactivated in early 1980's with the coming of Professor P.B. Mangla as the President. The social and cultural library milieu has been well portrayed in this part of the book.

MANY MISSING DETAILS

a much less than what has been concealed. Ranganathan hides much. Moreover, much of what has been
written is already known to his students. The autobiography broadly comprises of two sections—A and B
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

He describes nothing of his childhood, nor of his
family lineage and married life. It is a pity that his
loyal friends, colleagues and disciples virtually find no
mention. It gives no clue to many questions still
(Overleaf)

3

ex

viz

Sp

an

01

ha

pr

of

ha

ria

far

of

pro Th

of

to

pro

bu

bu

G

or;

sat

ma

in

Wi

Fu

tio

'va ve

LIBRARIANS PROFESSION & SERVICE ROLE IN DELHI

F. K. Jayaswal: LIBRARIANSHIP AND BUREAU-CRATIC ORGANISATION—A Study in the Sociology of Library Profession in India.

(Series—Concepts in Communication, Information and Librarianship-18)

Concept New Delhi (1990) pp. 194 Rs. 175/-

Reviewed by K. Navlani and Devinder Kaur

Though the liberary is as old as when man started writing, librarianship as a profession is still quite

young. A glimpse into the cross-cultural history of the profession reflects that librarians around the world share the desire to attain social recognition and status bestowed on other traditional professions such as medicine and law. This has generated a good deal of literature and has been instrumental for some soulsearching and introspection. Many studies have been made in the West, such as the oft-quoted 'The Librarian from Occupation to Profession' by William J. Goode (1960), Career Patterns and the Occupational Image: A Study of the Library Information Field by

(Continued from page 3)

AUTOBIOGRAPHY OF A PIONEER

lurking in the minds of Ranganathan scholars, especially the mystery of his migrating to Zurich with a mind to settle there permanently. Nor is there any description of his life in Zurich (1955-1957) which was intellectually quite a prolific period. He writes nothing of the intellectual evolution of his mind and theories, which is otherwise well-described in his individual books. The autobiography is intermittent, descriptive and not any spontaneous narrative. Similar events though distanced by time, are juxtaposed in the work. To fully describe an event. he occasionally moves backward and forward in time. For that reason, it is difficult to say whether the description ends abruptly with his sudden death, or whether he wanted to say something more about his life.

RIVALS & PROFESSIONAL IDENTITIES IN CODE

Essentially it reveals to us his behavioural aspects. He usually over-reacted with those whom he thought were his enemies, though many were simply rivals or professional opponents, His conflict with K.M. Asaduallah (1890-1949), Secretary, ILA (1943-1947) appears nothing but a clash of two egoes: but it made Ranganathan to denounce all Punjabis, ridden with (The fact remains that the north inferiority complex. Indians have remained on the forefront to perpetuate his legacy). No doubt, his colleagues were overworked, while he gleaned all the glory. He was witty and had the capacity to laugh at himself, and was quick to admit his mistakes—he called them follies. His attitude was fatalistic. superstitiously religious, and he abundantly believed in supernaturalism. In librarianship, he was a staunch proponent of empircism and the scientific method.

In its presentation and style, this life account is perhaps unique, one of its kind, and a least enviable model. The dramatis personae in the first section have been disguised into alphabeticoclassed notation of CC for no obvious reason and without any seeming profit. In the original publication, he designated himself as 2 (2 denotes Library Science in the CC; in the present publication 2 has been replaced by SRR), WCB Sayers as 2 SA, Edward Ross, his mathematics teacher as BR,

and a working class woman as Y49, and so on. To decipher their identities requires considerable research.

Tabulated dialogues, a Ranganathan gimmick, further substract from its literary elegance. Dialogues appear incredible, even concocted, putting the veracity of the document at a stake. Technical details and numerical figures are distracting. At times one feels reading through a technical treatise.

INTERESTING BUT . . ,

On the other hand, it is an interesting story in plain words, of an incipient profession, what Ranganathan did for it, and what he received in terms of formal honours, personal delights and joys. It is a balance sheet of the agonies he suffered and the lavish adorations he was paid. The biography is laced with flashes of abstract thoughts and morals drawn from life experience. Conclusions are explicitly didactic. Yet the autobiography is much less than his life work and philosophy.

Appendices by Professor Kaula partially fill the gap. Kaula writes about the beginning of his own association with Ranganathan and the work he did for him, and describes Ranganathan's work at Madras, Banaras and Delhi and evaluates his impact on librarianship in India and the world. It ends with three valuable appendices. List of awards and honours Ranaganathan won, descriptive catalogue of the major works published on Ranganathan and lastly a chronology of Ranganathan.

Kaula, an apostle of Ranganathan, is reticent as ever, and evades controversial issues. Therefore, this work does not obivate the need of a full and critical biography. Girja Kumar [Ranganathan, Dewey and C.V. Raman: A study in the arrogance of intellectual power. Vikas, New Delhi (1991), 147p.] has already done some spade work and is presently engaged on a fuller volume.

The quality of the paper is poor, misprints abound and for that reason, the price is too much. Nevertheless it is a document of cardinal value for Ranganthan scholars and historians of Indian library movement. For Professor Kaula, it has been a realization of dream and fulfilment of an obligation.

Dr. M. P. Satya teaches Library Science at Guru Nanak Dev University, Amritsar.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

1992

y of

blio

tatus

h as

il of

soul-

been

ibra-

n J.

ional

d by

1

To

arch.

nick,

gues

acity

and

feels

y in

ana-

ns of is a

avish

with

from

ectic.

Nork

the

OWD d for

iras,

rari-

hree

ours

ajor

0110-

it as

this

tical

and

ctual

eady

on a

und

less

han

ent.

of a

furu

Margarat States (1979). It is heartening to note that in India also, such empirical studies have been carried out recently by researchers like Dr. Hans Raj Chopra and Dr. P.K. Jayaswal.

The author Dr. Jayswal is actively engaged in empirical research in Library Science. The book under review is a thesis submitted for Ph.D. degree, and examines the 'role images', 'role perceptions', 'role relations' and 'role commitment' of librarians, as also the elements of bureaucratisation and professionalisation and their inter-relationship.

SCOPE & METHODOLOGY

The work covers ten chapters. While chapter I gives a brief introduction to the subject as well as identifies the problem, chapter II indicates the design

The methodology is quite sound. The universe of study is Delhi libraries, which account for nearly 15% of the total libraries in the country. The population covered is both the librarians and users. The sample consisted of 200 trained librarians from 2 Public, 5 University and 15 Special Libraries; and the same number of members of the user community are from university libraries only.

Two types of structured questionnaries were used for data collection. For scoring and treatment of of data, five point Lickert scale was used, and for examining the relations, six indices were constructed Content of Role Commitment; Centralisation; Specialisation; Formalisation; Work-related Autonomy and Utilisation of Professional Knowledge and Client Orintation.

FINDINGS

Chapters III briefly traces the historical development of the profession in India; while the data collected have been analysed under chapters 4 to 9. Chapter 10 presents the major findings of the study. The result of the socio-economic background of the Librarians, has revealed that men make up a majority of Libratians and they are mainly drawn from urban Hindu families; but there is now a likelihood of 'feminisation' of the profession. A majority of people drifted to the Profession by chance and due to utilitarian reasons. The research further indicated that many (majority) of the librarians were only instrumentally committed their roles, but they were not highly attached to professional activities.

ROLES PERCEPTIONS & RELATION PATTERNS

In regard to the self-role perceptions, only a few respondents tended to be bureaucratic in orientation; but interestingly, nearly half of the librarians attributed bureaucratic role orientation to their colleagues. Gaps were also found in perception of 'self role' and colleague roles', 'client orientation' and 'professional Orientation'. The majority of librarians derived Satisfaction by serving their clients. An overwhelming majority of respondents denoted 'client orientation' In their self-role image; but this did not correspond with what they thought was their organisational image. Further, they thought that their bureaucratic orientaion minimized the service-ethos. Examination of Value orientation' of librarians showed that which chald Gurukul Kardisc Devinden a Kauar is Deputy Librarian in the same very high positive values towards service ideals.

The 'superior-subordinate' relations indicated the following patterns: Junior level professionals perceived that the superiors were more favourably inclined toward delegation of powers as compared with their middle level seniors. In contrast, less than half of the senior and middle level librarians were of the opinion that their subordinates were willing to take responsibility, if assigned. Nearly 60% of junior librarians considered their superiors to be bureaucratic-authoritarians. Surprisingly a large number of clients evaluated the ideal role of librarians in terms of 'Client Orientation', but less than half of them did feel so in their actual role. Image perceptions of both librarians and clients more or less confirmed that 'Orientational Values' did not lay much stress on 'service orientation'; rather these supported bureaucratic orientation'.

BUREAUCRATIC & CENTRALISED

In case of bureaucratisation, the results disclosed that the library as an organisation did not score high in regard to all spelt-out dimensions of bureaucracy. However, university and public libraries were highly centralised and formalised as compared to the special libraries.

In respect of 'Professional Dimension', the findings depict that a large percentage of respondents showed high client-orientation, while they were low on the dimensions of autonomy. Further, the study has indicated that bureaucratic ethos prevailing in libraries greatly affected professional commitment as also autonomy, but not the client-orientation. Professionals claim for 'high client-orientation' seemed to be anchored to their low-level of professionalisation. On the other hand, clients usually fail to believe that professionals could/would perform expert role when need arose.

The findings have revealed that the role diffusion, poor material rewards, limited chance of both vertical and horizontal mobility, inadequate communication about the ethos of the profession, low occupational image, bureaucratic authoritarian role-relations and role diffusion, have further impeded professional development of librarians.

This study is an ecological reflection of Delhi. Therefore, there are inherent limitations about generalising the results. However, it holds a mirror to the trend that the librarians have got parity in the grades with their counterparts in various institutions; but they have yet to tread a long way to touch the heights of prestigious professions.

Librarianship has been impinged upon by the fields of sociology and psychology and the end-produet is this inter- disciplinary research piece, which can be of immense value in all these areas as also to the library practitioner.

Dr. K. Navalani is Professor, Library and Information Science, and Dean Faculty of Social Science & Arts in the Punjabi University, Patiala.

University.

IMPACT OF RISING COSTS & NEW NETWORKS ON LIBRARIES

-by C.P. Ramasesh

Research is identified as a concomitant activity of development in modern society. All over the world, both in developed and developing countries, huge resources covering men, materials and money are being invested on different research projects. The importance is stressed not only in the research organisations and industries which concentrate on a narrow branch of knowledge, but at the universities also, whose coverage of research subjects is manifold and diverse.

INFORMATION & RESEARCH JOURNALS

A university is expected to acquire, interpret and generate knowledge in the light of the requirements of the society in which it is situated. It deals with a number of branches of knowledge in sciences and humanities. When such is the situation, the university libraries have to have many research journals, reports and source materials for primary information.

Speaking from the point of research in pure sciences and applied sciences, the journals that are being published from the USA, UK, Japan, Germany and the Netherlands are of vital importance and form a core of sources for current innovations and trends in research areas. Unless the libraries subscribe to such journals noticing their relevance to the on-going research projects in the university, it is impossible for the researchers to carry out the research in a systematic way. The steps in this process include:

-Search for retrospective publications,

-Awareness of current publications and innovations,

Accuracy and authenticity of data collected and their interpretation, and

-Systematic reporting of the research work.

LOW LIBRARY BUDGETS

For all these activities, especially in the university libraries, now-a-days there are problems emerging out of inadequate budgetary provisions. To put it briefly, the inadequacy is due to:

The rise in the subscription price of journals because of ever-increasing costs of paper and printing,

- The increase in the conversion rates. The foreign exchange rates, particularly US dollar, British pound-sterling, Deutsch mark and Dutch guildger are increasing approximately at the rate of 25 per cent for every three years,
- —(a) The rise in the postal and telecommunication charges. The libraries dealing with subscriptions directly with the foreign publishers have to spend a part of their allotted sums on postage of subscription orders, payments by registered post and regular reminders against non-receipt of journal issues.
 - (b) On the other hand, libraries subscribing journals through local agencies, can minimise work and postal charges. However, a good part of the money goes to agents in the form of commission or handling charges. It is officially accepted that 10 per cent of the subscription amount has to be paid as handling

charges. Where the publishers allow discount, it will be earned by the agents.

Increase in subscription price, every now and then, affects professionals and researchers, especially in India, because of limited sources. They are, in fact, getting rid of the habit of subscribing to journals. An individual researcher subscribing to foreign journals has become a rare phenomenon. As an alternative, now the researchers have started depending more and more on library subscriptions.

INTER-LIBRARY LENDING

On the other hand, concerned with this problem, libraries have started producing xerox copies of journal articles for circulation, and also to meet other kinds of demands, under the banner of 'Inter-Library Lending Service'.

The copyright act is thus being violated to an alarming extent. Noticing this developing trend, publishers have started discording any kind of discount to the educational institutions in the Third World. For instance, publishers like Gordon and Breach Science Publishers (UK), American Chemical Society (USA) and other scientific journal publishers extend the benefit of rebate to libraries in the Third World on the condition that the beneficiary library must certify that it does not enter into any kind of 'resource sharing' or 'inter-library lending services'.

ON LINE INFORMATION NETWORK

Now-a-days, a major threat to the publishers is the emerging trend of 'on-line' information network systems, using computers and communication satellites. One such example is INFLIBNET. It is a major library resource sharing system for Indian Universities. Many such systems are going to emerge in the near future, serving the information needs of researchers' and specialists or government service departments in many branches of knowledge. CODIN, NICNET are some of the existing information network systems.

WHAT MAY HAPPEN

The impact of modern technology on library services, in its turn, proves to be disastrous to the publishers world. The subscription business will appear bleak, or take a new direction. Journals with a likely circulation of 400 to 500 copies will reach a lower stage of 50 to 60 copies, due to sharing only; and as a result, there is every chance of the publisher charging an exorbitantly high price or withdrawing the publication.

Two things are certain to follow the emerging trend of 'resource sharing'. One is that many publishers and individual authors or editors may stop publishing the journals due to financial inadequacy because of very few subscriptions. Secondly, subscriptions of many learned journals will be extremely costly and the ones available in 'electronic form' or magnetic compact diskets' will be sold at an exorbitant price, which no individual researcher can think of paying.

Dr. C.P. Ramasesh is Asstt.Librarian, University of

be paid as handling Mysore.
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

992

esh

unt.

hen,

dia ting

livi-

has now

ore

lem,

rnal

s of

ding

an

ıbli-

it to For

ence

SA)

nefit

ndi-

it it

's is

vork

ites.

rary

lany

ure,

and

any

ome

rary

the

pear

kely

tage

sult,

an

ion.

ging

ıbli-

stop

lacy

rip.

stly

etic

ice,

y of

g.

SAVING LIBRARY BOOKS

B. P. Goswamy: PROBLEMS OF MISPLACEMENT Mutilation and Theft of Books in Libraries. Radhakrishna Publications, Varanasi (1988) 224 p.

Reviewed by C. D. Sharma

The problems dealt with in this book are very much socially relevant in modern times. Those who visit and use the libraries are often faced with problems of misplacement, mutilation and theft of books. These problems exist universally; of course, with differences of degree, depending upon the social and moral values of the users.

Libraries as parts of our culture are influenced by the existing social norms and ethos. They flourish in peace and develop where literacy is high and learning is held in high esteem. They have often been targets of human (or inhuman) "vandalism" from times immemorial.

MISPLACEMENT

People who misplace or mutilate or steal books are not the people who read books. In other words, it may be said that people who read books are not those who misplace, mutilate and steal books in the libraries. A book misplaced in a library in vittually lost How it happens and why does one do so, are the matters which have been discussed in this book in an interesting manner. The author seems to have gone deep into social pscychology of such miscreants. He rightly points out that, "If we do not pay proper attention at the proper time to minimise the problem of misplacement of books, then the cummulative effect of such a negligence may take a disastrous proportion which will be difficult to face".

MUTILATIONS

Mutilations by way of excision, writing marginal notes, obscene words or humorous captions, and removing plates and pictures etc. etc. reduce the utility of the book. This may be done either on account of idle and sluggish nature, or vengeful attitude and deprived privelege of some of the users. Some may get involved unconsciously, just for the sake of fun. Mis-management of libraries is also a possible reason for such devastation. In developing countries, it is in a very intense state, causing enormous loss to the libraries. The reasons which may be attributed to motivate such criminal acts are: the absence of a proper library culture, selfish narrow interests and low morals etc.

THEFTS

Theft of books from libraries is a serious global problem, which has existed during all these years. In ancient times, severe punishment was suggested through enforcement of moral values, as contained in the following couplet, which literally means that one with the social enanger of the following couplet, which literally means that one with the social enanger of the following couplet, which literally means that one with the social enanger of the following couplet, which literally means that one with the social enanger of the following couplet, which literally means that one with the social enanger of the following couplet, which literally means that one with the social enanger of the following couplet, which literally means that one with the social enanger of the following couplet, which literally means that one with the social enanger of the following couplet, which literally means that one with the social enanger of the following couplet, which literally means that one with the social enanger of the following couplet in the followi

who steals a book may become of one eye, and be visited by troubles in life hereafter. After death, he cannot go to heaven and also takes his forefathers to hell.

> पुस्तकं हरते यस्तु काणो दुखी भवान्तरं । मृतः स्वर्गे न गच्छेत नरकं पितरं नयेत ॥

Such moral warnings had the desired effect on the morals of the users. However, in a society all are not honest, nor all are thieves. In a cultured society where libraries and learning are respected, the number of such offenders will be comparatively less, but in a society where the morals are on iis lowest ebb, the number of book thieves would be much more.

NEED FOR GOOD MANAGEMENT

Unfortunately our present libraries are suffering on this account. There is a need for enforcing severe punishment on "book thieves" and also on those who mutilate books so that others desist from taking such actions. Negligence on the part of the library management and staff is in no way less responsible for callous losses. Therefore, it is necessary that the staff in libraries should be sincere, honest, and dedicated to the cause of libraries.

The author is an experienced librarian and has gone deep into the roots of these problems, which is evident from the narrations and practical photographs demonstrating as to how books are misplaced, mutilated and smuggled out. He has offered some useful and practical suggestions to meet each of these problems.

SOME; MEASURES

He is of the opinion that "The more a library is a collaboration of books, each book having others in plenty of others to support diversity and develop its theme, the better service it would offer and lower would be the misplacement, mutilation and theft".

Libraries managed with care and on scientific lines can lead to the prevention of library crimes.

Conscience Week programmes may prove useful in getting books back from non-wilful delinquents.

Out-door Bank may help in getting back such books taken away by users at the time of their need, who may be feeling hesitant to bring them back, apprehending the hazards of being caught and getting defamed. Cooperation amongst libraries and booksellers dealing in second-hand books may also help in discouraging thefts and catching professional thieves. Collective penalty on students may also arouse their community feeling and deter book thieves.

Such experiments have been tried in some western universities, as mentioned by the author in the book. He firmly suggests that "Punishment must be sure and swift and penalties determined strictly in accordance with the social change wrought by the crime".

(Contd. on page 8)

St

(W

TH

re

CO

Wi

tic

an

G

NI

on

qu

the

Fr

of

pa

ide

an

co.

Ga

mi

No

We

rei

ad

the

Wa

an

LIBRARY SCIENCE JOURNAL

Sukhbir Singh

TWENTY-FIVE YEARS OF LIBRARY SCIENCE WRITINGS: Index to Articles in Library Science with a Slant to Documentation

Ess Ess, New Delhi (1922) (VI) p. 130 Rs. 150.

Review by M. P. Satija

In India, there are two dozen live journals of varying standards devoted to library and information science. Irregularity and unpunctuality are their common and unfailing characteristics. Of late, many journals are not bringing out their annual and other cumulative indexes, mostly due to rising costs and lack of manpower. This has prompted some young enthusiasts such as S.S. Pal, A Tejmurthy et al to compile cumulative indexes to some individual journals. The present work is another such effort.

THE JOURNAL

Science with a Slant to Documentation was founded by S.R. Ranganathan in 1964, as its founder-editor, sponsored by the Sarada Ranganathan Endowment for Library Science (established in 1961). Now, responding to the current mood, the journal has changed its name to Library Science with a Slant to Documentation and Information Studies.

The genesis of the journal has a very interesting story told by Ranganathan in his autobiography (Sec. BS 38) edited by P.N. Kaula (New Delhi; ABC, 1992) The close liaison between this journal and the DRTC during Ranganathan's days, has now weakened considerably. Professor M.A. Gopinath, Secretary of the Endowment succeeded Ranganathan as its editor.

This journal is considered as of a very high standard, and publishes results of pure research only to the exclusion of all other kinds of writings. Since then it has maintained its high standards, though it has mostly allowed place to DRTC alumni and researchers. A cumulative index to such an important

(Contd. from page 7) SAVING LIBRARY BOOKS

The author also talks of some mechanical devices like closed circuit television, signaling device, smoke detectors and plain-clothes guards with automatic communication link with police. These are some measures for checking the theft of books.

Misplacement and mutilation are also problems which can be minimised by educating the users in the importance of the library for the present as well as future generations, by raising the morale of users as well as by placing honest and sincere library staff, and the stepping up vigilance in every part of the library.

(Late) Dr. C. D. Sharma was Director, Rajasthan University Library, Jaipur, when he sent this review.
[We regret the delay in its publication. —Eds.]

journal holds mirror to the LIS research in India and is, therefore, welcome.

25 YEARS INDEX IN FOUR PARTS 58

This work is a cumulative index to 452 papers published during its first 25 years completed in 1988. This index comprises of four indices. The key part is the subject part, wherein all the entries have been arranged by subject under subject headings, with further subject and aspect sub-divisions ultimately sub-arranged by author. Each entry provides an unbroken serial number, author(s), title, and the locus Entries are unannotated. The subject part is followed by authors (pp. 59-101) titles (pp. 104-124) and chronological (pp. 128-130) indexes.

For subject arrangement, no standard list or method has been followed, and typographically, the subject headings remain indistinct. This is a serious drawback and does not allow sure subject approach and retrieval, especially when it also lacks any other subject index. Consequently, multifocal papers are indexed once, and their other aspects remain hidden. A keyword subject index would have enhanced its value, though to a lesser extent, the title index has served the purpose.

Through the authors index, Ranganathan as a sole or joint author with 55 enteries (12%) emerges as the largest contributor. In the chronological index, the year 1978 with 40 entries (8.85%) is the most lean year. Bibliometric studies would reveal interesting results. Despite its limitations, the work fills an obvious gap, and the library science researchers will find it a useful location tool.

Dr. M. P. Satija teaches Liabrary Science in Guru Nanak Dev University, Amritsar.

CLARION BOOKS - 1992

RELIGION & PHILOSOPHY

THE BETRAYAL OF KRISHNA—Viccissitude of a Great Myth-Krishna Chaitanya—560 pages, Rs. 260. MYSTICISM—Sisir Kumar Ghose—328 pages, Rs. 145 THE HOLY VEDAS—A Golden Treasury—Selected and translated by Pt. Satykam Vidyala8kar—536 pages with col. & b/w photos (2nd edition forthcoming)

LANGUAGE & LITERATURE

MISS BEATTY'S CHILDREN—Pamela Rooks, 296 pages, Rs. 150.

THE MESSAGE FROM ARISTARCHUS — Jayant Narlikar, 256 pages Rs. 135.

(House of Hind Pocket Books)
C-36, Connaught Place, New Delhi-110001
Phone: 332 0014/332 47776

H.O.: Dilshad Gardens, G.T. Road, Shahdara, Delhi-110095 Phone: 228 2332/228 2467

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

N. F. GOVERNMENT X-RAYED

S. P. Agarwal & J. C. Agarwal (Editors)
NATION IN CRISS
Concept Publishing Co., New Delhi (1991) p. 1923 Rs. 80
(Concept in Communication, Informations & Librarianship—29)

Review by B. L. Bajaj

'Nation in Crisis' is a document of the achievements and failures of the National Front Government. a catalogue of promises and precepts of the National Front Party etc., as indicated in the subtitles. It gives a picture of a nation reeling under the burden of an all-round crisis. Besides dealing with the processes of action (or inaction) and the changes in public opinion (as reflected in the various media) it tries to cover all different aspects or conditions in India from A to Z including such miscellaneous topics as Abracadabra, Administration, Agriculture, Art & Culture...Corruption....Debt: Foreign and Internal.... Economy Education, Equality and Justice .. Foreign Policy, Health and Family Welfare, Housing as a Right, Import-Export Policy, Industrialisation, Institutional FinanceJudiciary Nuclear Policy, Old and the HandicappedPolitical Problems, Price Rise Arresting....Ram Janma Bhumi/Babri Masjid Issue....Right to Work,....Union State Relations ... Women, Youth to Zigzags & Zip (whatever that may mean). These are indicators of the topics covered and the chapter headings of the book. There is also a section entitled Aftermath.

PROMISES & PERFORMANCE

It is a compilation of excerpts of newspapers reports and media comments arranged in a manner to cover the various dimensions of an unfolding nation wide crisis from the top to the bottom levels of the political, economic and social structures. But mostly it is an analysis of achievements and failures of National Front Government as against the promises and percepts of NF. As often happens, many promises fell fiat. Results on most of the fronts were not very tangible. It is quite understandable and can be appreciated. Under the prevailing extraordinary circumstances, National Front Government was formed by a multiple marriage of convenience between several fragments of a few old Parties, including parties with diagonally opposite ideologies such as the Bhartiya Janta Party (B.J.P.) and the Communist Party (C.P.I.). In such an odd coalition, wherein parties came together with the sole Objective of Removal of Congress (I) and Rajeev Gandhi, and capturing the reins of power, hardly much concrete or lasting results could be delivered. No sooner could they instal themselves in power, they Were, most of the time, sorting out their inner diffelences and mutual bickerings. Obviously, the increasing administrative challenges and several problems facing the country were neglected. The break-up came in the Wake of the Mandal Commission Report controversy and the BJP-led Rath Yatra.

Promises of political parties are mostly (usually) forgotten after electoral battles are over, and the National Front Government was no exception to the rule. However, ever new promises are made which remain unfulfilled, and the process goes on endlessly.

What a degradation of values has taken place in our polity and public life. That is the burden of the several subthemes/topics of this book—the swan song of a possible but temporary alternative to the decades old Congress Raj. Once the National Front cracked, the Congress re-emerged from the shadows, but on a stage crowded by several rivals and claimants to power.

Incidentally, there is a whole section of 14 pages entitled ZIP: Pathways and Corrective Measures, on how to clean up public life with exhortations from many authorities, past and present.

A MINISTER RESIGNS

How miserably had the National Front Government and its leadership fared and how it had failed to fulfill the promises made to the people is vividly reflected in the letter of resignation and protest addressed to the Prime Minister, V.P. Singh by the then Union Minister of State, Maneka Gandhi. (The text is given towards the end of the book). With heart-felt anguish she wrote to the Prime Minister on 26th October, 1990:—

"As you are well aware, I have been very unhappy at the strange unilateral decisions taken by you in the last few months. These decisions not only relate to my area of work, but also to all matters of governance. These include: yet another postponment of elections in Punjab, The refusal to deal expeditiously with the victims of 1984 massacre and subsequent terrorism,—the lack of coherent policy on Kashmir and the lack of clear thinking on how this State should be governed,—the complete refusal to recognise the Oil Crisis even though it was looming for months, and the short-sighted measures that have been taken to deal with it.

These have resulted in inflation of prices. The peculiar manner in which you have chosen to ignore the overwhelming circumstnatial evidence on the Bofors Case, despite the fact that you have the facts with you for sometime,—the hasty and unthought through manner in which parts of the Mandal Report were sought to be implemented, bringing no felief to the poor and backward and unnecessarily adding to the miseries of our youth . . .

"Sir, there is no such thing as 'the management of contradictions'. There is truth and there is untruth, and they cannot be managed or even reconciled. We made several simple easily fulfillable promises to the people of India, when we sought their vote. These revolved round honesty and efficiency in Government.

"I have tried my best to live up to these two ideals under the most trying circumstances....But I really do believe that we have reached now an impasse....We are

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

9

1992

and

apers 1988. Part

been with ately

ocus,

t or the

rious oach other

are den.

as a es as idex, most

sting vious l it a

Guru

of a

50. 145 cted ages

150.

135.

467

116

city

libra refei

prot

and

libra

10 C

with

book

equip

ing c

Way

publ

angi

Thus

(Con

his of

Work

diction

Witho

gud

facto

place to th

schol

casua

Prise.

in a minority. We were always that but we were accepted on the bass of certain values...."(Pp. 186-187)

BACKGROUND INFORMATION

Besides the promises and precepts of the National Front Government, process of action by it, public opinion, pathways and corrective measures, the book also give a wide range of information on topics of historical/political importance of that period (Note:-N.F. Government assumed office on 2.12.1989) e.g. Arrest of B.J.P. President, L.K. Advani and its Reaction, Withdrawal of BJP support to NF Government

Views of the press media have also been added in the book giving interesting information and necessary remedies/recipes for action. To quote a few:

Uncertain Times—"The inherent contradictions in the National Front Government which was supported from the outside by the B.J.P. on the one hand, and the left parties on the other, have reached their inevitable denouement.....stand taken by the BJP over the Ram Janma Bhoomi issue, and the Government'sresponse to it, which culminated in the arrest of Shri L.K. Advani have led to withdrawal of support by the BJP....(Editorial, Economic Times, Oct. 24, 1990) (Pp. 188).

Inescapable Consequences—"V.P. Singh who has in the past made it a practice to do so, has decided that there is every reason for him to do so V.P. Singh plans to play at Caesar so that everyone sees him being stabbed in the Senate and some Antony proclaims him a martyr 'to great principlas ...uplift of the poor, secularism....' (Editorial, Indian Express, Oct. 24, 1990) (Pp. 193-191).

The Crisis—"The inevitable has happened. The country has been pushed into a political crisis by thoughtless men whose job was to manage its affairs at a critical juncture. At every step, they have been matching each other's skill to complicate the issues. and fight battles that could be avoided. Not one among the present set of available leaders on the scene has risen above narrow considerations, personal or partisan...."

"The crisis over Shri Om Prakash Chautala earlier this year, Shri V.P. Singh's attempt to carve out a support base by resorting to the Mandal Commission and Shri L.K. Advani's attempt to look for votes for his party in the name of religion have all led to the present crisis....

"Shri V.P. Singh ought to have known that his decision on the Mandal Report was bad in law and spirit and was a product of electoral motivation. He should have known that it would divide an already fractured society...." (Editorial, Hindustan Times, Oct. 24,1990)." (Pp. 190).

"....if the BJP was allowed to carry out its outrageous plan to take over the disputed shrine and mount a direct assault on the Babri Masjid, it might have signalled the end of much that is of value to Indian Society—the rule of law, the principle of respect for all religions and the ideal of a common motherland of all communities. (Editorial, Statesman, Oct.

U. K. PRESS

"The unanimous verdict of the British Press on the current controversy over the Mandal Commission is that V.P. Singh is playing a vote game, which is bound to split India. Sir Bernard Levin, an eminent commentator in Times, in the most sensible article made a remarkable assessment of the situation.—The Mandal Report was "sensibly shelved by the then Government as partly dangerous, partly unworkable and partly lunatic. All sensible folk assumed, it would never be heard again. Nor was it, until the beleagured V.P. Singh, shaky Prime Minister of an almost equally shaky coalition, remembered the Mandal Report and concluded that it held great promise of electoral support. However, Shri Levin is critical of successive Indian Government's failure to break the hideous chains of caste, which condemn hundreds of million of people to the worst jobs, the worst dwellings, the worst contempt which is the greatest stain on India's democracy. (Hindustan Times Oct.15, 1990)(Pp. 130-131)

A GENERAL OBSERVATION

"They take it as one more instance of V.P. Singh's the best route to the OBC's hearts, neither Indira Gandhi nor Rajeev Gandhi would have allowed the Report to gather dust. They must have been advised that the Frankenstein was best left to it-self..... Nitish Chakrati on Pp. 132),

ON CLEAN PUBLIC LIFE & ADMINISTRATION

Replete with such quotes and extracts from other writings of the day, the book appears like a Pandora's Box but there are some relieving and hopeful features too. Quotes from Gandhiji on characteristics of clean life, laying stress on Truth, Non-violence etc., and Nehru on Fundamentals of Social behaviour-in spite of differences everyone should unite for the wellbeing of country, importance of cleanliness, dignity of labour etc. on the one hand and Vedic dictates on Duties of Rulers and concepts of an Efficient Adminis trator on the other make an interesting reading and should compell many a presentday bewildered of confused administrator to do some heart-searching.

"An efficient Administrator is full of youthful energy, and accomplishes his objective with a sharp intellect and quick decisions. His behaviour is couched in truthful dealings. He is prominent among virtuous ones. He is easily approachable, but is like a swift moving cloud. He is protector of all. He readily pays back all his obligations. His touches are like the cool breeze and he shomers bliss on all (Rigned) 1-87).

Under the public expectation of ideal character terstics and value orientation of a public servant, is expected of him (her) to be a perfect model of ethics who should not deviate the slightest from the strictes code of conduct. Just a few characteristics are reproduced duced to emphasize the point—'Spends every second

lodian Book Chronicle Miscellany

, Oct

ess on

ission ich is

inent

rticle,

The

then

kable

would

gured

qually

rt and

ctoral

essive

deous

ion of

s, the

ndia's

0-131)

ingh's

it was

Indira

d the

dvised

....

NC

other

dora's

atures clean

., and

spite

well-

ignity

tes on

minis.

g and

d or

ithful

sharp uched

tuous

swift.

adily

like

gveda

arac.

at, if

ethics

ictest

epro,

and of

g,

August 1992

REFERENCE MATERIAL ON INDIA-A GUIDE

A SELECT LIST OF INDIAN REFERENCE SOURCES

Compiled and edited by Vidut Khandwala, assisted by Perin Masolia, Minal Gandhi, and Perul Shah The Editor, Bombay (1989) vii. 51p.

Review by M. P. Satija

A reference book of whatever kind is a mine of puggets of information available in readily usable form. Regretfully, however, reference books on India are far from adequate. Many of them lack authenticity and exhaustivity—two key virtues of a reference book. Whatsoever little is available is not used optimally.

It is also our common knowledge that in our libraries, the reference books are amongst the least used books. We, as a nation, seem to have a sort of inhibition in consulting the reference source—we prefer to consult a living man! Many of the library users are oblivious of the availability of such reference sources. For such a state of affairs, librarians are partly to blame for not educating the users properly. The malaise, though, lies deep in our system of education and attitudes towards books and libraries, and towards the value of information.

In advanced countries, children learn to consult libraries and references books early in life. There is to car without a road atlas at its back, and no house without a dictionary at least. They acquire reference books for the house, as they acquire other household quipment. Salesmen come to their doorsteps, offering costly reference books on credit. We have a long way to go before we reach that stage.

The book under review is a reference book on 252 teference books of Indian origin and on Indian subjects published between 1970 and 1988 in four Indian languages viz, English, Hindi, Marathi and Gujarati. Thus it is a tertiary reference source.

(Continued from page 9)

N. F. GOVERNMENT X-RAYED

his office time on the assigned work', 'does not use any item of office stationery (not even pins) for personal work.

The book being a continuous one, more like a dictionary catalogue, as has been claimed by Editors without a break of chapters, causes a certain confusion and monotony. The print and get-up are quite satisfactory though, except a few spelling mistakes at some places. Overall, it is an useful document of reference to that period, and can be quite helpful for serious cholars opinion-makers an media persons as well as casual readers.

A senior member of the Rajasthan Accounts Service, Prises, Shri B. L. Bajaj writes occasionally in Hindi and

This source list compiled by Professor Vidut Khandwala as U. G. C. Emeritus Fellow, has been divided into two sections: Information Sources; and Bibliographical Sources. Section I on "Information Sources" has seven chapters, one each on different categories, by form, ranging from dictionaries, encyclopaedias to biographical sources. The chapter on encyclopaedias is the largest one. Section II has four chapters on bibliographical entities—namely bibliographies, indexes/abstracts, Union catalogues and periodical directories. One obvious omission is the sources of Indian Standards issued by the Bureau of Indian Standards.

It is a very select list and the number of 252 reference books published in India in the last two decades is increadibly small for a country where about 20,000 books are published annually. Sources and criterion for selection have not been stated. In addition to exclusively published reference sources, there are numerous hidden or serially published reference sources. The latter category has also not been taken note of—No doubt that could form a separate and a major project in itself of the kind such as Guide to Reference Material on India, compiled and edited by N.N. Gidwani and K. Navalani, Saraswati Publications, Jaipur: 1974 [2v].

Within each section, the arrangement is by title. Every entry provides title followed, in order, author/compiler, if any, and the imprint and the year of publication. It is merely a list without any evaluation or description of the sources inventoried. Names of books in Indian languages have been transliterated into Roman script without giving their English equivalents. The readers not familiar with that language are not likely to know even the subject of the source enlisted. However, in case of a seemingly very unintelligible title, a very brief description has been appended to merely indicate the subject of the book. Such cases are exceptional.

At the end (pp 37-51), there is a title index. But there are no author and subject indexes. Subject approach to the list is not possible. It is a serious omission unexpected of information professionals. However, despite its omissions and limited scope, it is a welcome addition to our reference. Library practitioners, students and scholar on Indology will find it a handy tool.

Above all, it is also a reminder of the poverty and and inadequacy of the reference sources in India. It is a mirror telling us that many of our vital reference sources are already dated, and in many areas, these are less than adequate, and the vacuum is visible in other areas.

CC-0. In Public Domain. Gurdkul Kangri Saleisaor GHAHdWannk Dev University, Amritsar.

Rajasthan

Efforts of Development

If your village, city or town is backward in any field, fix your priorities at village level and then proceed to eradicate backwardness. If this awareness and inspiration is created, then the government, you and we will not only rise above backwardness but also march ahead of other developed States.

-Bhairon Singh Shekhawat Chief Minister, Rajasthan Rajasthan leaped forward in economic and social development of the State under the leadership of Chief Minister, Mr. Bhairon Singh Shekhawat. The Government of India too has commenced the State in its evaluation report and has declared it first in many schemes.

The Planning Commission has sanctioned the outlay of Rs. 11,500 crores for Rajasthan under the Eighth Five Year Plan. This plan outlay is 283 percent higher than the Seventh Plan. The implementation of this ambitious plan would help in removing backwardness.

The Government has given top priority to village, poor and farmer and has checked wasteful expenditure, besides increasing financial resources of the State. The Government, involving the masses, is striving to rise from backwardness. The State will surely succeed in this mission.

CLEAN AND RESPONSIVE ADMINISTRATION

- * Effective campaign to check corruption.
- * Chief Minister included in the purview of Lokayukta.
- * Permanent transfer policy for State Employees.
- * Close interaction between public and administration.
- * Expediency of Public Grievances Committees.
- * Simplification of departmental procedures.
- * Law Commission Constituted.
- * Rs. 5 crore's plan sanctioned for reconstitution of Rajasthan Police.

ACCELERATION OF DEVELOPMENT

- * An increase of 76 percent in three plan outlays within two years.
- * Rs. 1400 crore annual plan sanctioned for the yeur 1992-93.
- * Rs. 34 crore cut in unproductive expenditure. Reduction in budget deficit.
- * Forty percent increase in the State revenue during last two years.
- * Rs. 11,500 crore's plan outlay sanctioned for Eighth Five Year Plan.

RURAL DEVELOPMENT

- * 61 per cent of the plan outlay for rural development.
- * Priority to village, poor and farmers under Development Programmes.
- * Valmiki Yojana for the development of backward class dominated villages.
- * Medium village scheme for uniformity in rural development.
- * Apna Gaon-Apna Kam Scheme launched in January, 1991 to invoive public participation in rural development. Target of Rs. 50 crores for construction works in 1992-93.
- * Provision of Rs. 1 crore for Mewat Area Development Programme.
- * Sixty two per cent of Eighth Five Year Plan outlay for rural development.

OTHER MEASURES

- * Rajasthan Development Fund set up.
- * The new district Dausa, Rajsamand and Baran constituted.
- * Decision to construct a big stadium at Vidyadharnagar and Cycling Velodrome at SMS Stadium.
- * In addition to Jodhpur and Ajmer, a Sports Project Development Area Centre costing Rs. 1 crore to be set up at Chittorgarh.

ASSISTANCE FROM INTERNATIONAL ORGANISATIONS

IN

Insi

- * Projects worth Rs. 2000 crores proposed to international organisations.
- * A separate department set up for formulating new projects.
- * Assistance worth Rs. 1907 crores sanctioned from international organisations so far.

REDRESSAL OF GRIEVANCES

- * Special Redressal of Grievances Campaign launched in the State from May 18 to June 20 to solve long overdue public grievances.
- * Millions of revenue cases settled on the spot in the camps organised at Panchayat headquarters.
- * A large number of pensions sanctioned to widows, old people and handicaped.

DRINKING WATER

- * Top priority to drinking water in problem villages.
- * Rs. 300 crores spent on drinking water in last two years.
- * Decision to install handpumps on population of 100 instead of 250 in tribal areas.
- * Rs. 52 crore scheme for drink king water in 52 cities with the assistance of HUDCO.
- * Drinking water facility in 1,000 SC and ST localities.

Issued by the Directorate of Information & Public Relations, Rajasthan.

vol. XVII No.9 September 1992

Price Rs. 7/-

ISSN 0970-468 X

INDIAN BOOK CHRONICLE

Chief Editor

: Bhupendra Hooja

Associates

: P.C. Mathur, Rakesh Hooja,

I.K. Sharma & Rima Hooja

Editorial Address: 11, Uniara Garden, Jaipur-302004.

Founder Editor

: Amrik Singh

Exec. Editor

: Subodh Bhushan Gupta,

C/o Aalekh Publishers, Duggar Building, M.I. Road,

Jaipur-302001.

Vivek Trust (New Delhi) Publication assisted by Sanghar Vidya

INTHIS ISSUE:

ment

Singh State

y of

This

men. 53

and

asing the urely

rores

orga-

et up

1907

nterаг.

CES

van-

1 the e 20

ublic

sett-

mps

ead-

ions.

old

ater

ink.

mps

tead ink-

the ,000

cts.

Inside Front Cover: Bishwanath Bose-RIN MUTINY (1946)

- Review by K. Mojumdar

AN EPIC ABOUT BENGAL & BANGLADESH — Sunil Gangopadhyaya

PURBO-PASCHIM

- Review by Anima Bose

Bharati Mukherjee: JASMINE A Special Feature on IPTA:

- Review by Amarjit Singh - Conference Report by Jitendra Raghuwanshi

Sital Ghosh: THE ART & PHILOSOPHY OF TRAGEDY

- Review by Usha Bande

- by R.B. Ghosh & D.C. Chambial

TWO COMMENTS on I.H.Rizvi's WANDERING FRAGRANCE 8.&9.

Joy Beaudette Cripps: INDIA - WHERE LIFE REVOLVES AROUND THE WELL

- Comments by D.C. Chambial

HISTORY AS A CONTEST FOR IDEOLOGY

Shashi Joshi: STRUGGLE FOR HEGEMONY IN INDIA 1920-1947: Vol. I (1920-1934)

- Review by Harsh Sethi

FOUR LIMERICKS: ARMY MEDICAL CORPS (AMC)

- Ashok Mahajan

Sanjoy P. Thakur: ENTREPRENEURAL STRATEGY AND LABOUR

(A study in the Indian Textile Industry)

- Review by N.K. Kulshreshtha

Krishna Shivraman (Ed): HINDU SPIRITUALITY—VEDAS THROUGH VEDANTA

- Review by Udayan Majumdar

C.S. Yadav: SAUL BELLOW

- Review by Janesh Kapur

Mina Surjit Singh: THEODORE ROETHKE

- Review by Bhim S. Dahiya

THE MIRROR

- Poem by Shirish Chindhade

BHAGIRATHI & HIMALAYAN RIVERS

Ashutosh Gautam: ECOLOGY AND POLLUTION OF MOUNTAIN WATERS

(A Case study of Bhagirathi River)

- Review by D. R. Khanna

S. D. Bhatt & R. K. Pande (Ed): ECOLOGY OF THE MOUNTAIN WATERS

- Review by Purushottam Kaushik

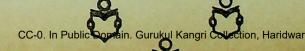
George Moses: THE SPLASH & THE RIPPLES

- Review by Stella Browning

Back Cover: BAATCHEET

(Editorial)

A MONTHLY JOURNAL OF REVIEWS, NEWS & VIEWS







FORGOTTEN CHAPTER OF NATIONAL STRUGGLE

Biswanath Bose: R.I.N. MUTINY: 1946

(Reference and Guide for All)

Northern Book Centre, New Delhi, 1988, pp. xxi + 253, Price Rs. 205.

Review by K. Mojumdar

The last phase of the Indian national movement was characterised by growing discontent in the Indian armed forces and open revolts in some units. The British Government stifled the discontent and scotched the revolts, but clearly saw the writing on the wall-the alien rule was indeed untenable when its main buttress, the local army, showed unmistakable signs of disloyalty and disaffection.

Researches on the role of the Indian National Army (INA) in hastening the British departure from India have established this fact. Two more events, both short lived, the 'Mutiny' of the ratings in the Royal Indian Navy, and the rumblings in the Royal Indian Air Force, leading to the hunger stike by some men over pay and the pace of mobilisation, need to be studied much more closely than has been done so far. Indeed, the Naval Mutity in Bombay, on 18-23 February 1946, "one of the most truly heroic episodes in the Indian freedom struggle, is "also largely forgotten" as Sumit Sarkar rightly laments. (Modern India, 1885-1947, (1983), p. 423).

THE GOVERNMENT WORRIED—LEADERS OPPOSED

Whatever had been written on the RIN Mutiny - and that mostly by those who were personally involved in it has established two points. One, that the British Government was worried over it, and secondly, that many Indian political leaders at the time and Congressmen, in particular, were against the mutiny and felt relieved when it petered out. The British worry is clearly revealed in both the contemporary official and private papers of policymakers, while the attitude of Indian leaders, Congressmen, Communists and Socialists, to the event is also clear from both the official documents of the parties and the private correspondence of the leaders. Also clear is the fact that the Congress opposition to the mutiny helped the Government to scotch it.

While Michael Edwardes, Michael Brecher and Sarvepalli Gopal would suggest a clear coincidence, and even a correlation between the RIN Mutiny and the announcement of the Cabinet Mission, Rajmohan Gandhi establishes that it was a "myth", for the mutiny took place about a month after the Viceroy, Lord Wavell received from a telegram London about the contemplated Cabinet Mission. (Gandhi: Patel - A Life, Ahmedabad, 1991) But then, Rajmohan Gandhi's researches in the life of Sardar Patel also establish what the author of the book under review - and the author had participated in the Mutiny and suffered for it - repeatedly grudges : the British Government was "aided and abetted by the National leaders" - (p.37 B.C. Dutt, the most prominent leader of the ratings who revolted, also laments likewise. (Dutt Mutiny of the Innocents, p. 176.)

LET DOWN & BETRAYED

The mutineers, all, in Dutt's words, "immature" and "strangers to all political parties", approached the Congress strong man, Saradr Patel, for support, only to be sternly asked by him to obey the British Commander-in-Chief's order to the mutineers to lay down arms and be disciplined. M.S. Khan, the leader of the Navy Central Strike Committee, was similarly advised by Patel, who assured him that the Congress would prevent any victimisation of the ratings and ensure the fulfilment of all their reasonable demands by the Government. Then, in Dutt's words, quoted by Rajmohan Gandhi, (op.cit., p. 355) the mutineers dicided to give up, Khan, a shattered man, telling his people: "Having agreed to be guided by the national leaders and now having been asked to surrender, we must do so. We are not surrendering to the British. We are surrendering to our own people."

The Mutiny was indeed a "great futility", as Dutt admitted; the feeling of being let down by Indian nationalist leaders, especially Congressmen rankled in the hearts of the ratings. Biswanath Bose has written feeelingly on the "partisan attitude of the Congress" (pp. 237-44) not only in 1946, when the event took place, but long thereafter. For long, they were treated by the Congress Government under Nehru as just 'dismissed soldiers', underserving of any sympathetic treatment at all. The C.I.D. kept a watch on the men some ratings were "tortured" and some others given no jobs at all. (p. 197)

The "national leaders not only failed to uphold their promises" that the ratings would not be victimised by the British Government, "But played with so many lives by dint of a two-faced policy". (p. 48) Not only were the ratings dismissed from service, but some were imprisoned for years. Bose's comments are bitter — and not all unjustifiab: ly. B.C. Dutt wept in despair when, for two years after independence, he had to live on one meal a day. "No one bothered about the unemployed ex-ratings of the RIN; "the free Indian Government" deliberately ignored the event of a national importance, Gradually, over the years, the whole episode was almost wiped out of the national conscience. (quoted on p. 37)

Biswanath Bose's own vain appeals to the Government of India from 1947 to 1969 would reinforce what many a historical study on the national movement in recent years have revealed - the Congress leaders opposed both overtly and otherwise, all nationalist struggles conducted on lines not approved by them; militancy in any form was disapproved, especially in the crucialy years. 1945-47.

SUPPORT FROM WORKERS, STUDENTS & OTHERS

And it was militancy among the mill - hands and the student community in Bombay which the futile RIN Mutiny inspired. While the ratings were fired upon by the troops (Continued on cover page 3)

Chief Editor : Bhupendra Hooja

utt,

und

ess

nly efs ed.

nit-

hat

ngs

nds

aj-

to

ing

ing

ur-

Wn

ad-

list

of

the

y in

For

der

any

on

ers

ieir

the

lint

ngs

for

ab:

ter

one

the

t of

ole

ce".

ent

y a

ars

rtly

nes

ap-

the

iny

ops

; 3)

Associate Editors: P.C. Mathur, Rakesh Hooja,

I.K. Sharma & Rima Hooja

Executive Editor: Subodh B. Gupta

A VIVEK TRUST JOURNAL (Founder Editor: Amirk Singh) assisted by Sanghar Vidhya Sabha Trust

INDIAN BOOK CHRONICLE

Vol XVII No. 9

September, 1992

An Epic about Bengal & Bangladesh Sunil Gangopadhyaya: PURBO -- PASCHIM

Review by Anima Bose

Purbo -- Paschim is a Bengali novel by Sunil Gangopadhyaya, an eminent-novelist, short-story writer and a poet who also uses pseudonyms such as Nillohit, Sanatan Pathak and Neel Upadhya. He had also been editing "Kritibas" -- the poetry magazine in Bengali and ran it for more than two decades, twenty-five years to be exact, besides publishing 13 collections of poems, twenty novels, innumerable short stories and children's literature. His novel "Sei Samay" (Those Times) part I (p.755), which received Bankim Puruskar in 1983, and the Sahitya Akademy Award (1985) for part-II (p.623) was altogether a new experiment, where history and fiction harmoniously intermingled. It was published in two parts, and even though the second part is a continution of the first, the two parts can be enjoyed separately without any hinderance.

E' PAR BANGLA O' PAR BANGLA

In 1989, just four years after receiving the Sahitya Akademi Award, Gangopadhyaya offered to the Bengali readers yet another magnum opus, Purbo-Paschim (East-West) covering a large canvas, its episodes, characters and the narrative touching the new two Bengals - West Bengal and Bangla Desh. The theme and episodes cover the years beginning in the middle of 1950s and ending at the fag end of the eighties. The events that take place in this novel of two parts simultaneously touch the two Bengals - one on this side of Padma river and the other on the other side – E par Bangla, O par Bangla. The political and social strains of the two Bengals meet again and again despite being separated - and that becomes intriguing. In a way, this novel is a kind of a testimony of this meeting despite the separation after the partition of India in 1947, first as East Pakistan, and later as Bangladesh

The novel describes the passing away of Jawaharlal Nehru, India's war with Pakistan, the passing away of Lal Bahadur Shastri, the times of India Gandhi as India's prime minister, the rebellion of the youth at the time of the

Bengali language movement in the then East Pakistan, -the struggle for democracy there, the "mukti andolan",
the liberation of Bangladesh, the assassination of Sheikh
Mujib - as though the flow of events touched
simultaneously the two Banglas through the narrative.

Although the members of two families — one belonging to Bangladesh and the other to India — appear to be the main players, yet one can not honestly say that any one is the hero or the heroine of the novel. Rather, there are many heroes and many heroines. Interestingly, these characters who hail from Bangladesh and West Bengal also travel to England and the U.S. and meet there. This prespective has added rather an interesting feature to the novel, and could be a study in contrasts; for instance, a description of Calcutta's Chowringhee could be followed by a description of the happening in a backwater village of Bangladesh. Sometimes, the account of a glittering metropolis of the U.S. interlopes and presents the readers with another study in contrast.

IN THE FLUX OF HISTORY

Thus the novel is not just the story of Bangladesh or West Bengal. The East and the West in the broader sense also become a part of the canvas for the characters, their actions and the events. The novel symbolises, it seems to me, the ups and downs, the ambition and the despair, the beginning and the end of human beings' being and becoming.

Sei Samay (Those Times) was an epic novel dealing with the cross currents of the then Bengal's social and intellectual life in the 19th century. Purbo-Paschim. (East-West) may be considered to be an epic novel telling the story of the intellactual, social and political life of the Bengalis of this time and age —, "Sei-Samay" — when global cross-currents, socially and economically, do not, nay cannot, leave the people of any part of the world untouched.

EAST &-WEST ARE NOT FAR

For its evocative power, innovative expression and easy flow of narrative, the work has been applauded as an outstanding contribution to contemporary Bengali literature. The interesting feature of Gangopadhyaya's

Editorial Associates: Aligarh: H.A.S. Jafri; Amritsar: Ramesh K. Srivastava; Baroda: Chhaya Patel; Bombay: Subhash Chandra Sarkar; Bangalore: Rabindra Menon; Calcutta: Udyan Majumdar; Cochin: P.M. Mathew; Dehra Dun: Madhu Singh; Delhi New Delhi: Madan Gupta, Harsh Sethi, Sunaina Kumar, Ashok and Prabha Mahajan; H.P. (Maranda): D.C. Chambial; Madras: D.Anjaneyulu; Mangalore: Louella Lóbo Prabhu; Panchkula (Chandigarh):: K.K.Sarin; Pondicherry: P. Raja; Shimla: T.N. Dhar & Atma Ram; Trivandrum: G. Krishnan Kutt.

(Continued on p. 3 Co. 1)

TIME WILL TELL IF ...

Bharati Mukherjee: JASMINE

Virago Press, London; Penguin India, New Delhi, (1991), pp. 241

Review by Amarjit Singh

The Indian Punjab has been in the limelight nationally and internationally due to the turmoil and violence that have gripped the State since the early eighties. Many books have appeared on and about Punjab in the last ten years. Some works of fiction too have made Punjab their locale. The U.S.-based Bharati/Mukherjee's novel Jasmine is a recent addition to the growing body of Punjab-inspired books.

A BLURRED IDENTITY

The heroine has many names: her parents called her Jyoti; her Punjabi husband gave her a new name — Jasmine; the American men whose lives she was destined to disturb chose to address her as Jase or Jane. All this blurred her identity. She muses, "I have had a husband for each of the women I have been. Prakash for Jasmine. Taylor for Jase, Bud for Jane. Half-Face for Kali." On one level, the book is her search for her real identity which her bizarre circumstances had battered beyond recognition.

The author employs the technique of protagonist narrator to unravel the tangles of the eventful life of this 24-year-old girl who, in her journey across continents, has travelled not only in space but also in time. When the scene opens, she is living in Baden, Elsa County, IOWA in the U.S.A. with a waist-down crippled farmer-banker whose bastard baby she is carrying in her womb. Her past life in Punjab and in Florida and New York is brought before us through the technique of flash-back.

A YOUNG WIDOW AS 'KALI' INCARNATE

Jyoti was born at Hasnapur in Jullundar District of Punjab in 1965. When she was seven, an astrologer prophesied widowhood and exile for her. She shouted, "No! you're a crazy old man. You don't know what my future holds!" The astrologer chucked her hard on the head, and gave her a scar which she called her "third eye". She was fifteen when she was married to an electrical mechanic in Jullundar, Prakash who yearned to go to the U.S.A. where his teacher Devinder Vadhera had migrated. His former teacher painted a rosy picture of life in the U.S.A., and helped Prakash get admission to a polytechnic in Florida. But a few days before he was to fly, he was killed in a bomb blast by Sukhwinder (Sukhi) a militant who actually wanted to murder Jyoti.

Jyoti swore before God that she would complete the mission of her husband and go to the U.S.A. to burn his suit, which he had got stitched for his emigration to the U.S.A. at the school where he was given admission. She travelled on forged documents and landed on the coast of Florida, where she was raped by an ugly American, who was the captain of the ship on which she was smuggled into the U.S.A. She sliced her own tongue with the tiny knife she

was presented by a fellow passenger and believing she was the goddess Kali — Death incarnate — she murdered her rapist.

FUGITIVE IN AMERICA: A FATAL BEAUTY

A kind Quaker lady, Lillian Gordon helped her reach New York, where she spent five months with Devinder Vadhera, who had motivated Prakash to emigrate to the U.S.A. Soon she became disenchanted with her dull routine with the Vadheras; so she borrowed \$3000 to procure a green card. Her benefactor Lillian Gordon's daughter, Kate helped her get a live-in care-giver's position with Taylor and Wylie Hayes where her job was to take care of their adopted daughter, Duff. Her stay in New York was cut short because one day in a park she ran into Sukhi – the militant who had intended to murder her.

She flew to IOWA and became the mistress of Bud, a farmer-banker, who was a divorcee and over fifty years old. A fellow farmer, unable to pay the banker's debt, shot Bud and crippled him; but later himself committed suicide. Another farmer, Darrel who was of the same age as Jyoti proposed to her. When she did not accept her proposal, he hanged himself.

Meanwhile, Taylor divorced his wife and drove to IOWA and persuaded Jyoti to go with him to California to start a new life with him and his daughter, Duff. "....greedy with wants and reckless from hope, she agreed in go with him, wondering... "Time will tell if I am a tornado, rubble-maker, arising from nowhere and disappearing into a cloud."

Jasmine symbolises the predicament of the younger generation which finds life frustrating and unsettled. Young people, wherever they go, they confront violence, greed, jealousy and selfishness. Negative actions and attitudes of others cause them misery, pain and anguish. Economic compulsions, despite the green revolution, have forced many young people to take to the cult of gun. Jasmine finds similar situation among the younger generation of IOWA farmers.

A BRAVE FIGHT AGAINST FATE

Jyoti represents the Punjabi craze to go abroad by any means, and survive in an alien hostile environment. As a young girl in Hasnapur, she killed a mad dog that had attacked her when she went out to answer a call of nature. Similarly she killed the deformed American who outraged her modesty.

She is a sensitive and spirited young girl whom circumstances throw in dangerous situations. Fondly called Jasmine by her loving husband, she is fated to carry "the smell of singed flesh" with her wherever she goes.

She has an indomitable spirit. Towards the end of the novel, she whispers to the astrologer who had predicted her doom, "Watch me re-position the stars..."

She is a memorable character putting up a brave fight against fate and trying to keep her sanity in a mad world.

(Continued on opp. page)

& Bangladesh

youth of East Pakistan.

An Epic about Bengal

1992

was

her

ach

der

the

llut

to

n's

ion

are

was

-

i, a

old.

Bud

de.

oti/

, he

a to

edy

rith

do,

nto

ger

ed.

ce

nd

sh.

ave

un.

get

ny

s a

ad

ed

ed

he

he

er

ht

(Contd. from page 1

1

TIME

WILL TELL... (Contd. from page 2)

September 1992

ON UNFAMILIAR GROUNDS IN PUNJAB

novel is that he has not concentrated upon individuals as upon the happenings, the events and the ups and downs of the two Bengals, symbolizing through the events, through the happenings and the ups and downs, the vicissitudes in the life of people — the men and women, the girls and boys. Most of the characters easily mingle and melt into the flux of the history. The novel, in a way, shows that East-West are not really that far apart. The Eastern and Western values vie with each other for establishing a hold on the minds of the young. Oft-times, the characters succumb; at others, they make compromises. A certain sadness colours the narrative, specially, as in the description of the metropolitan city of Calcutta, or again, as in the events of mukti-andolan, the partings, the deaths, the bloodshed and the death (almost) of the idealism that initially inspired the

BLOOD & FIRE

My review of Jahanara Begum's "Blood & Fire" -- the English translation of "Ekatarer Dinguli", has been published in the Indian Book Chronicle. (Vol.XVI No.11, November, 1991). It is a diary of the mukti-andolan and the gory days of the struggle for liberation of Bangladesh from the dictatorship that held it in thraldom. Gangopadhyaya has freely used this diary as one of his primary sources for the novel.

The second part of *Purbo-Paschim* has been dedicated to "Begum Jahanara Imam and the Mothers like her", in acknowledgement of the tremendous courage and the poignant sacrifice of this extraordinary woman. The world is richer, despite all odds, because of the presence, action and words of women like her.

Gangopadhyaya has taken good care of researching and finding facts that are relevant for this period, the 1950s-1980s: and has based his novel on documents and dates — affirming their historicity.

"Purbo-Paschim" is an epic in prose bringing within its fold history and imagination, fact and faney, and written in a style that seems effortless, is very lucid and utterly capitvating.

Dr. Anima Bose is Professer and the Director of the Centre for Peace Education, New Delhi, and writes in Bengali and English.

I.B.C. is a small opening on the big and wide world... of books! It cannot be a substitute... but a short introduction to the books you cherish and may like to read!

To become a regular reader, subscribe now or Renew your subscription 1991 subscription Rate; Rs. 80/- p.a (ordinary Rs. 70/- p.a. for students, teachers and senior citizens.

From June 1991: Rs. 84/- p.a. and Rs. 74/- respectively.

The author seems to be sure of her American characters and knowledgeable about life in America. She obviously has no first-hand experience of life in Punjab. She doesn't seem to be familiar with its geography, sociology or culture.

There are numerous instances in the book which betray her ignorance about life in Punjab today. For example, the name of the village for a Punjabi setting would sound better if it were Hasanpur instead of Hasnapur. In a Doaba village, a water famine would be unheard of; and in Punjab in the summer, the sun does not dry up the streams like blotting paper, but melts the snow which makes them overflow their banks.

A farmer owning thirty acres would not live in a mud hut, and his children would not sleep on the floor on a bamboo mat; and it is impossible to believe that he never "sent or received a letter." Again it is highly improbable that he'd be gored to death by a bullock and his widow would try to throw herself on his funeral pyre and when prevented to commit sati, she would shave her head with a razor. In Jullundar villages, women do not slap buffalow-dung cakes on the adobe walls of kitchens and neither do camels lope past satellite dishes.

The newspaper people read in Punjab is not 'The Hindu' but "The Tribune".

There are not many Hindu Jats in the present-day Punjab. Almost all the Jats are Sikhs.

Jyoti's brothers have most unusual names Arvind-prar and Hari-prar and her husband's name v ould be Vij rather than Vijh; and Punjabis call the gran lmother *Dadi* and not Dida as Jyoti does.

Punjabi children are taught Punjabi and Hindi in village schools and not Punjabi and Urdu. Punjabi women do not stick flowers in their hair, and the salwars they wear do not have pockets. Such instances show that the author has never lived in Punjab.

Some inaccuracies mar the authenticity of the novel. Jyoti's age is shown to be 19, on the advice of a travel agent when she applied for a passport, but she is shown to be only 15, when she and Prakash contracted a court marriage. Court marriage for a girl-less than 18 years in age is illegal. The tractor which Punjabi farmers imported form Czechoslovakia was Zetar and not Zetta. The popular nero of Hindi movies was Amitabh Bachchan and not Amitavh Bhacchan. In 1980, Vimla's father could not have given a Zippy and Maruti in dowry, because this car was manufactured only in 1983.

Dr. Amarjit Singh is Professor & Head, Department of Journalism, Languages and Culture, Punjab Agricultural University, Ludhiana (Punjab).

A SPECIAL FEATURE -- IPTA

Xth NATIONAL CONFERENCE OF 1PTA

"Save and Enrich People's Culture" - was the main slogan of the Xth National Conference of Indian People's Theatre Association (IPTA) held between February 6 to 9, 1992 at Khwaja Ahmed Abbas Nagar (Ravindra Manch), Jaipur. IPTA members were called upon to launch a countrywide movement to defend and carry forward the rich, progressive and varied cultural heritage and value system of the Indian people created over thousands of years.

The conference resolved to take initiatives for the formation of an Indian National Cultural Forum, to carry on debate and dialogue on a National Cultural Policy throughout the country, and to make an all-out preparation for the Golden Jubilee celebrationss of IPTA from 25th May, 1992 to 25th May, 1993. The conference urged all concerned to relate traditional art forms to modern sensibility. It also decided to establish an IPTA National Fund of Rs 10 lakh.

We present the recently received (and slightly edited) Conference Report by the General Secretary Sh. Jitendra Raghuvanshi. -- Eds.

After a colourful rally on 6th Februarry, Poet Shri Kaifi Azmi hoisted the IPTA flag with the call that treasures of people's culture captured by a handful of money-makers should be returned to the people.

Inaugurating the conference, the eminent Punjabi writer, Shri Kartar Singh Duggal warned against the grave dangers of 'consumer' culture. He observed that efforts of IPTA for social change through the instruments of performing arts can never be discounted. The noted critic and cultural activist, Dr. Purushottam Agarwal regretted that those responsible for destroying India's 'composite culture', have now turned culture into a 'commodity of leisure'. He underlined the need of 'internalisation of culture' and urged the IPTA workers to spare no efforts in safeguarding people's culture.

The chairman of the Reception Committee, Shri Marudhar Mridul and IPTA (Rajasthan) General Secretary, Shri Ram Avtar Sharma welcomed the delegates and other guests, while the national General Secretary, Mr. Jitendra Raghuvanshi gave a brief account of IPTA's work in recent years.

CULTURAL EVENINGS

The noted film actress, Smt. Shabana Azmi released an IPTA bulletin "Samvad". Inaugurating the 4 -- day cultural evenings programme, she cautioned against the forces of fundamentalism and communalism.

Lucknow IPTA's play "Ramlila", Vivechana's (Jabalpur) "Isuri" and Patna IPTA's "Door Desh Ki Katha" were successfully staged during the conference. All these shows were performed to full houses. Artistes from Andhra Pradesh, Punjab, Rewa (M.P.) and Rajasthan presented their colourful and relevant items. Between the sessions,

REJUVENATION AT FIFTY

groups of Andhra Pradesh Praja Natya Mandli, (U.P.) Bihar and M.P. presented street corner plays and group songs. An impressive programme was organised by the local cultural groups of Jaipur in honour of the delegates. guests to the Pink City, displayed in the form of Panorama, which illustrated the cultural life of Jaipur.

Exhibitions of posters from Bihar and Orissa, paintings by the Art Council of Rajasthan and an exhibition on theatre by Shri Ranbir Sinh, besides stalls of different units, were some added attractions of the conference.

NATIONAL CULTURAL POLICY

During the conference, two seminars on "National Cultural Policy" and "Tradition and Modern Sensibility in Indian Theatre" were organised.

On the question of a National Cultural Policy, a thought- provoking discussion took place on the issues of the identity of Indian Culture, the role of People's Artists in the present national crisis and management of Cultural Activity in India. Shri Ranbir Sinh presented a detailed paper highlighting the recommendations of the P.N. Haksar Committee. The participants of the seminar which was presided by Shri Subrota Bannerjee and convened by Shri Rakesh and Shri Tanveer Akhtar more or less agreed on the following twelve points:

PROGRAMME -- 12 POINTS

1. It is high time to evolve a well thought-out National Cultural Policy for this great country. This policy cannot be limited to the government-sponsored cultural activity. It is related with and concerns the practitioners of different art forms, media persons, educationists, scientists, social workers and above all, the people of India.

2. The National Cultural Policy should be based on the 'weals and woes' (joys and sorrows) of our toiling masses; and while preparing its draft, the great cultural traditions and future progress of our country, as well as humanistic values of the 'world culture' should be kept in mind.

3. No genuine culture can emerge unless we provide a right place to the various cultural 'identities'.

4. Different academies, zonal cultural centres and other government-sponsered institutions have failed to fulfil their aims and objectives. Bureaucratisation and commercialisation of cultural programmes have proved dangerous to our society. The Haksar Committee Report on these institutions should be placed before the Parliament and the public.

5. Culture is not confined only to art forms. It is a way of life; and without internalising the culture of common people, no social or cultural change is possible. The people's artists should percieve the vital elements of Indian culture and should become part and parcel of every important activity of our people's socio-cultural life.

6. Our activities should begin at the grass-root level; and proper importance has to be given to the cause of people's education, scientific temper, social consiousness etc. We

1992

oup

the

es.

ma.

ngs

on

nits,

mal

y in

y, a

s of

tists

ural

iled

N.

nich

d by

eed

onal

t be

It is

art

cial

the

ses;

ons

stic

de a

her

and

ved

ort

the

way

non

The

ian

ery

and

le's

We

4. The artists committed to the cause of people's culture are required to link up traditional art forms with the modern sensibility and interpret them in today's context.

must not forget that most of our population lives in the

5. The use of folk art forms for the sake of experiment

September 1992

7. Initiatives should be taken for formation of an Indian National Cultural Forum.

- is meaningless. There should be a proper co-ordination between the form and the theme of the play presented on the stage.
- 8. In the specific Indian circumstances, the professional and amateur artists have both to play an important role. Both of them need support, encouragement and every help. Cultural freedom of artists should be secured.
- 6. While presenting the traditional art forms with new themes, the originality of forms should be kept in tact without deforming it in the least.
- 9. The political parties are expected to understand the importance of culture, cultural workers and necessity of cultural policy as well as to take steps for democratisation. of cultural institutions and cultural activity in the country as a whole.
- 7. As regards the tribal and folk forms, the consumerist attitude is very dangerous. Their showy and magical use has to be strongly opposed.
- 10. Dialogues on National Cultural Policy should be continued with practitioners of different art forms, media persons, academicians, scientists, environmentalists, social workers and their organisations, and organisations of women, students, youth, workers, peasants and others.
- 8. In the name of tradition, the glorification of religious dogmatism, casteism, orthodoxy and other feudal values has to be exposed
- 11. After a country-wide dialogue, a draft on National Cultural Policy should be prepared and released in May, 1993.
- 9. As regards the experiment of the tradition of folk art, we can learn much from the experiences of the great artists of India and the world.

12. A sub-committee of IPTA should be formed for co-ordinating the dialogue and preparing the draft document.

The seminar was addressed by Smt. Shaukat Azmi, Sarvashri Ranbir Sinh, Janak Dave, Rakesh, Arun Pandeya, Parvez Akhtar, Tara Singh Chan, Jalandhar Dhawan, Surya Mohan Kulshreshtha, Subrata Bannerjee, Rajendra Raghuvanshi and others.

The contents and different aspects of the proposed National Cultural Policy were discussed in two long sessions by Sarvashri Rakesh (U.P.), Ranbir Sinh (Rajasthan), A.B. Bardhan (Maharashtra), Amitabh Pandey (Delhi), Smt. Shabana Azmi (Bombay), Dr. Purushottam Agrawal (Delhi), Ravi Chaturvedi (Rajasthan), Javad Siddiqui (Maharasthra), Siddanagouda Patil (Karnataka), K. Pratap Reddy (Andhra), Mrigendra Narain Singh (Bihar), Vinod Kumar (Bihar), Kanvaljeet Dhillon (Punjab) and A.K. Hangal (Bombay).

DELEGATE SESSIONS

The delegate sessions of the conference were presided over by a presidium consisting of Sarvashree Kaifi Azmi, Rajendra Raghuvahsi, A.K. Hangal, Subrata Bannerjee, Ranbir Sinh, Tara Singh Chan and Smt. Shaukat Azmi. There was a steering committee to conduct and co-ordinate the proceedings.

TRADITION AND MODERN SENSIBILITY IN THE INDIAN THEATRE

All the three delegate sessions demonstrated concern and active involvement of the participants in the problems and perspectives of IPTA and the people's theatre movement as a whole.

The seminar on this topic was chaired by Shri A.K. Hangal and convened by Shri Amitabh Pandey. The tollowing main points were underlined in the discussion .:-

Shri M.K. Raina, a leading theatre artist and cultural worker, also addressed one of the sessions. He stressed that the problems could not be solved by slogans, but IPTA workers have to make a healthy and progressive cultural atmosphere all over the country.

 The various art forms cultivated and developed by the people are the foundation-stones of the rich cultural traditions of India. Our identity with them not only enriches our creative searches, but also gives us an opportunity to teel our people's mind and know their ability to express themselves

These sessions were attended by 384 participants who were representing about-twelve States. Gujarat and Haryana were also represented. Writers affiliated with the Rajasthan Progressive Writer's Association also actively participated in the conference.

2. Traditions are not only the subject of study and research, but these are part and parcel of our growing and developing culture: and as such, its live elements ought to be preserved and promoted.

TASKS AHEAD

3. The challenges and anomalies inherent in our society can be exposed through the medium of dramatic art, but it is feasible only when the theatrical art is properly pressed in the service of the masses.

After discussing various issues before IPTA and organisational questions, the conference concretised the various tasks to be taken up in near future with an emphasis on the call to collect Rs 10 lakh in different phases for the IPTA National Fund. This proposal was met with great enthusiasm; an amount of Rs 8124.00 was donated by the

delegates and Rs 4046.20 was collected at the valedictory of the conference on 9th February.

JAIPUR DECLARATION

The conference adopted the "JAIPUR DECLARATION" and resolutions on the following matters:

Demands to be presented to the Government of India.

2. On inheritance, preservation and enrichment of folk arts by IPTA members:

3. Against the political interference in literary and cultural organisations;

Congratulations to eminent cultural presonalities for

receiving different awards;

5. Congratulations to Manipur IPTA and personally to Dr. M. Narasingh for organising a successful International Conference at Imphal dedicated to the UNES-CO Cultural Decade;

Greetings and best wishes to Shri Niranjan Sen (ex. 6.

Gen. Sec. of IPTA):

7. Condemming attack on Agra IPTA's activist by communal elements and arrest of activist of Jammu IPTA during the State empolyee's strike.

New National Committee: On the final day, the

conference elected its new National Committee.

VALEDICTORY FUNCTION

Office-bearers of the newly elected National Committee were introduced to the Jaipur public at the valedictory function by Shri Ranbir Sinh, chairman of the organising committee. He also presented momentos, depicting Chittaprasad's Drummer - the emblem of IPTA - to the leaders of the National and State Committees and performing groups. Shri Rajendra Raghuvanshi, Vice-President of the National Committee presented U.P. IPTA's O.P. Bhatnagar Memorial Award to the child artistes of Shri D.Y. Sampathkumar's troupe (Andhra Pradesh).

Vice-president Shri A.K. Hangal made an appeal for contributions to IPTA National Fund which was responded in a favourable manner by the public.

In his concluding address, President, Shri Kaifi Azmi, assured that IPTA delegates and workers are determined to implement the decisions of the conference. Later, on the request of the audience, he recited one of his latest poems. It was followed by a variety programme projecting the multi dimensional composite culture of India.

After the programme was over, the delegates returned to the R.D.T.C. Hostel and started the "Alav Festival" (Campfire) which continued until late in night.

Jitendra Raghuvanshi, General Secretary, National Committee, IPTA, Kidwai Park, Agra-282 002

Books Received

Aalekh Publishers, M.I. Road, Jaipur

1. Environment Degradation: Strategies for Control Ed. L.K. Dawhiar & Rima Hooja Rs. 250/-

2. Women's Development: Policy and Administration Sudhir Verma Rs. 200/-

ABOUT TRAGEDY

Sital Ghosh: THE ART AND PHILOSOPHY OF TRAGEDY

Writers Workshop, Calcutta, (1990), Rs. 120/-

Review by Usha Bande

Sital Ghosh's book The Art and Philosophy of Tragedy is certainly of interest for the literary critics and scholars of tragedy. Aptly dedicated to "all lovers of tragic drama", the slim volume makes a massive contribution to the field. The discussion is taken up in nine chapters, starting with the definition of tragedy and culminating in the explication of the three unities. The chapters are simply and briefly titled according to the topic taken up for study. For example, the chapter titled "Tragic Plot" deals with plot construction, Likewise, the chapter "The Tragic Hero" focuses on the hero, his qualities and characteristics.

What attracts one to Ghosh's book is the endearing simplicity of style. While critical studies tend to make the already difficult subject more difficult by the use of jargons and over-powering critical theories, Ghosh explicates his subject in a simple language which can be intelligible to the students and teachers alike. Each topic is introduced systematically and the discussion is developed with the use of quotations from Aristotle, Plato, Nietzsche, Hegel and others, and then carried forward to its logical conclusion. In order to bring home a point at discussion, the author has also referred to great tragedies and given examples from Shakespearian and other tragedies. That makes the work more cohesive, convincing and easily comprehensible. The chapter "Tragic Hero" is exhaustive and profusely sprinkled with examples from Macbeth, Othello, Antigone, Prometheus.

In the introductory chapter, Ghosh defines tragedy in simple terms that can easily be understood by a novice in the field of literature. Beginning thus,"Drama is the imitation of men in action. Life is action. And action is not the end but means to meet an end" (p.1), the author proceeds on to segregate comedy and tragedy, and then concentrates on the topic. In the concluding chapter on The Three Unities, the author takes care to give different critical opinions i.e. from the Romantics, the Neo-Classic theoreticians and modern critics who hold different views on the question of unities. Later, he illustrates his point by quoting Aristotle and then substantiates it by examples from Shakespeare.

The book is beautifully produced with an impressive deep bluish-gray cover, good print but not-so-good paper. There are a couple of printing errors which could have been avoided.

The work cannot boast of being an erudite, original thesis on tragedy, but it is a useful addition to the shelves of all those who wish to read about and evolve an understanding of the tragic drama.

Dr. Usha Bande, teaches in the Deptt. of English in the R.K.M.V. College, Shimla-171001.

92

dy Ol he hę he of ed he n. he

ng

ns iis

Scf nd n. as m rk ie ly e,

in in ane

es ee al ic

y

e

n

al 5

r-

September 1992

NEW INDIAN BOOKS RELEASED DURING AUGUST

	The state of the s	-
	HISTORY: POLITICAL	
	British Secret Cabinet Papers/P.N. Chopra (Ed.)	500
	Finhteenth Century Punjab (British Histonography)/	
	I C Dua	200
	conthi and The contemporary World	
	Hoposhwar Prasad (Ed.)	200
	The Lenacy of Muslim Rule in India/K.S. Lal	350
	Mahatma Gandhi and Non-Cooperation Movement	
	Nand Kishore Singh	150
	natival History of Modern and Medieval India in the 18t	h
ř	Century (A Study of Inter-State Relations, Wars &	
ı	.Diplomacy)/Prabha Sehgal	300
ı	Recovery of India/Rajinder Puri	195
	HUMAN RESOURCE DEVELOPMENT	
	Managing Human Resources in Rural Sector/Prem Kun	
	Bhawdeep Singh (Ed.)	300
	INTERNATIONAL RELATIONS	
١	Global Change and Implications for India, Occasional	
	Papers No. 1/1992/Hartmut Elsenhans	95
ì	India, China and the Revolution (Foreword by V.P. Dutt)	
Į	Shalini Saksena	350
	India, Germany and the European Community/K.B. Lall	
	Others (Ed.)	200
	Nuclear Disarmament and Foreign Policy/Attar Chand	225
	United Nations Role in the Gulf Crisis/Gazi libdewi	
	Abdulghafour	200
1	LAW	
Ť	Constitutional Development in India (Contribution of Jus	ice
	K. Subba Rao) (Foreword by P. Koteswar Rao)/T.V. Subba Rao	400
	International Law in Transition: Essays in Memory of Jud	
	Nagendra Singh (Foreword by Sir R.Y. Jennings)/R.S	
	Pathak & Dhokalia R.P. (Ed.)	450
	LIBRARY SCIENCE	450
	Beyond Classification: Book Numbers (With Special	
ı	Reference to Chronological Book Numbers)/Mohinde	1
	Pratap Satija & John P. Comaromi	150
ı	Communication Informatics and Librarianship in India	
ı	Concepts in Comm. Infor. & Librarianship-34/S.P. Ag.	rawal
ı	& Others (Ed.)	720
I	Problems of Collection Development in Special Libraries	3
1	Concepts in Comm. Informat. & Librarianship-35/	
ı	M.S. Śridhar	225
ı	LINGUISTICS	
I	Epistemology Logic and Grammar (Analysis of Sentence Meaning) Vol. 2/V.P. Bhatta	9-
١	Sound Patterns for the Phonetician: Studies in Phonetic	200
١	Phonology in Honour of J.C. Catford/T. Balasubrama	5 a
١	& V. Prakasam (Ed.)	600
١	LITERATURE	000
ı	Comparative and Critical Study of Ekavali Contribution of	ıf
ı	VIOVAGINATA to Sanskrit Protice/Savitri Gunta	300
١	hala had and the Religious Traditions (Study of the Sen	pent
۱	and the Rope)/Nivedita Nanda	150
١	I STERATURE DRAMA	
١	Beyond the Land of Hattamala and Scandal in Fairyland	
I	Translated from the Original Bengali by Suchanda	
I	Sarkar)/Badal Sircar (P.B	1.) 50
Į	Karimkutty and the Lone Tusker/	
-	K. Narayana Panikkar (P.B.	.) 50
1	The Odyssey of Emperor Asoka Maurya: Kalinga War to Universal Peace in 2 Vols. J Manmath Nath Das (Set)	
1	Samba Shiva-A Farce (Translated from the Kannada by	1000
1		
1	Wild Dasekher Kamber 10 0	.) 50
ı	ON Sampine A Play in Civena Connect Chandmankhar	
I	(P.0	.) 50
1	I ITEDATURE, FOI E TALES	
1	Tales of Kashmir/Somnath Dhar	400

LITERATURE: POETRY No Entry for the New Sun (Translated from Modern Marathi

SONG HELLAGED	
Dalit Poetry)/Arjun Dangle (Ed.)	P.B.) 35
The Oxford India Anthology of Twelve Modern Indian P	octs/
Arvind Krishna Mehrotra (Ed.) (P.	8.) 100
LITERATURE: SHORT STORIES A Corpse in the Well (Translations from Modern Marath	
	P.B.) 35
Homeless in My Land: Trans, from Modern Marathi Dali	t Short
Stories/Arjun Dangle (Ed.)	P.B.) 35
MATEROLOGY	
The Physics of Monsoons/R.N. Keshavamurty & M. Sankar Rao	450
MATHEMATICS	150
	.B.) 50
PERFORMING ARTS: FILM/PLAY SCRIPT	1.2
Monologue (Anantaram) A Film by Adoor Gopalakrishn	
Shampa Banerjee (Tr.) The Theatre of Kanhailal (Pebet and Memoirs of Africa)	P.B.) 80
	B.) 100
PHILOSOPHY	o., 100
Indian Philosophy: The Pathfinders and the System Bui	Iders
(700 BC to 100 AD)/Nilima Chakravarty	325
Manifesto for a Peaceful World: Beyond Capitalism and Socialism-The Cosmic Way Paradigm/Maitreya	150
Perspectives on Karma and Rebirth/	150
Kewal Krishan Mittal (Ed.)	200
POLITICAL SCIENCE	
Elections and Electoral Behaviour in India/	
D.S. Chaudhary & G.K. Kar Indian Political Thinking Through the Ages/	200
A. Appadorai	360
Political Science for + 2 Stage (Theory and Constitution)	
	.B.) 65
	125
The Politics of Bhutan: Retrospect and Prospect/ Parmanand	250
Sri Lanka-United States Relations/R. Prasad Sinha	250
PSYCHOLOGY	
First Handbook of Psychological and Social Instruments	i,
Concepts in Comm. Infor. & Librarianshio-25/Udai Pa T. Venkateswara Rao	reek &
Psychological Aspects of Polarisation Phenomenon (Fo	Control of the Control
by M.B. Sharan)/Damodar Suar	165
PUBLIC HEALTH	
AIDS: Causes and Prevention/T.B.L. Jaiswal	160
Man, Environment and Cancer/R.H. Upadhyay REFERENCE	150
Weaker Section in Indian Society, Concepts in Comm.	nform.
& Librarianship-33/S.P. Agrawal &	
Rajeev Kumar Sharma (Ed.).	600
REFERENCE: BIOGRAPHIES	250
My Life and Times/Mir Qasim Rajagopalachari; A Biography/C.R. Narasimhan	300
Dr. Shankar Dayal Sharma: The Great Patriot and Secu	
Leader/S.R. Bakshi & S.R. Sharma	900
REFERENCE: DICTIONARIES	
Dictionary of Plant Breeding and Seed Technology/ LL Somani	250
REFERENCE: GAZETTEERS	200
Eastern Bengal and Assam District Gazetteers: Rangpr	
J.A. Vas	200
Gazetteer of Manipur (Reprint)/E.W. Dun RELIGION	290
HInduism Vis-a-vis Christianity and Islam/Ram Swarup	50
Living Faiths in Modern India/Shashi Ahluwalia & Meen	
Ahluwalia .	500

	ACTION OF THE PROPERTY OF THE PARTY OF THE P	-
	RELIGION: BUDDHISM	
	A Concise Encyclopedia of Early Buddhist Philosophy I	Based
	on the Study of the Abhidhammatthasangahasarupa	
	Chandra S. Varma	300
	The Gandhavamsa: A History of Pali Literature/ Bimalendra Kumar	
		90
	RELIGION: HINDUISM Ramayana: its Universal Appeal and Global Role/Laflar	
	Prasad Vyas (Ed.)	195
	RELIGION: ISLAMISM	190
	Muslim Law of Marriage, Divorce and Maintenance (For	hrows
	by Paras Diwan)/M.A. Qureshi .	400
	RELIGION: SIKHISM	
	Semitic Religious Thought and Sikhism/	
	Bhagat Singh Hira	200
	The Sikh Vision: Problems of Philosophy and Faith	
	Wazir Singh	150
7	SCIENCE	
	Advances in Medical Mycology (Dr. O.P. Srivastava	
	Festschrift Volume VK.G. Mukerji & Others (Ed.)	450
	SOCIOLOGY	
	The Beautiful Kashmir Valley/F.M. Hassnain	850
	Capitalism and Modern Social Theory: An Analysis of the Writings of Marx, Durkheim and Max Weber/	
		3.) 95
ı	Contemporary Indian Society (Essays in Honour of Profe	
ı	Sachchidananda)/V.S. Upadhyay &	
	V.P. Sharma (Ed.)	300
	Culture Bright and Dark/Deswal Raibir (Ed.)	175
1	Fundamental Rights Liberty and Social Order (Foreword	by
1	Honble Shri Chand Mallodha)/Fr.N. Sharma	350
1	India in the American Mind: Heras Memorial Lectures 198	
1	B. Govind Gokhale	150
1	Integrated Development Plan for India: Goal, Tools and	200
1	Strategis/Shanti Swarup Gupta Weaker Section in Indian Society, Concepts in Comm. In	300
1	& Librarianship-33/S.P. Agrawal &	One.
1	Rajeev Kumar Sharma (Ed.)	600
	SPORTS	
	Fitness Training in Cricket (Foreword by Sunil Gavaskar)	1.
		3.) 95
١	TECHNOLOGY	
	India and the High Technological Challenges/	
1	Attar Chand TRIBAL STUDIES	425
	Forest Policy and Tribal Development: A Study of	
۱	Maharashtra (Foreword by Sharad Kulkarni)	
	Rucha S. Ghate	170
	WOMEN STUDIES	
	Indian Women's Movement: Reform and Revival/	
	Maitravee Chaudhuri	300
	Modernity and Role Performance of Women Teachers/	
ı	P.V.L. Ramana	180
	Socio-Legal Status of Muslim Women/	100
	Muniza Rafiq Khan	150
	Women in Agriculture in 2 Vols. Vol.1 Their Status & Ro	e,
	Vol. 2 Education, Training & Dev /	t) 700
	R.K. Punia (Ed.) (Se Women in Islam/M.Mazheruddin Siddiqi	175
	YOGA	
	Consciousness Yoga: Spirituality of Oneness/Maitreya	295
	ZOOLOGY	
	Animal Parasites and Messmates/P.J.Van Beneden	300
	Fundamental of Toxicology/K.K.C. Vishwapremi	200
gβ	The state of the s	

All these Books are Readily Available at:



D.K. PUBLISHERS DISTRIBUTORS (P) LTD.

1, Ansari Road, Darya Ganj, New Delhi-110002. Phones: 3261465, 3278368

Two Comments On

I. H. Rizvi by WANDERING FRAGRANCE Prakash Book Depot, Bareilly, (1989), Price Rs.40/- pp. 80

Review by R. B: Ghosh

'Wandering Fragrance' is a collection of 62 poems by Dr. I. H. Rizvi whose sincere effort has established that a poet needs a dollar to cut into many pennies. He has developed a basic compound out of several ingredients needed today for any literary pursuit. Rizvi is basically thought-provoking without hesitating to use the form he has been able to develop all these years. An attempt has been made to highlight the thematic aspect of the poems under review.

WORDS, IDEAS & IMAGINATION

Words play, ideas move, music travels and so, in the eagle of imagination, Rizvi desires to catch all in the title poem. 'The Gypsy Girl' infuses a wholesome term of incomparable beauty that lasciviously penetratres the poet's heart to create righteous excess without any formidable sex-lust. When efforts are all divested to the body and soul of creation, the fate of the 'Book' moves like the 'Kite' "at the mercy of this winds". When the mind becomes violent, the heart bleeds. But the calm culture maintains a tight lip as if 'Nothing Has Happened', for he hates people breeding more hatred. Uncultured brutes have murdered nature in all forms and the poet hopes to sing no more. 'The Flight' loses faith to a decaying prognosis, perhaps augmenting surcease of human pulses while despairs are consumed by 'Suicide'.

AND SO ON WITH LIFE'S - JOURNEY

'The Feast' is an inaccessible stream of visual thrills swelling up to conspire with the feast of love which, like that of Omar Khayam, may bleed to embrace "The Burial'. It bears a striking note on buried values with ranting words chasing for a revival of the fair earth wronged by defiled truths ('What's Wrong'). But the poet is lured by 'An Expression' of surfeited holiness that a woman may assume. 'Morn In A Crowded City' smells stink and Zooms the hell of catalogued vices we are living with. Metrical order distinguishes details. 'The Secret of Life' is the mystic display of countless energies -- a credulous manifestation of regeneration and destruction. Life's journey never ends, and so 'The Home Coming' dips into human feeling with subdued irony casting on social insecurities. Human desires are like a 'Thirsty River' of Rizvi. It is a torrid symbol of unquenched thirst of pining youth humbled by "River Chao Phya' to a mightly repose. 'On Way to Madras' carry rush of imageries invoking a nostalgic panoroma of buried glories and worn hopes. 'Calm After the Storm' is a bitter irony on smothered values of a free-society where even hunger of poor rats is solved by 'The Prize' of crushing wheels. The regimentation of life today is like the unredeemed rat race 'I Am Running' to reach no goal.

BEFORE THE 'END GAME'

But 'The Message' of loving souls has an amorphous aphorism on the charming radiance of sex, with a chill of

indifference communicated in the 'Boldness' for reckoning exhileration of spirits in the drama of action just before the 'End-Game'. Poet's continued fancy is 'Vaporised' into the grimace of incongruous despair, for as lover, he has been 'Waiting' throughout the flush of youth untriumphantly. But his 'Thirst' endures man's eternal quest -- a sensibility which he sums up precisely as strife, while 'Race of Cheats' has been aptly computed to intensify the lingering process of unsolved mysteries.

The use of imagery is remarkably original. 'The Godman' is a bold exposure on the fast growth of fake spiritual clubs for laminated sex. Like the fragile symbol of 'The Bubble' with many coloured dreams. But unlike Shelley, it is a dome of terrifying cycle of truth. Rizvi reaches 'The Point' -- a fresh base of thoughts given to almost metaphysical flavour that adds an elixir to stand 'The Test of Worth' before "you wear the greatest crest". 'The Lap of Immortality' is a veil of splendour that may bring man to the zone of delusion. 'Two Oceans' of Rizvi reaffirms eternal love reaching far beyond the sea of eternity while the 'Honey-Dew' is an indignant reticence on the authority. But ironically enough, man succumbs to embrace a compromise.

'TO THE UNBORN'

'Post Mortem' is a stunning observation of a naked truth that can never come out of the Web of Villainy even after being bullied into silence. So the poet pleads an isidious logic 'To the Unborn', with a tinge of mockery hanging on the string of episodes touching severity with turn of events. Even a gust of quivering pain has been swept away by the instinct of failing 'Indifference'. 'The Reign of Solitude' is profoundly intercoursed into vagrant thoughts emerging from the waves of depression with a rush of agony that cruel tate must have evoked 'A Sense of Loss'.

But the poet whispers 'A Wish' in an ecstasy of prayer in the domain of love that hastens down 'The Tears of Nature', when the mellowing hand of time sweeps 'The Sights of Human Soul'. 'The Thread of Life', 'Memories', and 'The Warmth of Life' are the tidal versifications of dripping personal notes and echoing rhythms. As it leaps up to a 'Communication', the glimmer of 'Rose And the Thorn' appears on the poet's rustling fancies, gripping sounds of a thousand tears falling on pattering wings that have survived the torrents of wild steeds.

For Rizvi, 'Contentment' is the only balm that steals candid "Visions", as the time and tide crawl by, like years without yearnings.

The poet's unsparing vigour derives an ethical force dominated by civil words -- chaste, generous and tidy. Except a very few poems, the lot ensures a conceivable degree of admiration. The total effect is that of immense capacity born of impressive vein.

Dr. Rashbehari Ghosh is University Professor of English at Dhanbad (Bihar).

992

ing

he

the

en

tly.

lity

ats

ess

'he

ike

lof

ike

ZVI

to

ind

st".

nay

ZVI

of

on

to

uth

ter

ous

nts.

the is

ing

uel

yer

of

The

es',

of

aps the

ing

hat

als

ars

rce

dy.

hle

nse

ish

September 1992

WANDERING FRAGRANCE: A SPECIMEN OF EMOTIONS AND FABRICATION

Review by D. C. Chambial

Dr Rizvi, a familiar name in Indian-English poetry, has already published three volumes of poems: Fallig Petals, Unfading Blooms and Thirsty Pebbles, which have been well received in literary circles, with several articles on his poetry. Wandering Fragrance is the poet's fourth book, with hundred-twenty-four poems in eighty pages. The themes vary from abstract 'Wandering Fragrance' to concrete 'Rose and Thorn'; from 'Suicide' to 'And I Live On and On.'

LIKE DEW DROPS IN SUMMER... & A KITE

'Wandering Fragrance' the lead poem builds its edifice with the help of similes: "Like the eagle of restlessness,""Like thrills on the crest of waves,""Like unseen angel sailing slow"...to its goal. But the whole atmosphere evaporates like the dew drops in summer and soon mingles with unfulfilled yearnings.

In 'Gypsy Girl', her youth peeps out from her rags, which thrills and enthralls the poet's heart. She has an angelic beauty. The poet burns with a desire to "win/The battered solid fort;" but "His barbed self-prestige seals his lips", leaving his spirit thirsty -- burning like a coal.

In 'Kite' -- a beautiful short poem -- neither one knows about its owner, nor from where it has come riding the winds and finally got entangled in a tree. The poem is more in meaning than what it says. Perhaps the kite symbolises human soul caught in the cobweb of this temporal world. His poet's heart is sore to see "The monkeys' culture's orchards pillage;/The tyrant banquet on carnage."

SUICIDE OR MURDER

In 'Suicide', the poet asks if "penury-stricken starving man,/ Love-lorn, a cheated pregnant girl,/One groping in the fog of fear/Whom time swings pillar to post" who commit suicide. It is, in fact, not a case of suicide as the poet suggests, but that of murder. The poet, hurt by the atrocities of this world and life, longs to be left alone to assuage his wounds: "When someone pierces deep/The dagger of old memories/The wound begins to drip again." And the way of the world is such as not to leave him alone.

FOR THE HUNGRY GENERATION

'The Prize' extorts one to ponder over for a while as to what can be that apposite prize for a hungry generation whose members are not able even to get a meal a day. To relieve them of their sorrow, perhaps, death is the best reward. The wretched condition is manifest in the following lines:

One worker throws the plate of leaf With half a 'roti' smeared with pulse And potato smelling of wine. The man rushing to pick it up Is hit by a speeding truck And is relieved of the burden of life, the prize he was aspiring for.

HIS LADY LOVE & WIDOW

The poet is in a constant state of waiting for his lady-love and discloses how he plans to unlock his heart at her approach: "And will do things with your consent-/ Yes, things which are a lover's dream"; but, in the end, he bemoans: "I know you will not come."

'A Widow' paints the picture of a widow "who sat on the withered grass", while recalling her past life. She is full of thought yet seemed blank. She is submerged in her thoughts unmindful of the moving time: "...on the withered grass,/ Looking into the space/ With wistful beaded eyes."

TOWARDS THE DOOM

In contrast to this, 'The Struggle' is a philosophic poem describing man's struggle on this earth till death breaks the filament of life:

Hollowed by worms and sieved by moths
Of care, he rolls towards the doom -The unknown gloom -Till a powerful hand
Breaks the weak band
That ties him to the circling whole.

MUSIC, FREE VERSE & RHYME

Music abounds in Dr. Rizvi's poems and one can feel it emanating from his deft use of assonance, consonance and the repeated use of 'ing', as is manifest in the following excerpt from 'The Borrowed Eve':

An evening comes with host of hue With caseful songs, with glittering gleams; And tinkling bells, rains from the blue; On clouds of joy hop hopeful dreams.

In the midst of free verse, he also uses rhyme and meter to avoid monotony, in poems like 'The Warmth of Love', 'The Rose And the Thorn', 'Contentment', 'Communication' and 'The Vision of Diana'.

'Communication' is written in rhymed couplets in iamabic tetrameter:

My pent-up soul felt truly free
And seemed to dance in silent glee,
Yet hung a thread of unknown fear
That looked like blocking pulse of sphere.

The poet evinces a control over his emotions and architecture of his poems. He nowhere seems to be going astray under the sway of his feelings. He manipulates his skill to the best use of his poetic filigree and leaves his poems chiselled, fine and beautiful, where one may "stand and stare" and regale oneself from the dainties served by the poet.

Editor of <u>Poetcrit</u>. Mr. D. C. Chambial is at present teaching in the Dept of English, Govt. College, Dhaliara (HP)

INDIA -- WHERE LIFE REVOLVES AROUND THE WELL (1986-87)

Poems by Joy Beaudette Cripps

Writer's Workshop, Calcutta, (1988)

Comments by D. C. Chambial

During her visit to attend the 9th World Congress of Poets as Oceania Regent in Madras in December 1986, Dr. Joy Beaudette Cripps had an opportunity to see India and her people. In her book, "INDIA-Where Life Revolves Around The Well. 1986- 87," she endeavoured to picture contemporary India for those outside India who only imagine about India, the Imagists. Her work was challenging in the sense that it was not bare contemporary India, but it was steeped in ancient history. The amalgamation of the present with the historic past has made it a work of enduring and lasting value. In her poems, the details are so vivid and wedded with intimacy and immediacy that when her poem 'City of Jaipur' first appeared in poetcrit, a reader from Jaipur wrote that while reading the poem, he could visualize the live details of his place -- Jaipur, the pink city of India.

While reading the poems: 'Breaking the Fast at Chola Madras', 'Chaliced in Glass', 'Peace Gathering at the Holy Place Madras', 'Have Auto Will Travel', 'Sisters & Brushing of Long Hair', 'New Delhi to Agra on the Bus', 'Mother Theresa', 'Maharaja Sawai Singh II Museum, Jaipur', 'Of Shops and Expectant Cows', 'Pink Walled City of Jaipur', 'Jaipur Junction', 'University Man... in transit Bombay' and 'Kamalini' — one finds oneself in the heart of India: India seen with curious eyes; India carved out by a deft sculptor; India painted by one of the finest painters.

To find a parallel to her live and vivid word-pictures, one has to go back to Chaucer, Spenser or the Pre-Raphaelites:

Though all is quiet -- for It's the morrow Flowers high-wall falling, brilliancies, low Magenta, Red, Carmine, Orange, the Gold of Dawn Fill the heart with gladness this morning

(Breaking the Fast...)

Detail, humour and history, and art are beautifully coalesced to give effect:

Arrive as dance programme beginning
Long hair tamed after blowing in wind,
combed in a corner -- finds this poet -through comedy of errors, in humility -transported into historic Krishna times
Ancient dance echo's Tamil Nadu Bronzes
& sculptured stone, temple Sravanabelagola

(Have Auto Will Travel)

Toil and helplessness of the weavers (and also of the tourists) have been cleverly yoked together with Mother Theresa's charity:

The carpet weaver's loom, weaves morning onto lamplight
Tourists led like lambs to the byways of the weavers --

But working home for Mother Theresa in her Calcuttacharity for uninvited guests, not asked to table of life

When the poet is in transit and an onlooker chances to stare at her string of pearls, she experiences an insecurity and awe, (almost the same insecurity and awe that Miss Adela Quested experiences in E. M. Forster's A Passage to India, in the Marabar Caves) as she writes:

Had the feeling she would like to wrench them off my neck run away to her Indian pad jealously guard them

(String of Pearls)
Concrete imagery, economy of words and compactness of thought as manifest in

Your memory lingers as a whisp of incense spiraling towards heaven

and

Lotus pools flower my thoughts of you each petal a prayer (Kamalini 2)

tone up the variety in her poetry, in contrast to her real description of the poor and the rich at Jaipur junction:

Children dirty, ragged, beg on platform feet bare -- pieces of newspaper in hands contain food, from begging. Guided by woman. On the other side of me, another mother -- her children, clean, fresh, await the train.

(Jaipur Junction)

Joy Beaudettee Cripps has, in this collection, tried to view and portray India captured in her varied shades and colours. The book is a fantastic blend of reality and imagination, of 'now' and 'then', of present and historic ancient India.

Besides teaching English in a H.P. College, D. C. Chambial edits a poetry journal. [Earlier, a review of this book by Dr. Tejinder Kaur was published in April 1990 (Vol XV No.4) isssue of IBC -- Eds.]

PUBLISHERS ADVERTISEMENT RATES

Full Page
Back Cover
Inside Back Cover
Ordinary Page
Half Page
Quarter Page
Rs. 1250/Rs. 1200/Rs. 1000/Rs. 600/Rs. 400/-

Liberal Rebate on orders exceeding six displays.

a-

HISTORY AS A CONTEST FOR IDEOLOGY

Shashi Joshi: STRUGGLE FOR HEGEMONY IN INDIA 1920:47: Volume 1 (1920-34;)
Sage Publications, Delhi, (1992) pp. 374, Rs.325/-

Review by Harsh Sethi

Remember the accounts of our freedom struggle that we read as school children? From Tilak's 'Swaraj is my birthright' to Nehru's 'tryst with destiny'. What we were told was a stirring saga of heroic proportions, the non-violent mass upsurge that forced the 'cruel and devious' English to leave. If Jallianwala Bagh brought the blood to a quick boil, the sacrifice of the Dandi marchers filled our hearts with pride. Above all, there was no questioning of the Indian National Congress; it was truly national.

HISTORIANS ON THE GO - HISTORY FROM BELOW

As one grew up, cracks started appearing in the narrative. The Congress, particularly after the death of Nehru, no longer appeared as the legitimate inheritor of our glorious tradition. The Anil Seal brand of historians portrayed our leaders as 'petty individuals' out to secure their own sectional interests. The Dharma Kumar's, by exposing the deep-rooted flaws in our own society, substantially modulated the characterization of the English. Particularly when distinguished from their other colonial brethren, the English appeared actually civilized.

The pride of place in the dissenting imaginations went to the Communists. No longer totally condemmed for their role in 1942 and their support for the creation of Pakistan, they brought to surface a story of anti-colonial struggle outside the domain of the Congress. From the newly fashionable peasant and labour studies to the slowly growing school of the Subalternists, suddenly it was the era of the 'history from below'.

HISTORY IN POLITICAL SLOTS

In all this excitement of contending histories, what was insufficiently realised was that this spate of deconstructivist micro-histories of the subalterns, while adding to the richness of historical reconstruction, did little to provide an alternative overarching frame. Worse, as the battle over the past conjoined with the battle for the present and future, each history became a factional interpretation, where individuals and the brand of history they were associated with could be neatly politically slotted. Thus the 'nationalist historians' were converted into apologists for the Congress. in particular the Nehru dynasty. The Marxist scholars aligned themselves with the CPs, the proximity to the CPI or the CPI (M) depending upon the distancing from the Congress. The Subalternists located themselves to the left of the official Left. And the rest were dismissed as communal. Effectively, history became ideology.

A TRIANGULAR CONTEST

This new three-volume enterprise -- Struggle for Hegemony in India, part output from the larger project, On the History of the Indian National Congress, seeks to

recover the narrative of our freedom struggle from these contending, often overpoweringly hegemonic schools. [We have only got the first volume in our hands — Eds.] As against peddling a hagiography of their favoured agency against the colonial State. Shashi Joshi (with Bhagwan Josh) has attempted to portray the struggle as a triangular contest—between the State, the Congress-led movement, and the Left. The latter two, instead of being seen as permanently antagonistic, have been characterized as interpenetrating tendencies, with the Left subsumed within the larger national anti-colonial movement.

CONGRESS AS A BROAD NATIONAL COALITION

Though the book formally started out as a history of the role of the Communists during the freedom struggle, there are in fact two stories woven together. The first is an analysis of the respective strengths and contributions of the two tendencies in articulating the anti-colonial struggle. Clearly for Shashi Joshi, the principal player remains the Congress-led movement, with the Congress being seen not just as a Party of or led by the bourgeoisie, but as a multi-class (national) coalition against the British. She is also in broad agreement with the specific strategies-the combinations of mass struggle and negotiation, of anti-colonial agitation and internal reform, the regulation of speed and thrust, the effort to carry different classes and communities together - all within a larger problematic of not just sustaining the anti-colonial coalition but involving escalating numbers while preparing everyone for self-rule (Swarai).

As long as the Communists located themselves as a broader Left tendency within the larger movement, seeking to influence the overall trajectory of the struggle, both they and the movement gained. Thus the relative success of the Workers and Peasants Party (WPP) phase in the 20s and the Congress Socialist Party (CSP) phase in the 30s. But everytime they played the politics of brand distinction to go on their own, convinced that they alone could construct a struggle that would simultaneously deliver freedom and socialism, they and everyone else suffered setbacks. Worse, they, perhaps unwittingly, played into the hands of the colonial administration who could then not only drive schisms in the national movement but also arrest the drift towards greater radicalism.

And in this, while Nehru comes across as the radical icon, the real hero remains Gandhi who, with his strategy of mass based non-violent protest, was able to fine-tune the constitutional and extra-constitutional parameters that slowly withdrew legitimacy from the Colonial State while adding strength and confidence to the protest movement.

.... AND IN COMMAND

Thus the first story is essentially one of recovering the rich legacy of the national movement, of legitmising the importance of hegemonic vis-a-vis insurrectionary politics, of underlying the need to combine opposition with reconstruction -- all premises that Left-wing historians

from Rajni Palme Dutt and the Comintern to the Subalternists have sought to devalue.

For Shashi Joshi, unlike the dominant Left, the movement was truly national (and not just bourgeois or bourgeois-led), involved a larger participation of the labouring classes including the youth, and was efficacious in working out a leastcost strategy. Be it the Salt Satyagraha or the Civil Disobedience Movement, protesting against the Simon Commission or leading peasant struggles in Awadh, in Madras or the NWFP -- for the author, there is little doubt that as compared to any other formation including the Left, it was the Congress-led anti-colonial movement that was hegemonic in the story of our resistance. And this was the verdict of our colonial masters too.

COMMUNISTS -- WAITING IN THE WINGS

The second story is centered around understanding the Communist behaviour. Why they did what they did? Why were they unable to come to terms with their lack of success? Why learning from experience proved so difficult? And why now, decades later, when the 'facts' are much better known, they persist with their obviously 'false' representations of their own and 'others' roles?

Even if our Communists were convinced that the 'truth' was in their grasp! (for they after all were the faithful worshippers of 'scientific historical 'materialism',) how could they come up with a characterization of the left-wing and socialist Congressmen as the prime enemies? But they did; because for them, the Congress was an undifferentiated entity, reactionaries periodically mouthing radical slogans to mislead the masses. The task thus was to expose them, while working for the proletariat to 'see the light' and follow the true path -- one laid out by the Party. Their long and unending wait should have forced a reappraisal, but it did not. This is the puzzle.

To argue, as has been done by others, that the problem lay in the CP characterization of British India as Czarist Russia; and consequently under Comintern direction, there was the blind aping of the Leninist dogma as Party line, is only to beg the question. After all, the Communists were neither fools nor frauds. And if they persisted in defending what was obviously not working (as they still do), the problem has to be located both in their basic conceptual apparatus and in their organisational theory. Also, one has to explain, no matter what the prestige of the Communist International, why the local leadership could not break free? (as it obviously did in China and later Vietnam).

NEED FOR HONEST REAPPRAISAL

This business of 'correct theory but wrong practice', of subjective errors and deviations, of ex-post-facto explanations of betrayal, of blaming the machinations of the opponents, of the constant invocation of the meta construct "the objective conditions are not ripe" -- have been too often to have any credibility left. And yet, to date, one has still to witness any honest reappraisal. The enigmatic footnotes in E.M.S. Namodripad writings, or those in Dange, A. K. Gopalan, or Spratt are not enough. Nor can the answers

come from the more recent plethora of writings, painting the Communist Party as an evil empire-- a classic denunciation of the Communists by ex-Communists.

Even more amazing is the continuing assertion by the younger Left historians, particularly the Subalternists. Unlike those who were engaged in the struggles then, their portrayal of our national movement past as a sorry tale of vaccilations and compromises by a 'reactionary' Congress which appropriated the heroic struggles of the 'others' is less excusable, smacking more of their current distaste for the Congress. Thus, the frequency with which one hears of the dismissal of this work as just another panegyric for the Congress, in particular Nehru, or as a sophisticated exposition of the Dange-Mohit Sen line. Essentially, all this is only a reflection of a lack of desire amongst so many of us to confront realities and rethink our basic premises.

There is indeed a lot in this book that does not quite tie up, as indeed a lot that is not discussed. But the use of 'hegemony' as a central category in politics when applied to an anti-colonial movement does provide a new frame for the disucssion of our past. More significantly, it re-centers the role of ideas and culture as material forces influencing history. One wishes that these formulations generate serious debate, such that historical narratives return once again to the told of history rather than remain mere pawns in sterile ideological polemic.

Scholar activist, Mr. Harsh Sethi is a frequent contributor to these columns.

ARMY MEDICAL CORPS (AMC)

Every doctor in the AMC, my boy,
Seems to be Chatterjee and Banerjee and Roy;
As a patient if you meet them
Be certain you greet them
With 'Tagore and Bangla joi, joi.'

The AMC may not be aware of this fable
(And when I narrate it I'm not unstable)
That the maximum casualties by far
Caused during the last great war
Were by army of doctors on the operating table.

It should be any patient's last desire
To be admitted in a Military Hospital, sire,

For though its hedges have even border
And flower-beds and lawns are in order
It is the surgeon's scalpel that goes haywire.

I divulge a secret, it is better than a charm, It will always keep you away from harm; If you happen to be ill

And want to go on living still
Never report to a doctor wearing uniform.

(Few people know that an Indian army jawan is more scared of the fauji hospital than of the enemy across the border. Four limerick below fell you why.)

192

sic

he

eir

of

ess is

for

of

he

ed

his

of

tie

of

ied

for

ers

ing

ate

ice

vns

tor

INNOVATIVE LABOUR MANAGEMENT

Sanjoy P. Thakur: ENTREPRENEURAL STRATEGY AND LABOUR (A Study in the Indian Textile Industry)

chanakya Prakashan, New Delhi, (1988), Rs. 100/-

Review by N. K. Kulshrestha

The Indian textile industry can be said to be a pace-setter of industrialisation in India. It also reflected indigenous entrepreneurship in an unresponsive investment climate.

More specifically, this study examines corporate labour strategy in the Delhi Cloth Mill from its inception *i.e.* the year 1889 to the year 1940. The book traces historically the varying strategies adopted to deal with labour problems in the context of changing technology and the economic environment interfacing the textile industy.

CORPORATE "PATERNALISM"

The labour - management relations have invited the attention of researchers in the fields of economics, industries, sociology, psychology and quantitative management, because labour is 'a live input' of industries; and it becomes an output of industries when it comes as 'a consumer'. As such, it is an important component of social structure under capitalism, communism or socialism or whatever system there is.

Industrial relations today form a core strategy of human resources management. The entrepreneural strategy of textile sector has been identified as one of corporate paternalism, and this has been analysed in the context of chronological setting and its rational sequence. It is an intensive treatise on strategies of acquiring and retaining (migrant or mobile) labour forces, innovative approaches of personnel management and specific features of the local labour market. The perspective analysis of successful strategy based on corporate goals and environmental processes provides the learning experience to 'manage' change.

The study is put together in five chapters substantiated by appendices, bibliographies, etc. The main chapters are on Indian textiles industry and Indian entrepreneurs, Indian labour market features, and experiences of DCM corporate strategy in relation to labour, and finally the conclusion and the contemporary scenario.

PROBLEMS OF LABOUR, INDUSTRY & TECHNOLOGY

Chapter one highlights the nature of problems and barriers to attract labour to the industrial areas marked by such aspects as loss of identity, impersonality of life, need for inducement to attract labourers to move to the industrial organisations -- a must sociologist strategy in the mobilisation and management of labour -- and their adoption as a workable alternative. Such strategy could be called 'corporate paternalism', practised earlier in USA, Germany, Japan and elsewhere. Such social instruments

need to be developed and utilised to smoothen the process of economic transformation.

Chapter 2 highlights the nature and scope of Indian textile industry and Indian entrepreneurs. Chronologically, textile industry in India came first as a sequence of industrialisation, which had later acquired the character of world industry. The study shows growth trends by periods and market trend affecting the growth trends. It affirms that DCM had made the beginning of textile industry up in the North and highlights its success, expansion, modernisation and its competition with other centres in India and Japan. The labour market faced by the DCM and the appropriate labour strategies have been designed for analysis.

From 1875 to 1900, the market structure of the cotton textile industry units was based on the changing technology in terms of spinning, weaving and dyeing. The DCM entrepreneurs were basically *Baniya* bankers who had experience in piece-goods trade, both European and Indian. The mill was started with an initial investment of Rs. 5 lacs contributed mainly by the professionals. The logic of location of DCM Mill was basically to encourage locational dispersal away from Bombay. Transport linkages with raw material, power and consumer markets dominated localisation of textile industries in Bombay, Ahmedabad, Kanpur and Delhi. However, DCM catered mostly to domestic local market and faced competition by strategy of product diversification. By the end of 1929, it emerged as the largest mill in north India.

The labour market was, however, dominated by scarcity, instability, distress-migration due to plague and famine, diversion to other civil construction works, idle local population of Delhi and non-availability of surplus labour. In 1900, the labour market was further dominated by high degree of absenteeism, badli system and employment through jobbers. The migration to Delhi was mostly from Punjab, north-west parts of Rajasthan; and it was basically a male-dominated labour force. However, textile labour was not available as such; it was hired from Bombay and Ahmedabad.

INNOVATIVE STRATEGY FOR LABOUR RECRUITMENT

The corporate strategy taken up by the DCM management was highly innovative in terms of taming the market and the 'culture' of labour as available at that time. To meet the need for disciplined workers, the freed labour from prisons, powerhouse, parish apparenties, women and children were recruited. Such labour was more amenable to control. The contractual employment was adopted by labour market; and payment by results had shown success.

It would be interesting to note that DCM management, in particular (late) Lala Shri Ram, was far ahead in terms of 'modern thinking' about labour policies. The so-called modern system of recruitment through 'scouting' was adopted by DCM Mills by sending out special emmissaries to the source of labour for recruitment to Kanpur, Agra, Lahore and other areas of UP, Punjab and Rajasthan.

FROM THE VEDAS TO THE GITA - A HINDU VIEW OF DHARMA

Krishna Sivaraman (Ed.): HINDU SPIRITUALITY -- VEDAS THROUGH VEDANTA

Crossroad, New York, \$ 49.50

Review by Udayan Majumdar

The new Crossroad series, World Spirituality: An Encyclopedic History of the Religious Quest seeks to present the manifold spiritual wisdom of the entire human race, from antiquity to modernity, in their specific historical unfoldings. This volume "Hindu Spirituality -- Vedasthrough Vedanta. (edited by Krishna Sivaraman) deals with the complex skein of religious thoughts, beliefs and practices that developed in India since the archaic period of the Vedas, to receive their early crystallization as Vedanta -- the end of Vedas.

INDIAN INNER WORLD & OTHER -- WORLDLINESS

The nineteen essays by scholars of religion and philosophy together represent a concerted attempt at explaining the myriad contending epistemologies of India's "inner world", as well as, an attempt at elaborating the sensus interior by means of both hermeneutical approaches to India's religious past (including a thorough study of the Epics), and also vivid documentation and exposition of intuitive spiritual wisdom as revealed to contemporary mystics.

And, notwithstanding all efforts on the part of contributors to eschew sweeping generalizations, characteristic of modern western scholarship founded upon the Eurocentric scholastic tradition of world ordering rationality, the result is a chorus of renunciation.

Nonetheless, the range of coverage of this volume -- by effectively bringing together ideas and perspectives from a wide variety of Hindu spiritual schools -- certainly adds both a new dimension and a trove of information germane to questions on the classical soteriology of India, "worldlessness" and "expression of spirit" that require more than the Cartesian and Weberian approaches of empirical duality and linear rationalism. For, spirit represents a continuum, precisely that dimension which precludes the assertion of "I" as against "you" in any of its forms.

DIMENSION OF HINDUSIM

The essence of the Hindu dharmic world view, constituting the matrix of Hindu spirituality, is fundamentally a subjectivist one, resting on a sense of personal and immediate continuity with the universe.

What makes this many facetted work so fascinating is the way the authors transcend the limits of the conventional academic perspective (that only projects Hinduism as filled with esotertic ritualistic instructions and arid doctrinal declarations), and at the same time, come up against the inner problems of Vedic spirituality.

This volume is likely to prove a wise and informative guide to anyone in search of an introduction to the eternal, timeless dimension of Hinduism that is already becoming problematical, or one who would like to know more about the vexed questions of the connections between thought and speech, karma and moksha, soul and destiny, or about the doctrine of rebirth in classical Hindu spirituality. beginning from the earliest hymns of the Rig veda, composed in 1700 B.C., to the full development of the Bhagavad Gita.

Of particular importance, not only for an elucidation of the ideas of occult and metamaterial, spiritual elements and the intensely subjective religious -- mythical notions prevalent in Hindu ancient texts, but also for an understanding of this volume as a whole, especially for the beginner in Hindu spiritual studies, is the exhaustive glossary at the end of this book, in which important concepts from the *Vedas* and also from contemporary spiritual systems and spiritual discourses have been elucidated.

Mr. Udayan Majumdar is Senior Research Fellow in the Department of Sociology, University of Calcutta.

Even children and relatives of the labourers were trained to join the mills so as to give a 'family' or hereditary system of recruitment. The specialisation of work force was done through *badli* system; but social welfare methods were adopted by providing, housing, medical benefits, financial benefits like provident fund and gratuity, daughters' marriage fund, educational training and benefits fund trust.

WAGE & WELFARE INCENTIVES

It would be interesting to note that as early as in 1915, DCM adopted 'incentive wage' base to motivate and create loyal and committed workers. The present popular scheme of 'workers' participation in management' was adopted through 'stock options' as early as in 1924. To dissuade or prevent workers from going to liquor shops and to have a decent social life, dramas, bhajans, religious discussions, picinics, annual melas etc. were organised, so that the workers could feel that they were part of the 'family'. The bonus was linked to 'non-performance of anti-mill activity. The modern techniques of handling grievances was also applied, and a labour officer was appointed in the mill as early as 1937.

However, with all these incentives and provisions, discipline was enforced strictly along with fines for negligence and late-coming etc.

These labour strategies were some of the forerunners of modern techniques of 'personnel management' that matched the, 'supply' characteristics of labour with that of 'demand' characteristics as perceived by the employers.

It is a good study of the historical developments of personnel management practices in one of the leading textile mills of the country. However, unfortunately it has not been linked to the present/recent state of affairs in the DCM mills. Perhaps there would be another such study to bring the story up-to-date with an epilogue or final curtain call of the unit.

Dr. N. K. Kulshrestha is Professor of Management & Chairman, Management Area. in the HCM Rajasthan State Institute of Public Administration, Jaipur.

1992

bout

ught

Dout

ty --

eda.

the

on of

ents

ions

r an

r the

stive

rtant

rary

ocen

n the

vere

itary

was

nods

efits,

uity

and

915,

eate

eme

pted

le or

ve a

ions,

the The

vity'.

also

ill as

dis-

ence

ners

that

at of

ding

has the

dy to rtain

nt &

State

rs. is of

SAUL BELLOW & MODERN ANGST

u.S. Yadav: SAUL BELLOW printwell, Jaipur, (1991), pp. 131

Review by Janesh Kapoor

Saul Bellow by C.S. Yadav is his first endeavour in the field of criticism. The book deals with Bellow's encounter with the modern angst as discernible through over four decades of his career as a novelist (1940s to early 80s). Modern angst in Bellow stands for "the sorry state of human life in the post" modern period" (p.4).

The book is divided into six chapters. The first chapter describes Bellow as a novelist of the Nietzschean sixth sense-the historical sense. This is attributed to his social and ethnic origin coupled with his immediate concern with culture, religion and literature, first as a student of sociology and anthropology, and later as a Professor of English at various universities. The next four chapters titled "Encounter Within the Angst", "Adventure Beyond the Angst", "Survival Amidst the Angst", and "Transcendence Over the Angst" deal with four different stages of Bellow's experiences and reactions to the problem. The concluding chapter, "Historical Dimension in Bellow's Fiction" reiterates the novelist's historical sensitivity which incorporates "a subtle understanding of different theories of history", and is a resultant of the "interaction between historical theories and facts..., in which time is of extreme importance" (p.124).

SURVIVAL THROUGH HARSH & OPPRESSIVE TIMES VICTIMS, ADVENTURERS & SURVIVORS

The Russian Revolution and its socialist utopia subverted in the hands of Stalin, and the two world wars with their gift of millions of corpses had put to question the meaning of survival and such concepts as pity and justice. International political crisis and the ensuing social and economic depression ruthlessly crushed the individual who felt alienated and persecuted in a social set-up devoid of any moral or ethical order. The feeling of angst was further worsened by the rising materialism, including sexual depravity and all - pervasive crime. Political leaders and statesmen like Kennedy and Luther King were assassinated, and public scandals like the Watergate shook the American society to its roots.

Yadav studies Bellow's protagonists as encountering and being battered by the oppressive times in which they are placed, desperately seeking ways and mans to cope with their angst. Almost all of his novels are set either in Chicago or New York, the epicentre of the post-war and post-modern America: "foul, murky, sick, soiling and soiled."

The Victim novels of the 1940s; Dangling Man (1944), The Victim (1947) and Seize the Day (written in 1940s but Published 1956) have been categorized by Yadav as "Encounter" within the modern angst. The protagonists of

these novels, Joseph, Asa and Tommy respectively mirror the problem of the individual's consciousness of his own existence, his "being oneself" in repressing circumstances.

The central personages of the "Adventure" novels try to escape the angst by reaching beyond their social realities. Augie (The Adventures of Augie March; 1953) moves freely between people of all classes and categories; he is a merchant and a thief, a husband, a lover, a gigolo. But nowhere does he allow his will to freedom to be dominated by the "ins and outs" of his experience, thus representing Bellow's fictional struggle against the materialism of the times. Henderson (Henderson the Rain King; 1959) seeks escape in a mythological fantasy characterized by his journey through Europe and Africa. However, he has to acknowledge that his old generations have passed and have nothing to do with his present. He returns to live in America; and Yadav marks the angst of the 50s in his cry: 'I am Man...and Man has many times tricked life when life thought it had him trapped.'

The heroes of the "Survivor" and the "Transcendental" novels of the 1960s and 1970s suffer enormously as they cannot endure crime and tragedy and aspire for a metaphysical life. Herzog (Herzog; 1964) tries to remodel the versions of reality and Sammler (Mr. Sammler's Planet; 1969) tries to reconcile himself to reality by placing his conviction in a Kierkegaardian 'Knight of Faith', his nephew Elya Gruner, who, despite his faults has a noble soul. Citrine (Humboldt'd Gift; 1975) accepts Humboldt's transcendental vision, and Corde (The Dean's December, 1982) returns to nature which is his transcendence over the angst.

A TRUE CHRONICLER

In the concluding chapter, Yadav ranks Saul Bellow with such English and American novelists as Dickens, Hardy, Conrad, Lawrence, Joyce, Mark Twain, Hawthorne, Sinclair Lewis, Hemingway, Faulkner, and Steinback whose fictions show an acute historical sense. He deplores the modern novelists who are indifferent to contemporary history in attempting to mythologise reality. He praises Bellow as a true chronicler of his times, acutely aware of various nuances of historical development.

Most students of Saul Bellow will more or less agree with Yadav's analysis of the angst in his fiction. However, the book poses certain difficulties to the reader. The title of the book (Saul Bellow) is not appropriate, as it gives the impression of a biographical work, whereas it deals with a specific aspect of his fiction.

ABOUT THE BOOK

The book is evidently one of those instances when a Ph.D. thesis has been converted into a book and shows how heady our research is. Just in reading through a few pages of the introductory chapter, the reader is dogged by word-play, alliteration and awkward phrases (e.g. "eminent Nobel Laureates", "a searching for meaning", "refusal to

(Conunued to page 17)

SEARCH OF SPIRITUAL KNOWLEDGE

Mina Surjit Singh: THEODORE ROETHKE A Body with the Motion of a Soul

Sterling Publishers Pvt. Ltd; pp 168

Review by Bhim S. Dahiya

Dr. Mina Surjit Singh's work on the poetry of Theodore Roethke is a useful piece of research. Originally written as a Ph.D. thesis, the study is quite perceptive and rewarding.

Considering Roethke's poetry as a spiritual biography centering on the well-known modern problem of quest for identity, it offers a coherent and consistent argument about the nature and development of the poet's art. The poet is described as on a search for self-knowledge, considered spiritual in nature. The critic, however, emphasises that the poet's search for spiritual knowledge does not imply denial of the realm of the physical. As the critic puts it, "What one observes in his poetry is a rejection of aestheticism and commitment to seek ideal order in the predatory world of death and decay. Roethke seeks spiritual regeneration not through the relegation but an affirmation of the natural world and the rootedness of human beings in that natural order."

FOUR SOURCES OF INFLUENCE

The study being largely biographical uses at length information from the writer's life and relates it to the subject of poetry. The main sources of influence on the development of Roethke as man and artist are said to be the poet's father, the woman he married, the world of nature, and the phenomenon of death. Devoting a chapter each to these four sources, the critic offers intelligent analyses of a large number of major poems of Roethke. The chapters, namely, The Spare Spirit, My Papa's Waltz, From Minimal To Maximal, Hosanna To Love, and Aufklarung, make impressive reading, wherein the analyses of different poems also involve the use of literary and intellectual sources for the elucidation of the experience embodied in poetry.

THE SPIRIT SEEKING RELEASE

In this context, the critic makes use of her readings of poets like Emerson and Whitman, psychologists like Freud and Jung, theological writings like Calvin's and Bhagwad Gita, etc. The following critical observation is representative of the manner in which the critic chooses to make use of the literary and intellectual sources:

"Extending the metaphor of Atman, Pramatama and Nirvana (Salvation) to the poetry of Roethke, we see a similar agonising struggle to gain control over the self and to find renewal in the thought of his own death. A man faced with his own immensity, he is at the still centre where his ego no longer blurs his vision. He reaches that realm where, paradoxically, there is life in death."

Another instance of the kind is in the following lines showing the use of Freudian psychology:

"The poems begin with a crisis that throws the protagonist out of gear, followed by a frantic search that takes him into the dark recesses of his psyche, the pit of a mental breakdown, as you might say, where oblivion threatens him with annihilation, and from whence he emerges through a sheer effort of will, to familiar reality now altered by his experience, and partial resolution. Thus does his spirit slowly seek release from body... Until we are pure spirit at the end".

It goes to the critic's credit that the use of these extraneous sources is not allowed to distract the reader's attention from the poetry of Roethke, which remains the primary concern of the study. The use of these sources is quite discreet in that the tools of psychology or theology are pressed into service for elucidating only experiences pertainting to the spiritual or mystical.

THE POET AS AN ARTIST

One feels inclined to agree here with the critic's assessment of Roethke as an artist. As the critic puts it in the chapter called 'Conclusion':

The purpose of this study is not to prove or disprove whether Roethke was a mystic, or a poet, or a mystical poet as various critics opine, but whether he was able to achieve the psychic integration that he set out to achieve for himself. As I have mentioned earlier, the mystical experience or illumination one speaks of is a psychological state, if taken in the non-theological sense of the term. In such a heightened state of consciousness, where the subject is more or less entranced and for the time of the ecstacy. unconscious of the external world, all pretensions and societal trappings are swept aside and his consciousness is tuned in to the experience of the moment. This state of ecstacy contributes to the deification or "remaking of the soul's substance in conformity with the Goodness, Truth and Beauty which is God." Because truth, beauty and goodness are eternal values, a man who has learnt to live by them immortalises himself."

WHAT OTHERS SAY & COMPARISONS

The study shows some reliance on the works of preceding critics. However, the other critics' approaches to the poet have not been allowed to dominate the critic's own work in any negative sense. On the contrary, the critic has been able to make intelligent use of whatever other fellow critics have said about the poet. Only at one or two places, does one feel a little uneasy about the use of available critical sources. For instance, the concluding chapter of the study ends with a quotation from Arnold Stein's book on Theodore Roethke. This could and should have been avoided, for the conclusion of any research work should be the scholar's own, not someone else's.

Another weakness that seems to have creeped into the study is a little too much reliance on analogy. Quite often Roethke is compared with Emerson, Whitman, Clare, Wordsworth etc. which Wordsworth, etc., which makes one wonder as to how far an analogical control of the an analogical approach can really be useful. For the Collection, Haridwar (Continued on page 17)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

1992

the

that

of a

iviou

e he

ality

Thus

e are

hese

der's

s the

ces is

y are

ences

itic's

s it in

orove

poet

hieve

nself.

ce or

taken

ich a

ect is

stacy.

and a

ess is

ate of

of the

Truth

and and

o live

ks of

aches

ritic's

critic

other

r two

ise of

uding

rnold

hould

work

to the

often

Clare,

w far

r the

September 1992

SEARCH OF SPIRITUAL KNOWLEDGE

(Continued from p. 16)

apparent danger in such an approach is the temptation to read the work of one poet in terms of the work of another. Ouite often, it is likely to take the scholar away from the original idiom of the poet's work into the realm of superficial similarities between the two.

SUMMING UP OR MAIN CONTENTION

These minor weaknesses of the study apart, Dr. Singh's work deserves commendation for its elucidity, depth and coherence. One feels particularly impressed by the critic's central contention that Theodore Roethke is not really a mystical poet. As the critic puts it:

"Roethke had stated that he wished to "transform and purify" his life. What I have understood by this is an obsessive desire for self-improvement, a relatively personal affair, be it in terms of moral upgradation, psychological integration, or poetic achievement. He wished to rid himself of all the impairing influences of his life through honest analysis and confrontation. The mystical experience as an inner life-event was then, for Roethke, the great tap-root of a personal religion. To my mind, his mysticism does not fall into the traditional historical genre of the experience reflecting a union with God, but is more of pyschological phenomenon".

One thing refreshing about the book is that it is free from irritating erudition which is generally the bane of scholarly works. Written in neat style, the book is highly rewarding for the Indian reader.

Prof. Bhim S. Dahiya is Pro-Vice-Chancellor, Kurukshetra University, Kurukshetra.

SAUL BELLOW

(Continued from p. 15)

relinquish possible human worth", "to abdicate the obdurate facts").

Though Yadav has tried in-depth analysis of Bellow's novels which may be variously rated as average to satisfactory, his introductory and concluding chapters are overridden with quotes from other writers and thinkers so that, at places, one has to search for Yadav's own conviction regarding the views expressed therein. For instance, in the concluding chapter, he repudiates those critics who do not accept Bellow's historical dimension with a sweeping statement that these critics were guided "by Arnoldian moral sense and were insensitive to links between man and society" (p. 121) and quickly passes on to quote critic after critic to sustain his own criticism. Moreover, the numerous mistakes in proof-reading are hard to swallow. In fact, Yadav has himself spoilt the possible effect of the book by trying to say too much in too little space (perhaps in the desire to show his erudition). But an ugly, old woman does not begin to look beautiful by calling her a belle dame.

Mr. Janesh Kapoor is Lecturer in English, M.L.S.M. College, Sunder Nagar (H.P.) 174401

THE MIRROR *

Adjusted although at an appropriate angle to reflect the three-faced God, The big broad mirror Is not for Shiva.

It's for you to look at Shiva.

Shiva has no use for a mirror. .

Consider the crescent moon worn at a dapper angle at the crest from where the Ganga cascades down, a blood curdling scarf of a dark brown cobra that shows number ten in its hood, red in the eyes deep blue in the throat the body fairer than the moon (decked with pyre ash talc) a conch in the left hand a trident in the right with the damru tied to it beads of rudraksha for a necklace (and the cobra) seated in padmasana with peace on the face and gullible compassion at the core

Shiva has no use for a mirror.

Show me a God more charming than Shiva, there are thirtythree crore Show one as Shiva.

Shiva is another name for Beauty.
Shiva has no use for a mirror.

-- SHIRISH CHINDHADE

* At Tryambakeshwar, a place of pilgrimage thirty kms west of Nashik in Maharashtra, Lord Shiva has three faces as Brahma, Vishnu, Mahesh, reflected in the mirror hung in the inner sanctum of the old Shiva temple. This poem is one of a series the writer wants to write on the subject.

Dr. Shirish Chindhade is now the principal of a Suburban College in Pune, For his doctorate, he studied the Indian Experience as reflected is the poetry of Nissin Ezekiel, A.K. Ramanjuan Dilip Chitre, Arun Kalatker and R. Parth as arthy among other.

BHAGIRATHI & HIMALAYAN RIVERS

Ashutosh Gautam: ECOLOGY AND POLLUTION OF MOUNTAIN WATERS (A case study of Bhagirathi

Ashish Publishing House, New Delhi, (1990), Rs. 200/-

Review by D. R. Khanna

The Bhagirathi is an important river originating from Gaumukh (3950 MSL). After its origin, it passes via thickly populated towns like Uttarkashi, Tehri, and Deuprayag. At Deuprayag, after its confluence with Alaknanda, it turns into Ganga. According to Hindu mythology, King Bhagirath brought down this river to the earth for the salvation of his ancestors. To dilute the force of the fall of water, Lord Shiva, as a symbol of the Himalaya, held the water in his matted hair and, therefore, the river is worshipped by the Hindus.

Bhagirathi is the major source of water for house-hold and irrigation purposes in this hill region. All along its course, the wastes generated from various human activities (physical as well as chemical) are dumped directly into the river, which brings considerable changes in its water quality. The book by Ashutosh Gautam unfolds the following important aspects of the Ecological and Pollutionl study of the Bhagirathi river of Garhwal Himalaya:

- * Physico-chemical Characteristics,
- Metallic and Sediment Transport,
 Phytochemical Studies on Algae,
- Source of Environmental Detrioration, and

* Plausible Remedial Measures.

The author has selected six different cities namely Gangotri, Uttarkashi, Joshiyara, Tehri Upstream, Tehri Down-stream and Deuprayag for the collection of water samples and has analysed them. The study is, therefore, likely to be useful in determining its suitability for different purposes in Garhwal region. His work may also serve as the data base for future studies on this river. The author has consulted the relevant literature.

The overall presentation of the study is satisfactory. While going through different chapters of the book, one is impressed by the systematic approach of the author to the subject theme and style of presentation.

Dr. D. R. Khanna, is Lecturer in Zoology, Gurukula Kangri University, Hardwar -- 249404 (U.P).

S.D. Bhatt and R.K. Pande (Ed.): ECOLOGY OF THE MOUNTAIN WATERS

Ashish Publishing House, New Delhi, pp. 389.; Rs. 400/-

Review by Purshotam Kaushik

The present volume is a collection of 26 write-ups, and will serve as an independent primer on the ecology of upland waters. The book has a preface, short index and contains many figures, line - drawings, maps, tables and black and white photographs.

The first chapter by N. P. Melkania is an interesting synthesis on "Mountain Water Ecosystems: Ecological Status and Future Perspectives" and points out several pollution indicators e.g. higher levels of P, Pb and Sr, besides the higher bacterial populations there-in. In Uttar Pradesh, lower D.O. (Dissolved Oxygen) and higher BOD (Biological Oxygen Demand) and larger number of colon bacterium are recorded in the lake at Nainital. These conditions are accompanied by infection in fish, due to aquatic fungus Saprolegnia and trematodes which have resulted in decline in population and weight of fish Tor.

GLACIAL STREAMS IN MOUNTAIN ARC

In their chapter-wise presentations, N.P. Naithani and G. S. Rawat give morphometric analysis of Bhagirathi, whereas S.D. Bhatt and R.K. Pande display critical hydrological changes in streams of the great mountain arc. B.K.Kaul and R.M.Bhagat regard the glacial streams as of fresh water always, because of supersaturation with oxygen. R.K.Pande concludes channel development in a combined effect of geology, hydrology and climate.

ALPINE LAKES IN OSSOLA VALLEY (ITALY)

A. Marchetto, R.Mosello and G.A.Tartari, in their findings on acidification of Alpine lakes in the Ossola valley in Italy, mention four cases of strong acidification.

SARJU & BHAGIRATHI

After this welcome diversion which also facilitates some comparison, we return to the Indian mountains and uplands. J. K. Pathak and S.D.Bhatt submit water quality characteristics with special reference to river Sarju, which is followed by a chapter on solute dynamics by N.S.Bhandari and R.K.Pande. In the 9th chapter, R.C.Sharma describes most neglected rhithronological aspects of Bhagirathi.

FISHERIES & VEGETATION

R.K. Khulbe describes the water molds of uplands. A.P.Sharma evaluates ecosystem characteristics and trophic status with reference to Fishery.

P.C. Pande, J.K. Pathak and S.D. Bhatt extensively describe ecology of wetland pteridophytes of Kumaon Himalaya. However, they miss the reference of an old monograph on Ferns of Mussoorie by P.N.Mehra, published by Punjab University, Lahore, in late twenties of this century.

K. L. Sehgal describes distributional pattern, structural modifications and diversity of Benthic Biota in mountain

streams of N.W. Himalayas.

Man Mohan and R.S.Bisht treat taxo-ecology of aquatic entomofauna; R.K.Gupta and M.C.Pant cover macro-zoobenthic community and T.K. Shrestha, Ichthyological rarities of Himalayas.

September 1992

SONG FOR A NEW WORLD

George Moses: THE SPLASH & THE RIPPLES

(A Collection of Poems)

Geobel Publishing House, Pondicherry, 1991, Rs.20/-

Review by Stella Browning

George Moses is a strong visionary with his eyes as windows to the World, an indelibility of his wisdom and his heroic song for a New World. The windows of his soul are personified capturing in vivid versification the very essence of Life. As such in eleven lines of the poem: "The Song In The Void"! To percieve now that the author of "The Splash & The Ripples" has so condensed his own understanding of human nature -- from birth compressed to an ultimate death of his own life-style and new birth in poetic media awakening to the first flutter of those "Smiling Petals". Metaphorically the richness of the first "petal-fall" is here found. In sheer poetry, they speak to him as they inevitably fall.... His lips at first compressed, and then total possession of the visionary in the vital face of youth -- the mirrored image which he will now pursue... In the poem's last stanza:/ I was late -- I missed the Flower/ I lost their smell/But gained her smile"//

In an active long life, George has watched the tenderst of buds lose their brief endurance, before the flower, as in poem: "Found At Last", he has the assurance that the Baby Christ endowed as Rose-Bud Birth was found amongst the humblest and the most natural surroundings.

We are carried with his genuine but fragile compassion of understanding finding in: "The Rocky Fruits" --/ With needles of Hope & Faith/ Puzzled at the riddle of Life/I feigned a counterfeited smile//

These "fabricated fibres" are symbols, are the fruits of his life -- so the poem: "Is God So Cheap" contains the question that where George has now found sustainment in Hope & Faith, where indeed is the Love? Yes-- "...these Three but the greatest of these is Love".

"The Uncrippled Love" has a tenderness in each and every line. As a contemporary painting would capture the ultimate in imagination — the pentameter, however, is certain in its portrayal. i.e. last two lines as couplet: "The full-mooned shore/witnessed their aquatic meet"//

I would like to see a poem in couplets -- as George can contain a pentacle in two lines: greek magic? As further example: from "Our Unwrit Message"----" the distant Horizon/of a future Dawn// and" ... right now on the sands of Life/the unread words of a thousand years// --- It only needs the brush on canvas? Indeed justice to the Gallery of Life -- I sense the unjilted love dancing in Her eyes, and I condense into a solid frame the Book of "The Splash & The-Ripples" indentifying Truth in the beauty of portrayal.

On reviewing many books recently on Silence as the theme, and in the two poems reverently dedicated to the poet's wife, I find the sharing-need-of-the-Eternal as rose-buds crushed in storm. I find the unison in comparison to the last quatrain of "Kashmire Song" as the bud George watched grow -- grew in Love -- and then in sorrow. I quote:

"I would rather have felt you round my throat/ Crushing out Life than waving me Farewell"//

Fullness in blossom has yet to be enacted in George's work -- // I Still Hear Your Voice"// We find a volume in its own shell, and agree with Thomas Moore in the poem "The Kiss" who said: "How can you thus your pupil chide/you know "Twas in the dark you taught me."// From an early kiss to the quiet pages of solace in rejuvinating the Art and finding a new and satisfying bliss. Retirement immemorial and illuminating a new Horizon.

Dr. Stella Browning (D.Litt, F.I.A.P; M.A.) of Highfied Sussex Road, New Romney, Kent, England, is Laureate Woman of Letters and Founder Editor, Cinque Port Poets International; Poet authour & library consultant. She was also recepient of Gold Award 1990 for Poetry, and Juror, World Poetry Society 1991/92.

BHAGIRATHI & HIMALAYAN RIVERS

CONSERVATION & MANAGEMENT

A.P.Sharma, B.P. Deorari and C.S. Singh contribute on ecology and fisheries of Tarai; A.K. Dobriyal on fishery resource of riverine ecosystems of Garhwal; P.C. Joshi on that of Kumaon and T.K.Shrestha that of Mahseer habitat with reference to conservation and management in Nepal G.Dut de Villiers describes the impact of urbanization on the stream flow, and S.Kumar and K.R. Verma describe the impact of vegetation cover, whereas R.K.Pande describes impact of vegetation on basin.

Prakash Nautiyal, Rachna Nautiyal and H.R.Singh propose the need of a fish-sanctuary to provide gene pool.

Afroz Ahmad discusses management of Himalayan river ecosystems and S.M.Das on conservation, development and erosion in mini dams.

With such a variety of detailed studies this is a valuable book which provides multi-disciplinary information on ecology of fresh water in mountains, especially N.W. Himalayas.

Dr. Purshotam Kaushik who teaches Botany and Microbiology at Gurukula Kangri Vishwavidyalaya, Hardwar has headed a Ministry of Environment Project on 'Environmental Biology of the Himalayan Orchids' and a U.G.C. project on 'Lectins'. He was also associated with Deptt. of Environment, Ganga Project. Earlier he had visited Kew, Universities of London and Cambridge, U.K. and Institute Pasteur, France.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

1992

wing dy of

nely ehri ater ore, rent the

ory.
ie is
the

heir Illey

ome and ality iich by er, ical

ds. nd

ely on old ra, of

ral in ic

NEW INDIAN BOOKS RELEASED DURING SEPTEMBER

	The second second
AGRICULTURE	
AN ANALYTICAL APPROACH TO PROBLEMS O	OF INDIAN
AGRICULTURE: A THEORETICAL AND SYST	EM
APPROACH /B H Joshi	995
LAND AND SOILS /T N Khoshoo &	
	395
B L Deekshatulu (Ed.)	
AGRICULTURE:AGRICULTURAL ECONO	OMICS
ECONOMIC ANALYSIS OF RICE CULTIVATION	N: A STUDY
OF TAMIL NADU / Nirmala	155
FOREST OR FARM? THE POLITICS OF POVER	CIV AND
TOREST OF FARM! THE POLITION OF TOTEL	290 ·
LAND HUNGER IN NEPAL /Krishna Ghimire	
IMBALANCES IN AGRICULTURAL PRODUCTION	VIII (A
STUDY OF SOUTH BIHAR PLAIN) /	A CONTRACTOR OF THE PARTY OF TH
Rameshwar Thakur	125
LAND PRODUCTIVITY AND EMPLOYMENT IN	INDIAN
AGRICULTURE (A CASE STUDY OF MEERL	л
REGION) / Mahipal	170
HEGION) / Manipal	
SECTORAL TERMS OF TRADE AND ECONON	nic .
GROWTH (A STUDY OF BIHAR) /	
Shovan Sen Gupta	225
WHITHER LAND REFORMS? A CASE STUDY	OF
HARYANA /Manjit Singh	(P.B.)50
AGRICULTURE:FORESTRY	
MUNICIPAL COLLEGE COLLEGE Victor	
INDIAN FORESTRY SCENE /Sudhir Krishan	050
Ahluwalia	350
AGRICULTURE:WATER MANAGEM	ENT
TECHNOLOGY AND SOCIAL TRANSFORMAT	TION: THE
CASE OF THE HIRAKUD MULTI-PURPOSE	DAM
PROJECT IN ORISSA /Balgovind Baboo	135
ANTHROPOLOGY	
	V /Caround
MARAM NAGAS: A SOCIO-CULTURAL STUD	1 (Foreword
by M. Horam) /Joseph Athickal	295
NAGAS: PROBLEMS AND POLITICS /	
Ashikho Daili-Mao	250
RIOLOGY	
BIOLOGY INCLUDING SEROLOGY IM	MUNO-
IMMUNOLOGY (INCLUDING SEROLOGY, IM	
IMMUNOLOGY (INCLUDING SEROLOGY,IMI PATHOLOGY & IMMUNOHAEMATOLOGY)	1
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo	
IMMUNOLOGY (INCLUDING SEROLOGY,IMI PATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY	400
IMMUNOLOGY (INCLUDING SEROLOGY,IMI PATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P	400 RADESH,
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA /Bal Krishna Misra & Birendra Kumar	A400 RADESH, Verma 750
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA /Bal Krishna Misra & Birendra Kumar	A00 RADESH, Verma 750
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA /Bai Krishna Misra & Birendra Kumar ' A MANUAL OF POISONOUS PLANTS (Reprir	A400 RADESH, Verma 750
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA Bal Krishna Misra & Birendra Kumar A MANUAL OF POISONOUS PLANTS (Reprin	A400 RADESH, Verma 750
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA BAI Krishna Misra & Birendra Kumar' A MANUAL OF POISONOUS PLANTS (Reprir Pammel	400 RADESH, Verma 750 at) /L H 1500
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA /Bal Krishna Misra & Birendra Kumar' A MANUAL OF POISONOUS PLANTS (Reprir Pammel CHEMISTRY CHEMISTRY	A00 RADESH, Verma 750 at) /L H 1500 HANISM
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA /Bal Krishna Misra & Birendra Kumar' A MANUAL OF POISONOUS PLANTS (Reprir Pammel CHEMISTRY CHEMICAL KINETICS AND REACTION MECI	A00 RADESH, Verma 750 t) /L H 1500 HANISM 400
IMMUNOLOGY (INCLUDING SEROLOGY,IMI PATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA /Bal Krishna Misra & Birendra Kumar A MANUAL OF POISONOUS PLANTS (Reprir Pammel CHEMICAL KINETICS AND REACTION MECI Topics in Chemistry Series 1 /K S Gupta (Ed. LABORATORY MANUAL FOR CHEMICAL AN	A00 RADESH, Verma 750 t) /L H 1500 HANISM .) 400 D
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA /Bal Krishna Misra & Birendra Kumar' A MANUAL OF POISONOUS PLANTS (Reprir Pammel CHEMISTRY CHEMICAL KINETICS AND REACTION MECI	A00 RADESH, Verma 750 it) /L H 1500 HANISM .) 400 iD EWAGE /
IMMUNOLOGY (INCLUDING SEROLOGY,IMI PATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA /Bal Krishna Misra & Birendra Kumar A MANUAL OF POISONOUS PLANTS (Reprir Pammel CHEMICAL KINETICS AND REACTION MECI Topics in Chemistry Series 1 /K S Gupta (Ed. LABORATORY MANUAL FOR CHEMICAL AN	A00 RADESH, Verma 750 tt) /L H 1500 HANISM () 400
IMMUNOLOGY (INCLUDING SEROLOGY,IMI PATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA /Bal Krishna Misra & Birendra Kumar A MANUAL OF POISONOUS PLANTS (Reprin Pammel) CHEMISTRY CHEMICAL KINETICS AND REACTION MECI Topics in Chemistry Series 1 /K S Gupta (Ed LABORATORY MANUAL FOR CHEMICAL AN BACTERIAL ANALYSIS OF WATER AND S	### A00 RADESH, Verma 750 ### 1500 #### HANISM ### 1500 #### HANISM #### 1500 ##################################
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA BAI Krishna Misra & Birendra Kumar ' A MANUAL OF POISONOUS PLANTS (Reprir Pammel) CHEMISTRY CHEMICAL KINETICS AND REACTION MECITOPICS In Chemistry Series 1 K S Gupta (Ed LABORATORY MANUAL FOR CHEMICAL AN BACTERIAL ANALYSIS OF WATER AND S Frank R Theroux & Others COMMUNICATION/JOURNALIS	### A00 RADESH, Verma 750 ### 1500 HANISM 100 EWAGE / 350 M
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA BAI Krishna Misra & Birendra Kumar ' A MANUAL OF POISONOUS PLANTS (Repnir Pammel) CHEMISTRY CHEMICAL KINETICS AND REACTION MECH TOPICS IN Chemistry Series 1 1/6 S Gupta (Ed LABORATORY MANUAL FOR CHEMICAL AN BACTERIAL ANALYSIS OF WATER AND S FRANK R Theroux & Others COMMUNICATION/JOURNALIS COMMUNICATION/JOURNALIS COMMUNICATION TECHNIQUES: A PRACT	A00 RADESH, Verma 750 tt) /L H 1500 HANISM .) 400 ID EWAGE / 350 M ICE BOOK /
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA Bal Krishna Misra & Birendra Kumar' A MANUAL OF POISONOUS PLANTS (Reprir Pammel CHEMISTRY CHEMICAL KINETICS AND REACTION MECI Topics in Chemistry Series 1 K S Gupta (Ed. LABORATORY MANUAL FOR CHEMICAL AN BACTERIAL ANALYSIS OF WATER AND S Frank R Theroux & Others COMMUNICATION/JOURNALIS COMMUNICATION/JOURNALIS COMMUNICATION/JOURNALIS COMMUNICATION/JOURNALIS COMMUNICATION/JOURNALIS COMMUNICATION/JOURNALIS	### A00 RADESH, Verma 750 ### 1500 HANISM .) 400 ID EWAGE / 350 M ICE BOOK / 125
IMMUNOLOGY (INCLUDING SEROLOGY,IMI PATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA /Bal Krishna Misra & Birendra Kumar' A MANUAL OF POISONOUS PLANTS (Reprin Pammel) CHEMISTRY CHEMISTRY CHEMISTRY CHEMISTRY CHEMISTRY CHEMICAL KINETICS AND REACTION MECI Topics in Chemistry Series 1 /K S Gupta (Ed LABORATORY MANUAL FOR CHEMICAL AN BACTERIAL ANALYSIS OF WATER AND S Frank R Theroux & Others COMMUNICATION/JOURNALIS COMMUNICATION TECHNIQUES: A PRACT RAVI S Varma NATIONAL INFORMATION RESOURCES FOR	RADESH, Verma 750 tt) /L H 1500 HANISM () 400 ID EWAGE / 350 M ICE BOOK / 125 R SOCIAL
IMMUNOLOGY (INCLUDING SEROLOGY,IMI PATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA BAI Krishna Misra & Birendra Kumar' A MANUAL OF POISONOUS PLANTS (Reprin Pammel) CHEMISTRY CHEMISTRY CHEMISTRY CHEMICAL KINETICS AND REACTION MECI Topics in Chemistry Series 1 K S Gupta (Ed LABORATORY MANUAL FOR CHEMICAL AN BACTERIAL ANALYSIS OF WATER AND S Frank R Theroux & Others COMMUNICATION/JOURNALIS COMMUNICATION TECHNIQUES: A PRACT RAVI S Varma NATIONAL INFORMATION RESOURCES FO SCIENCES IN INDIA (MOBILISATION, DISI	A00 RADESH, Verma 750 II) /L H 1500 HANISM .) 400 ID EWAGE / 350 M ICE BOOK / 125 R SOCIAL PERSAL AND
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR PINDIA BAI Krishna Misra & Birendra Kumar' A MANUAL OF POISONOUS PLANTS (Reprinder Pamme) CHEMISTRY CHEMICAL KINETICS AND REACTION MECITOPICS IN Chemistry Series 1 K S Gupta (Eduaboratory Manual For Chemical And BACTERIAL ANALYSIS OF WATER AND SERANG RETAIL ANAL	RADESH, Verma 750 it) /L H 1500 HANISM DEWAGE / 350 M ICE BOOK / 125 R SOCIAL PERSAL AND
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA Bal Krishna Misra & Birendra Kumar' A MANUAL OF POISONOUS PLANTS (Repnir Pammel) CHEMISTRY CHEMISTRY CHEMISTRY CHEMICAL KINETICS AND REACTION MECI Topics in Chemistry Series 1 K S Gupta (Ed. LABORATORY MANUAL FOR CHEMICAL AN BACTERIAL ANALYSIS OF WATER AND S Frank R Theroux & Others COMMUNICATION TECHNIQUES: A PRACT Ravi S Varma NATIONAL INFORMATION RESOURCES FO SCIENCES IN INDIA (MOBILISATION, DISI INTERNATIONAL ENHANCEMENT) Conce Comm. Informatics & Librarianship-36 /S P A	RADESH, Verma 750 it) /L H 1500 HANISM DEWAGE / 350 M ICE BOOK / 125 R SOCIAL PERSAL AND
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA Bal Krishna Misra & Birendra Kumar' A MANUAL OF POISONOUS PLANTS (Reprin Pammel) CHEMISTRY CHEMISTRY CHEMISTRY CHEMISTRY CHEMICAL KINETICS AND REACTION MECH Topics in Chemistry Series 1 /K S Gupta (Ed. LABORATORY MANUAL FOR CHEMICAL AN BACTERIAL ANALYSIS OF WATER AND S FRANK R Theroux & Others COMMUNICATION/JOURNALIS COMMUNICATION TECHNIQUES: A PRACT RAVI S VARMA NATIONAL INFORMATION RESOURCES FO SCIENCES IN INDIA (MOBILISATION, DIS) INTERNATIONAL ENHANCEMENT) Conce Comm. Informatics & Librarianship-36 /S P A. COMPUTER	RADESH, Verma 750 ht) /L H 1500 HANISM) 400 ID EWAGE / 350 M ICE BOOK / 125 R SOCIAL PERSAL AND pt in grawal 225
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA Bal Krishna Misra & Birendra Kumar' A MANUAL OF POISONOUS PLANTS (Reprir Pammel CHEMISTRY CHEMISTRY CHEMISTRY CHEMICAL KINETICS AND REACTION MECH Topics in Chemistry Series 1 /K S Gupta (Ed. LABORATORY MANUAL FOR CHEMICAL AN BACTERIAL ANALYSIS OF WATER AND S FRANK R Theroux & Others COMMUNICATION/JOURNALIS COMMUNICATION TECHNIQUES: A PRACT RAVI S Varma NATIONAL INFORMATION RESOURCES FO SCIENCES IN INDIA (MOBILISATION, DIS) INTERNATIONAL ENHANCEMENT) Conce Comm. Informatics & Librarianship-36 /S P ACCOMPUTER	A00 RADESH, Verma 750 It) /L H 1500 HANISM A00 ID EWAGE / 350 M ICE BOOK / 125 R SOCIAL PERSAL AND pt in grawal 225
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA BAI Krishna Misra & Birendra Kumar' A MANUAL OF POISONOUS PLANTS (Reprir Pammel CHEMISTRY CHEMISTRY CHEMISTRY CHEMICAL KINETICS AND REACTION MECI Topics in Chemistry Series 1 /K S Gupta (Ed. LABORATORY MANUAL FOR CHEMICAL AN BACTERIAL ANALYSIS OF WATER AND S FRANK R Theroux & Others COMMUNICATION/JOURNALIS COMMUNICATION TECHNIQUES: A PRACT RAVI S VARMA NATIONAL INFORMATION RESOURCES FO SCIENCES IN INDIA (MOBILISATION, DIS INTERNATIONAL ENHANCEMENT) CONCE COMMUNICATION LENHANCEMENT) CONCE COMMUNICATION TO COMPUTER SCIENCE	A00 RADESH, Verma 750 It) /L H 1500 HANISM A00 D EWAGE / 350 M ICE BOOK / 125 R SOCIAL PERSAL AND pt in grawal 225
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA /Bal Krishna Misra & Birendra Kumar A MANUAL OF POISONOUS PLANTS (Reprir Pammel) CHEMISTRY CHEMICAL KINETICS AND REACTION MECH Topics in Chemistry Series 1 /K S Gupta (Ed LABORATORY MANUAL FOR CHEMICAL AN BACTERIAL ANALYSIS OF WATER AND SFRANK R Theroux & Others COMMUNICATION/JOURNALIS COMMUNICATION TECHNIQUES: A PRACT RAVI S Varma NATIONAL INFORMATION RESOURCES FO SCIENCES IN INDIA (MOBILISATION, DISI INTERNATIONAL ENHANCEMENT) Conce Comm. Informatics & Librarianship-36 /S P A COMPUTER INTRODUCTION TO COMPUTER SCIENCE /S Govindaraju & Others	A00 RADESH, Verma 750 It) /L H 1500 HANISM A00 ID EWAGE / 350 M ICE BOOK / 125 R SOCIAL PERSAL AND pt in grawal 225
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA/Bal Krishna Misra & Birendra Kumar' A MANUAL OF POISONOUS PLANTS (Reprir Pammel CHEMISTRY CHEMISTRY CHEMICAL KINETICS AND REACTION MECI Topics in Chemistry Series 1 /K S Gupta (Ed LABORATORY MANUAL FOR CHEMICAL AN BACTERIAL ANALYSIS OF WATER AND S Frank R Theroux & Others COMMUNICATION/JOURNALIS COMMUNICATION TECHNIQUES: A PRACT RAVI S Varma NATIONAL INFORMATION RESOURCES FO SCIENCES IN INDIA (MOBILISATION, DISI INTERNATIONAL ENHANCEMENT) Conce Comm.Informatics & Librarianship-36 /S P A COMPUTER INTRODUCTION TO COMPUTER SCIENCE /S S Govindaraju & Others DEFENCE STRATEGY	A00 RADESH, Verma 750 II) /L H 1500 HANISM .) 400 ID EWAGE / 350 M ICE BOOK / 125 R SOCIAL PERSAL AND pt in grawal 225
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA/Bal Krishna Misra & Birendra Kumar' A MANUAL OF POISONOUS PLANTS (Reprir Pammel CHEMISTRY CHEMISTRY CHEMISTRY CHEMICAL KINETICS AND REACTION MECI Topics in Chemistry Series 1 /K S Gupta (Ed LABORATORY MANUAL FOR CHEMICAL AN BACTERIAL ANALYSIS OF WATER AND S Frank R Theroux & Others COMMUNICATION/JOURNALIS COMMUNICATION TECHNIQUES: A PRACT RAVI S Varma NATIONAL INFORMATION RESOURCES FO SCIENCES IN INDIA (MOBILISATION, DISI INTERNATIONAL ENHANCEMENT) Conce Comm. Informatics & Librarianship-36 /S P A COMPUTER INTRODUCTION TO COMPUTER SCIENCE /S S Govindaraju & Others DEFENCE STRATEGY INDIA'S STRATEGIC FUTURE: REGIONAL S	A00 RADESH, Verma 750 II) /L H 1500 HANISM .) 400 ID EWAGE / 350 M ICE BOOK / 125 R SOCIAL PERSAL AND pt in grawal 225
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA/Bal Krishna Misra & Birendra Kumar' A MANUAL OF POISONOUS PLANTS (Reprir Pammel CHEMISTRY CHEMISTRY CHEMISTRY CHEMICAL KINETICS AND REACTION MECI Topics in Chemistry Series 1 /K S Gupta (Ed. LABORATORY MANUAL FOR CHEMICAL AN BACTERIAL ANALYSIS OF WATER AND S FRANK R Theroux & Others COMMUNICATION/JOURNALIS COMMUNICATION/JOURNALIS COMMUNICATION TECHNIQUES: A PRACT RAVIS VARMA NATIONAL INFORMATION RESOURCES FO SCIENCES IN INDIA (MOBILISATION, DISI INTERNATIONAL ENHANCEMENT) Conce Comm. Informatics & Librarianship-36 /S P A COMPUTER INTRODUCTION TO COMPUTER SCIENCE / S Govindaraju & Others DEFENCE STRATEGY INDIA'S STRATEGIC FUTURE: REGIONAL S GLOBAL POWER? /Ross Babbage &	A00 RADESH, Verma 750 it) /L H 1500 HANISM) 400 ID EWAGE / 350 M ICE BOOK / 125 R SOCIAL PERSAL AND pt in grawal 225 (P.B.)70 TATE OR
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA/Bal Krishna Misra & Birendra Kumar' A MANUAL OF POISONOUS PLANTS (Repnir Pammel CHEMISTRY CHEMISTRY CHEMISTRY CHEMICAL KINETICS AND REACTION MECI Topics in Chemistry Series 1 /K S Gupta (Ed. LABORATORY MANUAL FOR CHEMICAL AN BACTERIAL ANALYSIS OF WATER AND S Frank R Theroux & Others COMMUNICATION/JOURNALIS COMMUNICATION TECHNIQUES: A PRACT Ravi S Varma NATIONAL INFORMATION RESOURCES FO SCIENCES IN INDIA (MOBILISATION, DISI INTERNATIONAL ENHANCEMENT) Conce Comm. Informatics & Librarianship-36 /S P A COMPUTER INTRODUCTION TO COMPUTER SCIENCE / S Govindaraju & Others DEFENCE STRATEGY INDIA'S STRATEGIC FUTURE: REGIONAL S GLOBAL POWER? /Ross Babbage & Sandy Gordon (Ed.)	A00 RADESH, Verma 750 II) /L H 1500 HANISM .) 400 ID EWAGE / 350 M ICE BOOK / 125 R SOCIAL PERSAL AND pt in grawal 225
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA/Bal Krishna Misra & Birendra Kumar' A MANUAL OF POISONOUS PLANTS (Reprir Pammel) CHEMISTRY CHEMISTRY CHEMICAL KINETICS AND REACTION MECI Topics in Chemistry Series 1 /K S Gupta (Ed. LABORATORY MANUAL FOR CHEMICAL AN BACTERIAL ANALYSIS OF WATER AND S Frank R Theroux & Others COMMUNICATION/JOURNALIS COMMUNICATION/JOURNALIS COMMUNICATION TECHNIQUES: A PRACT Ravi S Varma NATIONAL INFORMATION RESOURCES FO SCIENCES IN INDIA (MOBILISATION, DISI INTERNATIONAL ENHANCEMENT) Conce Comm. Informatics & Librarianship-36 /S P A COMPUTER INTRODUCTION TO COMPUTER SCIENCE / S Govindaraju & Others DEFENCE STRATEGY INDIA'S STRATEGIC FUTURE: REGIONAL S GLOBAL POWER? /Ross Babbage &	RADESH, Verma 750 at) /L H 1500 HANISM 1500 HANISM 10D EWAGE / 350 M ICE BOOK / 125 R SOCIAL PERSAL AND pt in grawal 225 (P.B.)70 TATE OR
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA/Bai Krishna Misra & Birendra Kumar' A MANUAL OF POISONOUS PLANTS (Repnir Pammel CHEMISTRY CHEMISTRY CHEMISTRY CHEMISTRY CHEMISTRY CHEMICAL KINETICS AND REACTION MECH TOPICS IN Chemistry Series 1 /K S Gupta (Ed. LABORATORY MANUAL FOR CHEMICAL AN BACTERIAL ANALYSIS OF WATER AND S Frank R Theroux & Others COMMUNICATION/JOURNALIS COMMUNICATION TECHNIQUES: A PRACT RAVI S Varma NATIONAL INFORMATION RESOURCES FO SCIENCES IN INDIA (MOBILISATION, DISI INTERNATIONAL ENHANCEMENT) Conce Comm. Informatics & Librarianship-36 /S P A COMPUTER INTRODUCTION TO COMPUTER SCIENCE / S Govindaraju & Others DEFENCE STRATEGY INDIA'S STRATEGIC FUTURE: REGIONAL S GLOBAL POWER? /Ross Babbage & Sandy Gordon (Ed.) INDIAN DEFENCE REVIEW /	RADESH, Verma 750 at) /L H 1500 HANISM 1500 HANISM 10D EWAGE / 350 M ICE BOOK / 125 R SOCIAL PERSAL AND pt in grawal 225 (P.B.)70 TATE OR
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA Bal Krishna Misra & Birendra Kumar' A MANUAL OF POISONOUS PLANTS (Repnir Pammel CHEMISTRY CHEMISTRY CHEMISTRY CHEMISTRY CHEMICAL KINETICS AND REACTION MECH Topics in Chemistry Series 1 /K S Gupta (Ed. LABORATORY MANUAL FOR CHEMICAL AN BACTERIAL ANALYSIS OF WATER AND S Frank R Theroux & Others COMMUNICATION TECHNIQUES: A PRACT Ravi S Varma NATIONAL INFORMATION RESOURCES FO SCIENCES IN INDIA (MOBILISATION, DIS) INTERNATIONAL ENHANCEMENT) Conce Comm. Informatics & Librarianship-36 /S P A. COMPUTER INTRODUCTION TO COMPUTER SCIENCE / S Govindaraju & Others DEFENCE STRATEGY INDIA'S STRATEGIC FUTURE: REGIONAL S GLOBAL POWER? /Ross Babbage & Sandy Gordon (Ed.) INDIAN DEFENCE REVIEW / Afsir Karim (Ed.)	RADESH, Verma 750 at) /L H 1500 HANISM) 400 ID EWAGE / 350 M ICE BOOK / 125 R SOCIAL PERSAL AND pt in grawal 225 (P.B.)70 TATE OR 250
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA/Bal Krishna Misra & Birendra Kumar' A MANUAL OF POISONOUS PLANTS (Reprin Pammel) CHEMISTRY CHEMICAL KINETICS AND REACTION MECI Topics in Chemistry Series 1 /K S Gupta (Ed. LABORATORY MANUAL FOR CHEMICAL AN BACTERIAL ANALYSIS OF WATER AND S Frank R Theroux & Others COMMUNICATION/JOURNALIS COMMUNICATION TECHNIQUES: A PRACT Ravi S Varma NATIONAL INFORMATION RESOURCES FO SCIENCES IN INDIA (MOBILISATION, DISI INTERNATIONAL ENHANCEMENT) Conce Comm. Informatics & Librarianship-36 /S P A. COMPUTER INTRODUCTION TO COMPUTER SCIENCE / S Govindaraju & Others DEFENCE STRATEGY INDIA'S STRATEGIC FUTURE: REGIONAL S GLOBAL POWER? /Ross Babbage & Sandy Gordon (Ed.) INDIAN DEFENCE REVIEW / Afsir Karim (Ed.)	## A00 RADESH, Verma 750 ## 1500 ## 1
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA/Bal Krishna Misra & Birendra Kumar' A MANUAL OF POISONOUS PLANTS (Reprin Pammel) CHEMISTRY CHEMISTRY CHEMISTRY CHEMISTRY CHEMICAL KINETICS AND REACTION MECI Topics in Chemistry Series 1 /K S Gupta (Ed. LABORATORY MANUAL FOR CHEMICAL AN BACTERIAL ANALYSIS OF WATER AND S Frank R Theroux & Others COMMUNICATION/JOURNALIS COMMUNICATION/JOURNALIS COMMUNICATION TECHNIQUES: A PRACT RAVIS Varma NATIONAL INFORMATION RESOURCES FO SCIENCES IN INDIA (MOBILISATION, DISI INTERNATIONAL ENHANCEMENT) Conce Comm. Informatics & Librarianship-36 /S P ACOMPUTER INTRODUCTION TO COMPUTER SCIENCE /S Govindaraju & Others DEFENCE STRATEGY INDIA'S STRATEGIC FUTURE: REGIONAL S GLOBAL POWER? /Ross Babbage & Sandy Gordon (Ed.) INDIAN DEFENCE REVIEW / Afsir Karim (Ed.) ECOLOGY FUNDAMENTALS OF ECOLOGY /S K Agarway	A00 RADESH, Verma 750 it) /L H 1500 HANISM) 400 iD EWAGE / 350 M ICE BOOK / 125 R SOCIAL PERSAL AND pt in grawal 225 (P.B.)70 TATE OR 250 (P.B.)125
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR PINDIA/Bal Krishna Misra & Birendra Kumar' A MANUAL OF POISONOUS PLANTS (Reprin Pammel) CHEMISTRY CHEMICAL KINETICS AND REACTION MECI Topics in Chemistry Series 1 /K S Gupta (Ed. LABORATORY MANUAL FOR CHEMICAL AN BACTERIAL ANALYSIS OF WATER AND S Frank R Theroux & Others COMMUNICATION/JOURNALIS COMMUNICATION TECHNIQUES: A PRACT RAVI S Varma NATIONAL INFORMATION RESOURCES FO SCIENCES IN INDIA (MOBILISATION, DISI INTERNATIONAL ENHANCEMENT) Conce Comm. Informatics & Librarianship-36 /S P A COMPUTER INTRODUCTION TO COMPUTER SCIENCE /S S Govindaraju & Others DEFENCE STRATEGY INDIA'S STRATEGIC FUTURE: REGIONAL S GLOBAL POWER? /Ross Babbage & Sandy Gordon (Ed.) INDIAN DEFENCE REVIEW / Afsir Karim (Ed.) ECOLOGY FUNDAMENTALS OF ECOLOGY /S K Agarwa ECONOMICS	A00 RADESH, Verma 750 it) /L H 1500 HANISM) 400 iD EWAGE / 350 M ICE BOOK / 125 R SOCIAL PERSAL AND pt in grawal 225 (P.B.)70 TATE OR 250 (P.B.)125
IMMUNOLOGY (INCLUDING SEROLOGY, IMPATHOLOGY & IMMUNOHAEMATOLOGY) K R Joshi & N O Osamo BOTANY FLORA OF ALLAHABAD DISTRICT UTTAR P INDIA/Bal Krishna Misra & Birendra Kumar' A MANUAL OF POISONOUS PLANTS (Reprin Pammel) CHEMISTRY CHEMICAL KINETICS AND REACTION MECI Topics in Chemistry Series 1 /K S Gupta (Ed. LABORATORY MANUAL FOR CHEMICAL AN BACTERIAL ANALYSIS OF WATER AND S Frank R Theroux & Others COMMUNICATION/JOURNALIS COMMUNICATION TECHNIQUES: A PRACT RAVIS Varma NATIONAL INFORMATION RESOURCES FO SCIENCES IN INDIA (MOBILISATION, DISI INTERNATIONAL ENHANCEMENT) Conce COMPUTER INTRODUCTION TO COMPUTER SCIENCE/S GOVINDARIA OTHERS DEFENCE STRATEGY INDIA'S STRATEGIC FUTURE: REGIONAL S GLOBAL POWER? /Ross Babbage & Sandy Gordon (Ed.) INDIAN DEFENCE REVIEW / Afsir Karim (Ed.) ECOLOGY FUNDAMENTALS OF ECOLOGY /S K Agarway	## A00 RADESH, Verma 750 ## 1500 ## 1

	THE POLICE OF DR. MIZERY	AD / I
E	CONOMIC THOUGHT AND POLICY OF DR. AMBEDIA	447
	V D Nagar & K P Nagar	240
11	NDIAN ECONOMY: PROBLEMS OF DEVELOPMENT A	ND
	PLANNING (18th Edition) /A N Agrawal (P.E.	3.)95
т	ECHNOLOGY AND DEVELOPMENT IN THE INDIAN	
1	SUBCONTINENT /Yoginder K Alagh (P.I	3.)25
		3.723
	ECONOMICS:BANKING	
F	INANCIAL MANAGEMENT: APPROACH OF CO-	1
	OPERATIVE BANKS /C S Rayhadu	225
1	MANPOWER PLANNING IN BANKS /R K Pandey	200
N	ECONOMICS:CO-OPERATIVE	GAST OF
	ECONOMICS.CO-OF ENAMED	
E	XISTENCE OF COOPERATION AND CONSUMERS-	005
	COOPERATIVES /Basant Lal Bhatia	325
	ECONOMICS:COMMERCE	
(COST REDUCTION HANDBOOK /P Gopalakrishnan	650
7	COSTING TECHNIQUES /N K Sharma	350
	JOSTING TECHNOLOGIA COMMING	
	JAICO'S WONDERWORLD OF INVESTMENTS (Fourth	
	Completely Revised Edition 1992-93) /	
	Raphu R Palat (P.B	3.)100
	MERCANTILE LAW (FOR C.A. FOUNDATION COURSE)/S
1	S Gulshan & G K Kapoor (P.	B.)40
		275
	PRODUCTIVITY ACCOUNTING /Rajendra P Gupta	213
8	SALARY ADMINISTRATION AND MANAGEMENT /	Link
	Sarojni Singhal	300
	TECHNIQUES OF FINANCIAL ANALYSIS (7th Edition)	1
1	Erich A Helfert (P.E.	3.)120
	ECONOMICS:INDUSTRY	3.7.20
1		OTO
1	ALUMINIUM INDUSTRY RELATED ECONOMIC ASPE	CIS
1	AND POLICY OPTIONS IG D Kalra	260
1	INDUSTRIALISM AND EMPLOYMENT SYSTEMS IN IN	IDIA/
1	C K Johri	290
1	SECOND WORLD WAR AND INDIAN INDUSTRY 1939	
1	SECOND WORLD WAR AND INDIAN INDUSTRY 1939	145 (A
1	CASE STUDY OF THE COAL INDUSTRY IN BENGA	LAND
1	BIHAR) /Bishwa Mohan Prasad	210
1	ECONOMICS:INTERNATIONAL TRADE	
1	ECONOMIC AND TECHNICAL CO-OPERATION BETV	NEEN
1	INDIA AND AFRICA /Tabassum Jamal	150
1		,50
	EUROPEAN UNION AND TRANSFORMATION OF	000
9	EUROPE'S ECONOMY /K B Lall & Others (Ed.)	300
	INDIAN EXPORTS TO EUROPE /S N Chary	200
1	PERSPECTIVES IN INTERNATIONAL ECONOMICS IF	V 15
1	VOLS. /C S Nagpal & A C Mittal (Ed.) (Set	1) 7500
1	ECONOMICS:LABOUR	
1	EDUCATION FOR UNORGANISED SECTOR /	
	G Lokanadha Reddy	400
1	ECONOMICS:MANAGEMENT	
	EFFECTIVE BUSINESS COMMUNICATION /	
1		450
1	M V Rodriques	-50
-	MANAGEMENT: PRINCIPLES, PRACTICES AND	
	TECHNIQUES (2nd Revised & Enlarged Edition) /	
1	N S Gupta & Alka Gupta	495
	ECONOMICS:TAXATION	
1	TAX STRUCTURE AND BUDGETARY TRENDS/	
		350
1	Kishor C Samal	350
1	EDUCATION	
	COUNTRYWIDE CLASSROOM PROGRAMMES	
	(CONTENTS,QUALITY,EFFECTIVENESS AND	
	REACTIONS) /B K Passi & Others	100
	DIMENSIONS OF THE TEACHER-PUPIL RELATIONS	
1	S K Gupta	350
	EDUCATION AND NATIONAL CHARACTER/	
1	A Kumar Singh	200
	THE ELT CURRICULUM: EMERGING ISSUES /	
8	S Ramadevi & Others (Ed.)	175
-	MODERN EDITORIAL DEVOLUCIONOS	,,3
10	MODERN EDUCATIONAL PSYCHOLOGY /	00
	Dibakar Kundu	90
-		

ORGANISATIONAL CLIMATE AND PERFORMANCE OF		
SCHOOLS /Vimaia Veeraraonavan		
SCHOOL ADMINISTRATION /J C Aggarwal		
SCHOOL EDUCATION /I P Aggarwal	ı	
SOCIOLOGY OF EDUCATION: PROBLEMS AND		
PROSPECTS /Satya Pal Ruhela		
TEACHING ENGLISH TO INDIAN PUPILS /	١	
Narul Huda 225	١	
ENGINEERING	١	
ADVANCED THEORY OF VIBRATION (NONLINEAR	١	
VIBRATION AND ONE DIMENSIONAL STRUCTURES)	١	
J S Rao	١	
STRUCTURAL STEEL HANDBOOK FOR IS: 226 & IS: 2062	١	
STEELS /B N Sridhara 155	١	
	١	
ENVIRONMENT AND URBAN DEVELOPMENT / I Mohan 300	١	
I Mohan ENVIRONMENT AND BIODEGRADATION /	١	
	İ	
V P Agrawal & S V S Rana 650 ENVIRONMENTAL INDUSTRIAL POLLUTION CONTROL IN	١	
6 VOLS. Encyclopaedia of Environmental Sciences-8/	ı	
P R Trivedi & Gurdeep Raj (Ed.) (Set) 3000	1	
ENVIRONMENTAL POLLUTION: A SCIENTIFIC	١	
DIMENSION /G K Ghosh 350	١	
GLOBAL AIR POLLUTION (PROBLEMS FOR THE FUTURE)	1	
/M S Sethi 180	1	
MAN AND ENVIRONMENT: HIMACHAL HIMALAYAN		
PERSPECTIVES /A A Pirazizy 300		
FINE ARTS		
THE CREATIVE CIRCUIT /K G Subramanyan 250		
TRADITIONAL PERFORMING ARTS POTENTIALS FOR		
SCIENTIFIC TEMPER /Varsha Das 150	20.00	
GENERAL		
BIGGEST RIDDLE BOOK IN THE WORLD (Illustrated by		
	September 1	
HANDWRITING ANALYSIS PUTTING IT TO WORK FOR YOU /Andrea McNichol & Jeffrey N Nelson (P.B.)160		
THE WORLD'S FAMOUS SPEECHES AND THE ART OF		
PUBLIC SPEAKING /A Biswas & Gautam Biswas (Ed.) 120		
GEOGRAPHY		
ANTARCTICA GEOPOLITICS AND RESOURCES!		
Jehwar Chandra Sharma	ä	
CECCEDARLY AND DEVELOPMENT OF HILL AREAS!		
N Sharma & S P Shukla		
GEOGRAPHY AND RURAL DEVELOPMENT / 275		
DND Cinho (Ed.)		
THEMATIC CARTOGRAPHY AND REMOTE SENSING		
Prithvish Nag (Ed.)		
HISTORY 175		
ANCIENT AND MEDIEVAL NEPAL /RISNIKESH SHARA		
BAHADUR SHAH: THE REGENT OF NET AL 1		
A.D.) /Bhadra Ratna Bajracharya THE HISTORIOGRAPHY OF THE INDIAN REVOLT OF 1857 350		
THE HISTORIOGRAPHY OF THE INDIANTIC 350		
/Snigana Sen		
HISTORY AND SOCIETY (Partha Chatterjee & 290		
Guanendra Pandey (Fd.)		
LHOTORY-ECONOMIC		
CREDIT SYSTEM IN EARLY MEDIEVAL INDIA (C. 030 130		
A.D 1200 A.D.) /Arbind Kumar		
LARITEST TIMES TO 300 A.D. Main		
HISTORY:INDOLOGY		
INDIA IN THE AGE OF THE PANCATANT HATAPOIST 235	1	
Chandra Barthakuria		



All these books are readily available at: D.K. PUBLISHERS DISTRIBUTORS (P) LTD.

1, Ansari Road, Darya Ganj, New Delhi-110002.
Phones: 3261465, 3278368 Fax: 91-011-3264368

and the Government even threatening to use aerollanes to shower bullets on those who still held out, many millworkers and students were engaged in street fights with the law enforcing agencies; shops were looted, commuteras robbed, buildings set afire, railway lines uprooted, so reported Patel to Gandhi. The Ordinance factory in Jabalpur went on a sympathetic strike, followed soon by the Royal Indian Nava! Establishments in Calcutta, Cochin and Visakhapatnam. (Rajmohan Gandhi, op.cit., p. 355; Bose, p. 43) Socialist leaders, Aruna Asaf Ali and Achyur Patwardhan, in particular, and Communist leaders, though not all in open support of the ratings, encouraged the mill workers's strikes; and this was strongly resented by the congress leaders, Patel and Gandhi making no bones about their resentment while Nehru being ambivalent in his reaction.

Rajmohan Gandhi quotes official papers to establish that Patel "exerted himself to prevent the calling of hartals in sympathy with the RIN ratings and repeatedly censured the disgraceful exhibitions of hooliganism" (op. cit., p. 355) Patel, in a letter to Nehru, strongly condemned Aruna Asaf Ali and Achyut Patwardhan for calling a strike in Bombay which was "contrary to our advice". Patel was determined to "tackle this problem of growing violence; otherwise our game is abut to be lost" (Ibid., p. 356) Aruna's appeal to Nehru against Patel created for the Indian Hamlet an unenviable situation: Nehru was eager to wound but afraid to strike, especially when Gandhi joined Patel in total opposition to what the Congress leaders resented as sheer vandalism and lawlesseness in parts of Bombay city.

Gandhi called the Mutiny "Unbecoming" and was relieved when the ratings, in obedience to Patel, surrendered. Rajmohan Gandhi, op.cit., p. 356) As for Nehru, he could not come out in open support of the Socialists and Communists any more than he could wholeheartedly approve of Patel's attitude. The Government gleefully noted the "decided difference" between Patel and Nehru, the one "being markedly unsympathetic to the mutiny and strongly condemnatory of the violence of the mob", while the other being much more sympathetic to the mutineers, and "mainly concerned to deprecate the violence as bad tactics against the superior violence of the armed forces". (quoted in Rajmohan Gandhi, op.cit., p. 356)

50

75

357

90

50

However, it bears mentioning that the Congress leaders, who deprecated violence in Bombay in the wake of the abortive RIN Mutiny, had no strong words against a much greater and more widespread violence during the Quit India Movement in 1942, despite the declaration that it would be absolutely non-violent in character. Maybe, it was the very delicate state of constitutional negotiations in 1946, which compelled the Congress leaders to give no support to the RIN mutineers, especially when Socialists and Communists appeared keen on making political capital of the situation when the ratings were moved down by trops.

APATHY TOWARDS RIN PATRIOTS IN FREE INDIA

Such 'keenness' has commented upon by Bishwanath Bose when Left parties in free India, far from sympatheti-

cally viewing the ratings' plea for rehabilitiation, treated the issue only "casualy", the Communists being "indifferent" to the cause which they had earlier supported. (p. 54) The C.P.I. like other left parties, sought to "exploit the mutineers to meet their narrow party ends" when they observed 21 February every year as Naval Mutiny (Strike) Day. (p. 54)

The book under review is not just a history of the RIN Mutiny by one who was personally involved in it; it is also a source book on which to reconstruct the hisotry in far greated detail. The author has made no claim to having written the last world on the event; he is no trained historian as such either. He has quoted extensively from other - and better-first-hand accounts of the event; excerpts from newspapers, both Indian and foreign, and debates in the British Parliament on the event would be helpful to future researchers; added to this are the letters written to the author by ex-ratings which only confirms the main refrain—call it main grouse, if you like—in the work: not only had Congress leaders let the ratings down in 1946, but the Congress Government in free India dealt with them with underserved shabbiness and cruelty. The long, bitter campaign of the ex-ratings to be recognised as freedom fighters in independenet India makes sad reading, besides underscoring the need for rewriting the history of the Indian nationalist movement by scholars who do not view the Congress party as the only maker of that history.

One may disagree with the author's contention that Gandhi's non-violence was a "major set-back" to the nationalist movement, and which "did more harm than good to the people in general and the Nation at large" (p.x), but none would fail to be struck by the difference between Nehru's attitude to the Mutiny in 1946 and his statement later, which the author has quoted: "The RIN; episode has opened an altogether new chapter in the history of the armed forces of India."

None would fail to be struck either by the few lines on page 236 of the book, where the author quuotes a message of condolence he sent to the bereaved family of Admiral John H. Godfrey, the former C-in-C of the Royal Indian Navy who died at the age of 83. Biswanath Bose, the author, introduces himself to the family and friends of the deceased admiral as "once a sailor in RIN under his command - lastly mutinited for the release of INA personnel and freeing the country from foreign yoke". We sympathise with Bose, a fervid patriot, for not getting his due until rather late in life; but we congratualte him on keeping alive the best solidierly tradition; and nothing illustrates that bettter than his five and a half line message of condolence to the family of one against whom he had raised the standard of revolt; and the message was sent twent-five years after the event which many have dismissed as a non-event.

Dr. K. Mojumdar is Professor & Head, Deptt. of History Nagpur University, Nagpur.

Indian Book Chronicle September 1992

ISSN 0970-468X 1/01

BATCHEET

— A HOLD UP IT IS

The unexpected has happened. During the last couple of months, the printing and binding etc. of the IBC has come to a virtual stop. Our September, October issues are held up in the press, while no one has accepted the MSS for November isue. Their general plea, by one printer after another, has been that they are busy and booked up with a time-bound programme of printing the voters' lists for the forthcoming Panchayat (and later, General) Elections. Some have excused themselves until March next. Can we hold on to the pending/forthcoming issues of the IBC until then? We have extended our search far and wide, but to no avail. While we offer once again our apologies for this unfortunate and inadvertant delay, we have also kept our fingers crossed ...just in case ... some mircale may happen!

It is a pity though, this unforeseen turn of events! Not only the current and immediates future issue of IBC have been held back, our project to publish extracts from the Prison Note-book of Shaheed Baghat Singh, first in the columns of IBC and then in a book, has been put out of gear, if not derailed yet. IBC readers will miss those pages in the September and October issues of IBC. We have every intention of publishing them as soon as possible, may be as an extra special supplement in the weeks to come. The book slated to be out by Spring 1993 would also be delayed somewhat, because its printer has let us down so badly and so suddenly. But we and the IBC readers can have the consolation of Better Late than Never! (This may give some prospective buyers of the book time to place their orders at the pre-publication price of Rs. 100/- per copy.)

Naturally, some of the IBC Supplements we had announced, have also had to be postponed. The Hindi Supplement, for example... a curtain raiser for the future likely Journal of Reviews on IBC lines... was ready for the press, when the red signal came in the way. So has been the case with the proposed Supplemnt — Glimpses of our Cultural Heritage, almost ready to go to the printers! These may come out as soon we get the green signal from the Hindi/English printers.

Chief Editor

BOOKS RECEIVED

From: Reliance Publishing House, 3026/7 H, Ranjit Nagar, New Delhi-110008

- 1. KEATS (A Reading of His Major Poems) S. Homchaudhuri
- 2. HAMLET AND SAMSON AGONISTES S. Homchaudhuri
- 3. THE TOWN AND THE RAJ (Urbanization in British India) Anil G. Mudbidri
- 4. SAGA OF 1857 Success and Failures M.L. Bhargava

Printed and published by S.B. Gupta C/o Aalekh Publishers, Dugger Bldg., M.I. Road, Jaipur (302001) on behalf of Vivek Trust (2/26, Sarvapriya Vihar, New Delhi-110006), through MAG, Duggar Bldg., M.I. Road, Jaipur (302001) and Printograph, B-86, Ganesh Marg, Bapu Nagar, Jaipur (302015).

Monthly Journal Registered with Registra of Newspapers under No. R.N. 28625/76

8.&9

9

13

13

16

Insia

Pri

468 V Vol. XVII No.10 October 1992

Price Rs. 7/-

ISSN 0970-468 X

INDIAN BOOK CHRONICLE

Chief Editor

: Bhupendra Hooja

Associates

: P.C. Mathur, Rakesh Hooja,

I.K. Sharma & Rima Hooja

Editorial Address: 11, Uniara Garden, Jaipur-302004.

Amrik Singh

: Subodh Bhushan Gupta, C/o Aalekh Publishers, Duggar Building, M.I. Road,

Jaipur-302001.

Vivek Trust (New Delhi) Publication assisted by Sanghar Vidya Sabha Trust (Jaipur)

INTHIS ISSUE:

Inside Front cover: E.S.Reddy (Ed.): OLIVER TAMBO

- Review by Vijay Gupta

1. I.M.F. & THE THIRD WORLD Davison L. Budhoo: ENOUGH IS ENOUGH

-Review by Narasimha Reddy

WHAT PRICE DEVELOPMENT?

Ernest Obminsky (Ed.): ECONOMIC PROBLEMS OF DEVELOPING COUNTRIES

-Review by Smita Mehrotra

Stella Ting-Toomey & Felipe Korzenny (Eds.): LANGUAGE COMMUNICATION AND CULTURE : CURRENT DIRECTION

-Review by R.K. Singh

Akhileshwar Jha: LESSONS IN LOVE

-Review by Karnail Singh

POEMS: THOUGHTS OF THE OPPRESSED

MY OWN SELF & OUR INDIA

—Dwarkanath H. Kabadi

MOIN QAZI : A WAKEFUL HEART

-Review by Tejinder Kaur

ON INDIAN GOVERNMENT AND ADMINISTRATION

Bhawani Singh: INDIAN GOVERNMENT—STRUCTURE & INSTITUTIONALISATION

Hoshiar Singh & D.P. Singh (Eds.): INDIAN ADMINISTRATION—CURRENT ISSUES AND PROBLEMS

-Review by Asok Mukhopadhyay

Vepa Rao: LIQUID FOLDS

-Review by Shyam Asnani -Comments by Ram Ahuja

S.K. Ghosh: POLITICS OF VIOLENCE: Dawn of Dangerous Era SOME RECENT BOOKS FROM PAKISTAN

-Introduced by Madan Gupta

FANGS OF ICE — by Lt. Col. Syed Ishfaq Ali THE WITHERING CHINAR — by Lt. Col. M.A. Mirza

YOU SAID IT - by Adil Najam

K. Murali Manohar, Seetha Rama Rao & Janardhan Rao (Eds.): ADMINISTRATIVE THEORY

Inside Back Cover: POEM -- THE VICE CHANCELI OR

-Review by Ramesh K. Arora

- by Shirish V. Chindhade

A MONTHLY JOURNAL OF REVIEWS, NEWS & VIEWS

Printed and published by S.B. Gupta C/o Aalekh Publishers, Dugger Bldg., M.I. Road, Jaipur (302001) on behalf of Vivek Trust (2/26, Sarvapriya Vihar, New Delhi-110006), through MAG, Duggar Bldg., M.I. Road, Jaipur (302001) and Printograph, B-86, Ganesh Marg, Bapu Nagar, Jaipur (302015). and Print O'Land, New Colony, Jaipur (302001)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Monthly Journal Registered with Registrar of Newspapers under No. R.N. 28625/76

01)

Print Net

ISSN 0970-468X 101.

BATCHEET - A HOLD UP IT IS

The unexpected has happened. During the last couple of months, the printing and binding etc. of the IBC has come to a virtual stop. Our September, October issues are held up in the press, while no one has accepted the MSS for November isue. Their general plea, by one printer after another, has been that they are busy and booked up with a time-bound programme of printing the voters' lists for the forthcoming Panchayat (and later General) Elections. Some have excused themselves until March next. Can we hold on to the pending/forthcoming issues of the IBC until then? We have extended our search far and wide, but to no avail. While we offer once again our apologies for this unfortunate and inadvertant delay, we have also kept our fingers crossed ... just in case ... some mircale may happen!

It is a pity though, this unforeseen turn of events! Not only the current and immediates future issue of IBC have been held back, our project to publish extracts from the Prison Note-book of Shaheed Baghat Singh, first in the columns of IBC and then in a book, has been put out of gear, if not derailed yet. IBC readers will miss those pages in the September and October issues of IBC. We have every intention of publishing them as soon as possible, may be as an extra special supplement in the weeks to come. The book slated to be out by Spring 1993 would also be delayed somewhat, because its printer has let us down so badly and so suddenly. But we and the IBC readers can have the consolation of Better Late than Never! (This may give some prospective buyers of the book time to place their orders at the pre-publication price of Rs. 100/- per copy.)

Naturally, some of the IBC Supplements we had announced, have also had to be postponed. The Hindi Supplement, for example... a curtain raiser for the future likely Journal of Reviews on IBC lines... was ready for the press, when the red signal came in the way. So has been the case with the proposed Supplemnt — Glimpses of our Cultural Heritage, almost ready to go to the printers! These may come out as soon we get the green signal from the Hindi/English printers.

Chief Editor

BOOKS RECEIVED

From: Reliance Publishing House, 3026/7 H, Ranjit Nagar, New Delhi-110008

- KEATS (A Reading of His Major Poems) S. Homchaudhuri
- HAMLET AND SAMSON AGONISTES S. Homchaudhuri
- THE TOWN AND THE RAJ (Urbanization in British India) Anil G. Mudbidri
- SAGA OF 1857 Success and Failures M.L. Bhargava

Printed and published by S.B. Gupta C/o Aalekh Publishers, Dugger Bldg., M.I. Road, Jaipur (302001) on behalf of Vivek Trust (2/26, Samura) and Publishers, Dugger Bldg., M.I. Road, Jaipur (302001) on behalf of Vivek Trust (2/26, Sarvapriya Vihar, New Delhi-110006), through MAG, Duggar Bldg. M.I. Road, Jaipur (302001) and Printograph, B-86, Ganesh Marg, Bapu Nagar, Jaipur (302015).

70_{468 \ | 101.} XVII No.10 October 1992

Price Rs. 7/-

ISSN 0970-468 X

INDIAN BOOK CHRONICLE

Chief Editor

: Bhupendra Hooja

Associates

: P.C. Mathur, Rakesh Hooja,

I.K. Sharma & Rima Hooja

Editorial Address: 11, Uniara Garden, Jaipur-302004.

Amrik Singh

: Subodh Bhushan Gupta, C/o Aalekh Publishers. Duggar Building, M.I. Road,

Jaipur-302001.

Vivek Trust (New Delhi) Publication assisted by Sanghar Vidya Sabha Trust (Jaipur)

NTHIS ISSUE:

Inside Front cover: E.S. Reddy (Ed.): OLIVER TAMBO

- Review by Vijay Gupta

1. I.M.F. & THE THIRD WORLD Davison L. Budhoo: ENOUGH IS ENOUGH —Review by Narasimha Reddy

4. WHAT PRICE DEVELOPMENT?

Ernest Obminsky (Ed.): ECONOMIC PROBLEMS OF DEVELOPING COUNTRIES

—Review by Smita Mehrotra

5. Stella Ting-Toomey & Felipe Korzenny (Eds.): LANGUAGE COMMUNICATION AND CULTURE : CURRENT DIRECTION

-Review by R.K. Singh

7. Akhileshwar Jha: LESSONS IN LOVE

-Review by Karnail Singh

&9. POEMS: THOUGHTS OF THE OPPRESSED

-Dwarkanath H. Kabadi

MY OWN SELF & OUR INDIA 9. MOIN QAZI :A WAKEFUL HEART

-Review by Tejinder Kaur

ON INDIAN GOVERNMENT AND ADMINISTRATION

Bhawani Singh: INDIAN GOVERNMENT—STRUCTURE & INSTITUTIONALISATION

Hoshiar Singh & D.P. Singh (Eds.): INDIAN ADMINISTRATION—CURRENT ISSUES AND PROBLEMS

-Review by Asok Mukhopadhyay

Vepa Rao: LIQUID FOLDS

-Review by Shyam Asnani

S.K. Ghosh: POLITICS OF VIOLENCE: Dawn of Dangerous Era

-Comments by Ram Ahuja -Introduced by Madan Gupta

SOME RECENT BOOKS FROM PAKISTAN

FANGS OF ICE - by Lt. Col. Syed Ishfaq Ali THE WITHERING CHINAR - by Lt. Col. M.A. Mirza

YOU SAID IT - by Adil Najam

K. Murali Manohar, Seetha Rama Rao & Janardhan Rao (Eds.): ADMINISTRATIVE THEORY

-Review by Ramesh K. Arora

hande Back Cover: POEM -- THE VICE CHANCELI OR

- by Shirish V. Chindhade

A MONTHLY JOURNAL OF REVIEWS, NEWS & VIEWS

Printed and published by S.B. Gupta C/o Aalekh Publishers, Dugger Bldg., M.I. Road, Jaipur (302001) on behalf of Vivek Trust (2/26, Sarvapriya Vihar, New Delhi-110006), through MAG, Duggar Bldg., M.I. Road, Jaipur (302001) and Printograph, B-86, Ganesh Marg, Bapu Nagar, Jaipur (302015). and Print O'Land, New Colony, Jaipur (302001)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

A VOICE FOR JUSTICE & EQUALITY

E.S. Reddy (Ed): OLIVER TAMBO -- Apartheid and International Community, Sterling Publishers, New Delhi (1991), p. 134, Rs. 150/-.

Review by Vijay Gupta

Oliver Tambo and Nelson Mandela took up the command of revolutionary movement in South Africa. In 1944, they set up a joint law practice, and then they moved over to whole-time African National Congress work. In May 1961, after the arrest of prominent ANC leaders, Mandela took the command of internal politics and Tambo moved out of South Africa to convince the world of the oppressive situation in South Africa.

Thirty years back, informing the OAU pre-foundation Conference in 1962, Tambo and Mandela told the delegates: "The Congress movement still hoped for peaceful ways of achieving freedom and would pursue them wherever possible. But the situation was marking against non-violent solutions, the government was building new arms factories, expanding the police and armed forces, preparing for force against the people. The acts of sabotage in December, was only a beginning".

This collection of Oliver Tambo's speeches is "a record of the efforts of the ANC to inform the world of the struggle of the South African people against an extremely brutal system of racist oppression and to urge the international community to lend its support to them in destroying apartheid and building a non-racial democratic society".

INFORMING WORLD OPINION

These speeches are a reflection of Tambo's efforts, first as head of the external mission of the ANC, and later as its President-General to mobilise world opinion against apartheid and in favour of the struggle of his people. They are, in fact, landmarks in international action against apartheid.

In his first speech of the UN, Oliver Tambo said, "I cannot believe that this world body, the United Nations, could stand by, calmly watching what I submit is genocide masquerading under the guise of a civilized dispensation of justice. The Africans and other South Africans who are being dragged to the slaughter, hence face death or life imprisonment... because they fought against a government armed to teeth and relying on armed force, to end inhumanity, to secure the liberation of the African people, to end racial discrimination, and to replace racial intolerance and tyranny with democracy and equality, irrespective of colour, race or creed." (p.6)

A year later, he told the United Nations "...it is our feeling that not enough is being done at the international level to challenge the right of the South African Government to hold as criminals, to persecute and even kill men, women and young people, whose basic offence is their opposition to inhuman practice".(p. 10) Oliver Tambo appealed to the UN member States to take active steps to prevent "the South African Government from embarking on acts and

carrying on a policy so inescapably subversive of peace".(p.14)

EXPOSING OPPRESSION

Condemning the South African oppression, he appealed to the world to stand with the liberation struggles in South Africa. He said "...the logic of an economic policy founded on racial discrimination has forced the South African regime to further tighten the Pass Laws by enacting legislation such as the Bantu Laws Amendment Act, more completely condemning the African population to the status of cheap migrant labour for white-owned industries, This law, the Suppression of Communism Act, the Sabotage Act, the 90-day and 180-day detention laws, the Terrorism Act and numerous sections and sub-sections of all combine to form a repressive umbrella under cover of which a reign of police terror has been unleashed and is sweeping through the towns and rural areas of South Africa. The people are being hunted and hounded out of their homes, from one segregated ghetto to another. departed from towns and cilties to the countryside and in the country, subjected to house to house raids in the course of which weapons of every description are seized and confiscated. Intimidation and victimisation of opponents of apartheid has mounted".(p. 19)

Oliver Tambo tells us that apartheid is the worst form of racialism in the world. It is not confined to only South Africa... South Africa is the main base on which this evil will be conquered, but the evil extends its tentacles to areas beyond the borders of the South African State". (p.31)

This book records speeches which Tambo delivered all over the world, arousing world conscience against apartheid. He appeals to peoples and nations to oppose apartheid by imposing sanctions against sale of arms and weapons, by isloating the regime from world forums and withdrawing all assistance to South Africa. He calls upon nations still supporting South Africa to stop that and assist anti-apartheid movements. Apprising the world community of the ongoing upsurge in South Africa., he tells, "these uprising are not accidental. They are born of the harsh realities of the perncious system and mark a new and decisive chapter in the long and bitter struggle led by the African National Congress. No people who are prepared to sacrifice their lives for their inalienable rights to self government can ever be suppressed and subdued even by the most powerful military monsters".(p.77)

He adds, "The conflict inside South Africa is sharpening. At every level, the mass of the population is finding ways to show its opposition to the apartheid system. In schools, factories, rural settlements, squatters, camps and townships, in every walk of life, the people have taken action to show that they are not prepared to acquiesce in the designs of the Botha regime, that they are determined to take upon themselves the burden of their liberation, and to use every weapon at their disposal to bring about a democratic non-racial South Africa".(p.91)

(Continued on inside back cover)

ESDALT

Chief Editor: Bhupendra Hooja

* .

of

ap-

sin

licy

uth

Ore

the

ies.

the

the

s of

r of

d is

uth

t of

ier,

l in

rse

on-

of

rm

uth

evil

eas

all

rt-

ırt-

ind

nd

on

sist

m-

lls,

he

nd

he

ed

elt

by

11-

nd

en

ed

er)

Digitized by Arya Samaj Foundation Charingi and OSangoti RNA1 (Founder Editor: Amrik Singh)

Associate P. C. Mathur, Rakesh Hooja, I. K. Sharma & Rima Hooja

Exec. Editor: Subodh Bhushan Gupta

assisted by SANGHAR VIDYA SABHA TRUST

Indian Book Chronicle

Vol. XVII No. 10

October 1992

I. M. F. & THE THIRD WORLD

Davison L. Budhoo: ENOUGH IS ENOUGH
The Apex Press, New York; The Other India Press,
Mapusa, Goa (1990) pp. xii+115.

Review by D. Narasimha Reddy

This is an unusual book. In fact, it is not a book, but an 'open' resignation letter to the Managing Director of the IMF by a senior officer who worked with the IMF for over 12 years. This is a letter running into over 115 A-4 size printed pages by a conscientious senior officer who sacrificed a highly lucrative 'honeypot' job earning him over Rs. 50 lakhs per annum with several other perquisites. The major problem of conscience is that he could not continue to be a party to the programmed misdeeds of the IMF in the Third World.

This is no letter of a frustrated man, nor is it a letter of vague allegations. The author says: "I do not deal in wild accusations and uninformed guesses; I do not deal in diatribe. I deal in cold, stark facts... And Fund-related fraud?"

"... I WILL NOT BE MUZZLED..,"

The letter is divided into seven parts. Though each part is an ample revelation of the fraudulent ways of the IMF, in view of the recent debate on the recent changes in the economic policies of India at the behest of the Fund, Parts VI and VIII serve as eye-openers and, therefore, much attention is devoted to these two parts here.

The first part provides an over-view of the contents of the letter. Towards the end of this part, he says as to how his own well-wishers warned him that "the Fund will do everything in its power to decimate me as an individual, and ... destroy me as a professional economist, in the wake of this letter. The overwhelming advice of those with my interest at heart is that I had better resist all dictates of conscience and keep my mouth shut. I refuse to do that! I will not be muzzled, one iota! I will speak up! I have taken meticulous care in writing what I write; I am prepared to prove everything that I say..," He goes on to add, "... If I can get people to begin to comprehend the universality and the depth of our (IMF) perversion. I would have achieved something rare and precious for the starving and dispossessed two-thirds of man-

kind from whose ranks I come, and for whose cause I must now fight."

SIX INDICTMENTS-IMF IN TRINIDAD & TOBAGO

The Parts II and III document with meticulous, detail the Fund's wrong-doings in Trinidad & Tobago, particularly during 1985-88. It explains how contrary to the proclaimed policy of "even handedness, countries like Trinidad and Tobago were discriminated in treatment. He exposes the statistical fraud of distorting the phenomenal performance of these countries, and on the very same ground, heavy penalties were levied on these member countries.

He elaborates on the following, what he calls "six indictments" against the Fund's operation in Trinidad and Tobago:

- i Blatant and systematic manipulation of certain key statistical indices, which enabled the Fund to make false pronouncements about economic and financial performance of the country with a view to throttle the economy that was recovering from the dramatic downturn in the oil price,
- ii. Refusal by the senior staff of the Fund in 1987 to correct the wrong policies which were spelling disaster to the people of the country,
- iii. An aggressive campaign within the Fund in form of wild allegations against the country,
- iv. Influencing even the World Bank, against the favourable reports of their own staff, to follow the fund policies,
- v. Efforts, first to destroy the country economically first, and then exert tremendous pressures on the government to negate certain vital aspects in their own constitution, within whose framework fundamental rights of the people are recognised and protected, and norms of social justice and economic equity maintained, and
- vi. The Fund conditionalities in Trinidad and Tobago, which is leading to self-destruction unleashing unstoppable economic and social chaos.

A HOTCHPOTCH PROGRAMME

Part IV shows that the Fund 'programme' for Trinidad and Tobago is a hotchpotch of irreconcilable and conflicting elements and objectives. The internal (Contd. on page 2)

Editorial Associates: Aligarh: H.A.S. Jafri; Amritsar: Ramesh K. Srivastava; Baroda: Chhaya Patel; Bombay: Subhash Chandra Sarker; Bangalore: Rabindra Menon; Calcutta: Udayan Majumdar; Cochin: P. M. Mathew; Dehra Dun: Madhu Singh; Delhi/New Delhi: Madan Gupta, Harsh Sethi, Sunaina Kumar, Ashok and Prabha Mihajan; Dianbad (Bihar): R.K. Singh, H.P. (Maranda): D. C. Chambial; Madras: D. Anjaneyulu; Manglore: Louella Lobo Prabhu and Skanda Prasad; Panchkula (Chandigarh): K.K. Sarin; Pondicherry: P. Raja; Shimla: T.N. Dhar & Atma Ram; Trivandrum: Gurukur Kangri Collection, Haridwar

I. M. F. &

logic of the 'programme' spells comprehensive economic disorder in the country and all enfolding disintegration of the fabric of national life-economic, political and social. The 'farcical advice' was not based on any clear set of economic principles. But then the question is: Why should the Fund be doing all this? The answer is that the Fund is primarily an agency serving the developed countries-Pax Britanica to Pax Atlantica. It is not that the Fund is merely soul-less, but it operates essentially under the notions of the Western man-superior man and Southern man -an Inferior man! The Fund staff hide behind the mask of 'hone pot'.

THE SWEET CHARMS OF HONEYPOT

Part V of the 'book' pays a great deal of attention to the magnitude of the 'Honeypot' to the staff. 'Honeypot' refers to the mindboggling salaries and perquisites of the staff.

To give us an idea of the salaries and emoluments of the Fund staff, he starts with his own. At the time when he was writing this letter of resignation, his annual salary and allowances package was US \$ 1,43,000 (about Rs. 42,90,000 in present rupee terms) and 'other emoluments' US \$ 29,000 (Rs. 8,70,000)a total annual income of over Rs. 51,60,000! (I have checked the figures and I assure you there is no printing mistake. Incidentally, you may note that this is the job the author is kicking-off for reasons of conscience). The average salary of those on the Fund missions is 5 to 10 times that of the Head of the State of most of the less developed countries.

And of course, the amazing perquisites: "... Rovalty and First Class travel everywhere we go, generous allowances for overnight stays in Europe and elsewhere on our way to perform our "missionary" work in Africa and Asia and Latin America, high class, night clubbing in Sin Cities of the World, personal secretaries on each and every of our missions, G5 Visas for 'maids' that we bring in from Paraguay and Mexico and Jamaica and Greece and everywhere else, the very generous Group Life Insurance and Medical Benefits Plans, and the even more generous Pensions Scheme. And most satisfying of all, the realization dawning on us that we have finally made it to Ultimate Paradise".

The lure of 'Honeypot' is not confined to the Fund staff, but extended to the Executive Board and its staff, but extended to the Third World top brass government officials and also not-so-top-brass officials to seduce them into Fund's favour.

IMF ACTIVITIES-NEED TO REFORM

Part VI of the 'letter', which is divided in eight sections, provides a detailed description of the Fund's activities which have brought havoc to the Third World countries. He starts this part with an appeal to the MD of the IMF to bring about reform within the Fund to reverse this trend, and then goes on to list the Fund's activites that call for reform.

While the Fund's programmes have hardly had any positive impact on poverty in the Third World in fact worsened the income distribution and caused violation of human rights throughout the developing world, the stock reply of the Fund has been that it provides assistance only to overcome Balance of Payment (BOP) problems and is, therefore, not bothered about income ditribution or poverty.

He shows that the inequitous system within which the Fund works is responsible for massive people oriented economic crimes, and acts of almost unbelievable horror against the poorest sectors of society in coun tries of the South. He elaborates on these aspects in the last part of the letter to which we shall pay more attention in a while.

IMF RESOURCES & ARMAMENTS EXPENDITURE OR IMPORT

Presently, the sixth part goes on to show the "fungibility" of Fund's resources towards armaments expenditure of the World Third. The Third World's military expendiure as a proportion of total world military expenditure increased from 3 per cent in 1955 to 20 per cent in 1985. Their military expenditure increased enormously in 1980s, from \$ 60 bn in 1980 to \$ 120 bn 1986, and the import of armaments during the same period increased from \$ 14 bn to \$ 28 bn. Much of this import could not have been carried out without the connivance of IMF funding.

'UPSIDE— OWN' DEVELOPMENT ECONOMICS

He also points out to the process by which the Fund is turning the post-war Development Economics on its head. While development theory recognises that provision for, and administration of, peoples' economic "entitlements" is an important purpose of economic management, the Fund is trying to replace all of it with 'Reaganomics' and Chicago 'Monetarism'.

IMF-AN AGENT OF CAPITALIST WEST

The most revealing of all the activities of the Fund in recent years is contained in the seventh and the last part of the letter which exposes it as the agent of the powerful capitalist countries. It unravels the Fund's efforts to transform the political and economic systems of the Third World, under the duress of the debt crisis, to subserve the interests of the dominant capitalist countries. What is remarkable about this part of the letter is that since it was written in January 1989, there were several developments in which the Fund's role in countries like India have been exactly to the letter of the description provided here. Considerating the forthright manner in which Mr. Budhoo has put these aspects, an attempt is made here to provide an account as far as possible in his own words.

THE STRATEGY & ITS IMPACT

Describing the on-going strategy of the Fund in recent years in relation to the Third World, there has i, d

ig it

/-

h

n-

le

re

n-

l's

ld

in

lı-

in

ts

to

en

he

cs

es

es'

of

ce

e-

he

nd

ent

he

1ic

he

int

his

ıry

he

tly

11-

00

WI

ADJUSTMENTS IMF WAY -

IMPACT ON FIVE AFRICAN COUNTRIES

been growing ruthlessness. Beginning with 1983, and For IMF, 'structural adjustment' "conveys a polibeen grain all earlier pretences of social concern, "the tically inspired ploy, as against an economic concept", beast (IMF) rose, crushing down the poor with giant with the following political agenda: "to call an immebeast the crunching grains of sand". The Fund diate and complete stop to economic policies that can footsteps for 1983-1990 was set out though a series of be interpreted as being in the slightest degree 'sociaconditions that would create a new legal and instilist' or 'populist' or 'people-oriented'-in favour of utional framework for freewheeling market economy poor and economically underprivileged'-or based on in the Third World. This is to be achieved in phases. the collective, social consensus of the population concerned".

> Turning to the specific example of five countries viz., Ghana, Mozambique, Senegal, Tanzania and Zambia, where these programmes were implemented, he shows the various policy ramifications. "On the Macro-economic side, the measures laid down for all the countries in the four categories, -i.e. fiscal policies, monetary policies, exchange and trade system and external debt—were chillingly the same.

> Virtually all countries were asked to undertake tax reform, reducing the tax burden on the wealthy and increasing it on the poor through more indirect taxation. Calls for expenditure cuts through public sector wage reduction, and cuts in-indeed, in some instances, elimination of-subsidies and transfers to the poor, were wide-spread. So, too, were curtailments of social services that had previously been targeted to alleviate the plight of the economically disadvantaged. Devaluation was required everywhere.

> The core of sectoral measures was privatisation of public sector enterprises. In the five countries concerned, almost 100 enterprises, including public utilities, were earmarked for privatisation. "These was also a depressing repetition of agricultural policies being interpreted to mean the removal of state subsidies and price increases to domestic consumers".

> But the Fund's own studies on the performance of these policies in 1986 and 1987 in achieving the apparently stated objectives of improving the balance of payments, reducing inflation, eliciting economic growth, showed results more dismal than in 1983-85. This once again betrays the actual designs of the Fund as an agent of the G-7.

IMF-WORLD BANK-COMMERCIAL BANKS NEXUS

In the section that follows, there is an interesting discussion on the relations between the Fund and the World Bank on the one hand, and the Fund and the Commercial Banks on the other. Over the years, particularly since 1986, the World Bank is increasingly made to toe the line of the Fund. The Fund, on the other hand, has been acting in favour of the lender countries' commercial banks. The last straw on the camel's back is the thrust of the Fund conditionality in the interest of the Capitalist Powers-G7-in the name of Structural Adjustment Reform which, in many cases, has induced capital flight from the less developed countries. WHO GAINS ?

What emerges as an incontrovertable fact is the Fund's absolutism in the Third World,"now fine-tuned.

(Contd. on page 4, below Col. 1)

PHASE-I: ATTACK ON ECONOMIC ROLE OF STATE

The first phase of 1983-85, "...involved a sharp diminution of the role of the State in economic life, manifested through performance criteria that involved drastic contraction of indigenous public sectors, sharply reduced government expenditures on both current and capital account and far less accommodation than customary in Fund programmes on the size of fiscal accommodation deficits and external current account shortfalls." The result was more disaster than any gains. In majority of the cases, the growth targets were not realised. Inflation rates were more than programmed. Balance of payments situation was worse at least in 40 per cent to 50 per cent of the the countries. External debt servicing and External debt increased in 70 per cent to 75 per cent of coun-"In spite of Fund programs, more appropriately, because of them, there was more of economic bedlam and backsliding in southern economies by the mid-80s than at any time over the past forty years".

"Nor should we forget the political cost of these programs in succoring, or leading directly to the emergence of regimes of economic rape and terror in designated countries of Latin America and the Caribbean, Africa and Asia. These costs, inclusive of the drastic diminution of human rights and democracy, are probably as great as the already endless cost of sheer human suffering and degradation."

PHASE—II: CHANGING THE STRUCTURES & PHILOSOPHIES

Phase II (1986-88) of the Fund programme was aimed at changing the "structure and philosophies in the South, even in the face of the experience of an almost total debacle of Fund program in 1983-85.

The terminology used is also changed to cause confusion and to raise a false hope that something new is happening: - "Use new jargon! Don't say 'Demand Management' anymore. Say 'Structural Adjustment', instead. That is the magic word."

"... In the normal sense, the expression 'structural adjustment' would mean "the idea of economic and financial policies to get the economy out of an economic hole and place it on a path of sustainable growth and social transformation within a context of indigenously determined economic and social priorities and trade-offs among desirable objectives, and within a time-frame defined by our 'program'. But there is a big difference in what we want others to believe, and what we know to be true".

DEVELOPMENT? PRICE WHAT

Ernest Obminsky (Ed.) ECONOMIC PROBLEMS OF DEVELOPING COUNTRIES

Sterling Publishers Pvt. Ltd., New Delhi (1988), 80 pp. Rs 90/-

Review by Smita Mehrotra

The book comprises of seven studies by renowned social scientists of USSR about the economic problems of the developing countries of Asia, Africa and Latin America. The studies deal with complex issues such as international economic security of developing nations, solving the external debt problem of Third World countries, activities of transnational corporations in these countries, the problem of brain drain and the relationship between disarmament and development.

PROBLEMS OF ECONOMIC SECURITY

In the first essay of the book, Obminsky reflects on the growing threat to the economic security of developing countries by way of fall in the prices of raw materials, monopolies established by Transnational Corporations (TNCs) in the world market, policies of protectionism followed by U.S.A. and the increasing indebtedness of developing countries developing countries find themselves in a vicious circle as, on the one hand, they suffer immense losses on account of adverse terms of trade in the world market and increasing debt repayments, and on the other hand, in order to compensate for their losses, they are forced to export their resources to the same markets and have to open their doors to TNCs in exchange for aid. The author calls upon the Non-

I.M.F. & THE THIRD WORLD

(Contd. from page 3)

sharply and uncompromisingly, to a political philosophy of the free market economy and a social creed that would butress, even more than in the past, the well-to-do 'Westernised' strata of Southern Society. Under this system, corrupt dictators with multiple bank accounts in Switzerland and elsewhere, and arms merchants, with the same outlook and concept of national interest, and foreign investors out to make a very quick buck, and well-heeled nationals who would illegitimately and without the batting of an eye turn around and drain the country concerned of its foreign resources through massive capital flight operations, become even more major actors on the scene than they had been before . . . They were the human resource base on which (the Fund) were to build the new freewheeling market economies of Brave New Africa and Latin America and the Caribbean and Asia".! Amen !!

Note—(Mr. Davison L. Budhoo is a Guyana citizen of Indian origin).

Prof. D. Narasimha Reddy, Department of Economies, University of Hyderabad, Gachi Bowli, Hyderabad aligned countries and the Group of Seventy-seven to work as 'catalysts' in the developing countries' struggle for restructuring international economic relations on a just and democratic basis. IMPERIALISM BY TRADE
& TECHNOLOGICAL DEPENDENCE

Sergei Shibayev and Andrei Vernikov reiterate the views of Obminsky that western capitalist states are practising imperialism by way of trade. They further point out that economic subjugation in recent years has been compounded by their growing technological dependence. The authors warn that the so. called newly industrialized countries (NICs) cannot serve as models for the development strategy of scores of young states whose economic security was being sacrificed to the expansion of western monopolies and military-industrial complexes. The authors, in this c ntext, cite the assistance rendered by the Council for Mutual Economic Assistance (CMEA) in providing technical and economic aid to developing countries.

ROLE OF TNC's

Nikolai Karagodin presents a well-researched study of Transnational Corporations (TNCs) and the role played by them in the economies of developing countries. In the beginning, TNCs penetrated the economies of Asia, Africa and Latin America by the establishment of subsidiaries under the strict control of parent companies. Later, this took the shape of joint enterprises in which the foreign side owned the smaller share of the stock.

Developing countries like India, Brazil, Mexico and Nigeria have tried to regulate the operation of TNCs by controlling the prices of the products of TNC subsidiaries and by levying special taxes on super profits to be transfered abroad. The author suggests the need for searching optimal forms of cooperation with foreign companies that would make possible the utilization of technological experience and capital of foreign firms by developing countries.

BRAIN DRAIN— A FORM OF NEO-COLONIAL ROBBERY

The problem of migration of skilled personnel from developing nations to developed, capitalist countries, known as 'brain drain' is highlighted by Boris Porfiriev in the fourth essay of book. Emigration of professionals may be regarded as a source of foreign exchange earnings and as a means of reducing unemployment among skilled personnel in a developing society, but the losses far out-weigh the apparent gain from remittances sent by migrants. The loss is even more if we were to evaluate the value of goods and services that could have been rendered by emigrant specialists had they not left.

The developed countries, on the other hand, have derived benefits which include: (i) savings on the training of specialists at home; (ii) savings on the cost of goods or services produced or rendered by specialist personnel from developing nations and (iii) benefits from discriminatory taxation of specialist personnel from developing countries.

92

en es'

re.

E

ate

tes

ley

ent

10-

80-

ot

of

Vas

00-

TS,

he

in

ng

ed

the

ing

the

the

rol

of

he

ico

of

of

on

101

of

ke

ice

nel

ın-

ris

of

gΠ

m-

ng

lin

en

nd

nt

d,

he

by

WHAT PRICE DEVELOPMENT

The author regards brain-drain as one of the forms of neo-colonialist robbery of the resources of developing countries, and supports measures aimed at regulating the manpowers resources of developing countries.

ASEAN ZONE & PACIFIC REGION

This fifth study by Margarita Yakovleva focuses on imperialist interests in the Asean zone. The U.S.A, Japan and E.E.C. countries regard the group of South-east Asian countries as a source of raw materials and as a vast market for consumer goods from the industrialized states. The region is also of strategic importance, serving the purpose of military base for imperialist powers. The Asean countries are also in need of large credits to boost their economies. Thus the correlation of these interests determines the extent of the nature of the policy pursued by imperialist powers in this area.

Alexander Bogomolov discusses the problem of cooperation in the Pacific Region. The problem is one of establishing economically fair relations between 'strong' and 'weak' partners. Therefore, Asean countries have pursued their initiative of forming a '6 plus 5' pattern (the Six Asean countries plus the U.S.A. Canada, Japan, Australia and New Zealand) of Pacific cooperation. But U.S.A. still hopes of gradually transforming it in o an alignment with explicity military-

political functions.

DISARMAMENT TOWARDS N.I,E.O.

Olenkov's essay highlights the importance of disarmament which would bring humanity not only more security, but would also make possible allocation of

more resources for improving living standards.

The book concludes with a supplement on ways of overcoming underdevelopment and establishing a New International Economic Order. The supplement relates to the document adopted by Warsaw Treaty States and emphasizes that the problem of developing countries' foreign debt should be resolved, a fair correlation between prices of raw materials, farm products and manufactures established and a code of conduct for TNSs is evolved so that the establishment of a New International Economic Order may not remain a distant dream.

The essays in the book have championed the cause of developing countries, and, at the same time, called upon the developed world to accept the responsibilty of alleviating the problems faced by these countries.

The developed countries have, on the contrary, chosen to exploit the situation, not realising the fact that growth and development in Third World countries tries is beneficial also for the developed economies and for the promotion of world trade. It is in this context that the book has its relevance and is useful.

Though a bit not of date in the context of recent World events, it points out the varied problems and threats faced by the developing countries, including

Dr. (Mrs.) Smita Mehrotra is Research Associate (Economics) in the South Asia Studies Centre, University of Rajasthan, Jaipur CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

INTER-CULTURAL COMMUNICATIONS

Stella Ting-Toomey & Felipe Korzenny (Editors) LANGUAGE, COMMUNICATION AND **CULTURE: CURRENT DIRECTION**

Sage, Newbury Park. CA: (1989), 271 pp. £14.50.

Review by R. K. Singh

The series International and Intercultural Communication Annual has made significant contributions to the understanding of communication processes in international and intercultural settings by approaching the subject with a wider perspective and evolving multidisciplinary, multi-lingual, cross-cultural, interpersonal, ethnic and comparative approaches. Thirteenth in the series, the current volume seeks to explore the linkages. among Language, Communication and Culture.

LANGUAGE & CROSS CULTURAL COMMUNICATION

The contributors drawn from varied disciplines like socio-linguistics, psychology, communication. education, applied linguistics, intergroup relations etc. reflect on the current developments in areas like language acquisition within a cultural context and cognition (Part I), relationship between language and cross-cultural communication styles (Part II), and (first and second language) FL/SL usage in inter-group communication contexts (Part III). They bring together, as the editor Stella Ting-Toomey points out in her introductory comment, "multiple conceptual and methodological orientations to examine the relationships among language, communication, and culture", utilizing approaches like developmental language acquisition, cultural communication, pragmatics, and intergroup communication on the one hand, and methodologies like ethnography of speaking. rhetorical analysis, conversational analysis, and quantitative analysis on the other.

Their arguments are varied but interlinked and provide a critical perspective to the theme of the book. Beth Haslett argues in Part I, that culture is learnt through language socialization process and, therefore, it is important to understand language development processes in conjunction with social knowledge acquisition and culture knowledge acquisition (Ch. 2). It is also equally important to understand the impact of language on human perception and cognition (Thomas M. Steinfatt, Ch. 3) though there is evidence that language does not necessarily hinder one from thinking across cultures.

IDENTITY & CODE LANGUAGE IN ENCOUNTER

In Part II, Gerry Philipsen argues that each culture provides for a distinctive way of speaking to perform the "communal function" i.e. the use of communication in the creation, affirmation, and negotiation of shared identity in a given cultural community (Ch. 4). Donal Carbaugh continues with Philipsen's thesis (Ch. 5) and, on the basis of a cross-

(Contd. overleaf page 6)

in

In

do

(C

IN

ne

cli

pr

etl

lar

De

La

ne

gro

dis

COI

De

Щe

mo

CO

At

Sis

int

nes

nic

Pre

mu

COI

(Contd. from page 5)

INTER-CULTURAL COMMUNICATIONS

cultural comparative study, develops a structural framework that organizes speech and the meanings of speech in terms of performance level and meaning level.

It is important in inter-cultural communication to recognize that members of a cultural group "identify and use highly particular and highly valued forms of communication". Yousuf Griefat and Tamar Katriel examine a folk-linguistic term "Musayara" (meaning 'going with' or 'accompanying one's partner in conversation') as used in the discourse of Arabs in Israel to articulate their cultural ethos, and conclude by comparing how the musayara code and the dugri ('talking straight') code of native Israeli Jews can create miscommunication in intercultural encounters between Arabs and Jews in Israel (Ch. 6).

RHETORIC & PRAGMATICS

Barbara Johnstone (Ch. 7) deals with cross-cultural differences in styles of persuasion, or how language is used rhetorically. She discusses the connections among rhetoric, culture, and language vis-a-vis the strategies for persuasive discourse used in the European West and Iranian East. She differentiates between persuasive strategy and persuasive style, and argues that while persuasive style is a facet of the culture, persuasive strategies enable speakers in different cultures to make choices, based in immediate rhetorical situations among "available means of persuasion."

With a slightly different approach, Robert Hopper and Nada Doany, contributors to chapter 8, advance the claim that certain structural universals underlie telephone conversational openings in English, French, and Arabic; they argue in favour of studying linguistic universals that transcend cultural boundaries. In chapter 9, Stephen P Banks seeks to theorize about language and intercultural communication with the assumption that linguistic pragmatics is an essential aspect of intercultural interaction theories. He proposes a model of language for intercultural commupication, incorporating pragmatic and other linguistic aspects, and illustrates the model using the case of 'power pronouns' (choice of personal pronouns to signal social superiority) in contemporary English. He emphasizes the critical relationship between cultural ideology and language practice.

SECOND LANGUAGE & MINORITY GROUPS

With its focus on the relationship between ethnolinguistic identity and language usage, Part III of the volume opens with Peter Garrett, Howard Giles, and Nikolas Coupland's article (Ch. 10) to suggest a revised version of Giles and Byrne's Intergroup Model in the social psychology of second language (SL) acquisition (p. 216), alerting scholars to the notion that SL learning processes "should be located squarely within the precincts of intercultural studies" (p. 202). They seem to be aware that ethnocentric approaches hardly help in SL/FL contexts, just as there can be no learning if

the minority group students are unwilling or unable to understand or participate in the culture of the target language. Their propositions incorporate out-group and in-group factors as also specific socio-linguistic factors that promote SL acquisition. They are justified in their assertion that "the failures of bilingual educational programmes cannot always be located in peculiarities of pedagogy alone" (p. 217).

SOCIAL & ETHNO-LINGUISTIC IDENTITIES.

William B Gudykunst (Ch. 11) points out that cross-cultural researches on social identity and ethnolinguistic vitality indicate that both influence intergroup behaviour across cultures, and both may vary across cultures. Gudykunst examines the influence of Hofstede's dimensions of cultural variability on the ethno-linguistic identity of sojourners in the USA, and reveals that three out of Hofstede's four dimensions have a significant multi-variate effect on the five components (in-group identification, multiple group membership, group boundaries, inter-group comparisons, and ethno-linguistic vitality) of ethno-linguistic identity. He urges that future research should examine specific boundary conditions of ethno-linguistic identity theory and test the theory in diverse inter-ethnic linguistic communication settings.

BILINGUAL SEITINGS

In the last chapter, Richard Bourhis presents an analysis of important factors that influence language choice strategies in bilingual work settings. He seeks to integrate two independent research areas, namely, intercultural communication and organizational communication while dealing with the issue of bilingual language use among Francophone and Anglophone co-workers within the Canadian work setting. He also introduces a new conceptual and methodological tool to evaluate the linguistic work environment of speakers and their communication processes in bilingual organizational systems.

THREE APPROACHES

The three parts of the book suggest three approaches: Developmental (Ch. 2-3), Interactional (Ch. 4-9), and Social Psychological (Ch. 10-12), reflecting the current trends of the multi-disciplinary nature of studying language, communication and culture. The authors recognize the importance of studying the relationship between language and context, and between language identities, just as they relate the multiple functions and meanings of language and communication vis-a-vis culture. Their theoretical perspectives to examine language and communication in cross-cultural contexts should help conduct comparative studies in the future to understand linguistic communication (or miscommunication) in different cultures.

LANGUAGE - CULTURE NEXUS

Though Ting-Toomey and Korzenny's book adds to several important studies about the language-culture (Below Col. 1 Opp. page)

et

p ic d

al

it

e d

TO LOVE OR NOT TO LOVE

Akhileshwar Jha: LESSONS IN LOVE
Chankaya Publications, Delhi, pp. 250, Price Rs. 100/-

Review by Karnail Singh

As its title indicates, Lessons in Love seems at first sight to be something prescriptive. One begins to imagine that the writer is going to impart lessons in the art of love, and may be the book is a variation on Vatsyana's Kamasutra. Of course, something like this is there: Balchand's affair with Renate, and its maturing into a full-blooded romance, the discovery, reversal and denouement. A Leavisite would designate it 'a moral fable.' That would look but a reductiv approach. In a way, the verbal structure of the novel is a process with bewildering variety of nuances and overtones. Different segments of the structure embrace Indian, English, African and German cultures. The chief actors and actants are Balchand and Renate. Say, the two are the pilasters that sustain an over whelmingly rich structure of the novel and quicken life into its signification.

EAST MEETS WEST

Renate is a German, a school teacher and a student of Botany. She comes to Edinburgh for doing a course in English. She is a buxom blonde.

(Contd. from page 6)

INTER-CULTURE COMMUNICATIONS

nexus in the last few years favouring the current climate of cultural pluralism and multilingualism to promote liberal ethnic identity, it is doubtful if ethnicity and cultural identity can be kept linked with languages, as the recent events in Pakistan, Bangla Desh, India, Sri Lanka, Tibet, the USSR, etc. unfold. Language may be a "cultural marker", but it is not necessarily the only characteristic attribute of a cultural group, just as controlling conventions of language and discourse or language maintenance is not a necessary condition for cultural maintenance for all groups.

Also, though culture may be important in language pedagogy and other intellectual activities, it appears to me that communicative competence in an ethnic/modern language cannot be equated with cultural competence in the culture of the language studied. And, despite sophisticated research in linguistic analysis and understanding of psycho-pedagogical factors in inter-cultural communication, there is lack of awareness about the totality of teaching language as communication These points also need to be examined preferably with empirical data for appreciating the multifaceted aspects of language in cross-cultural communication.

Dr. R. K. Singh is Head of the English Deptt. in the Indian School of Mines, Dhanbad.

Her golden curls playing upon her fairy face, uncurl her beauty ever so more, and do mischief to one and all unsparingly. Balchand has been a lecturer in English from Patna; and married to Mala, has a son; and comes to Edinburgh University for doing Ph.D. Before he comes to Edinburgh, the Dionysius in him has been very active; "O God." Bless Kanta. Bless Shanta. Bless Amla And above all bless Manjula." (p. 2) A good riddance. He feels free to love Reena Mazumdar, Julia and her friends.

He tries to entangle Renate. At first, the latter remains a little indifferent, but later she surrenders to him. They live together, eat together and get lost in amorous follies. He makes bold to confess his past to Renate (pp. 206-208). As a Catholic, she reacts to it vehemently, deserts him and leaves for Germany.

BETWEEN LOVE & DEATH

In a way, the narrative has something compelling in it. This becomes too evident to pass unnoticed in that Balchand feels that he has reached a dreamland, like a typical Indian visiting England, and will make promiscuity his right-hand maid. "Nothing but pleasure"—is his motto.

This may be accounted for by the trauma he has suffered at the hands of his milieu in India. His repetitive recurrence to coition with the girls, especially Renate, is an unconscious attempt to negate his libidinal repression. That sustains in spite of himself! This is a sort of manque. a lack that he always feels within. Neither his affairs nor marriage has filled it. Renate has also, neither. Covertly in the beginning and overtly in the end, the reader finds him drawn between Eros (love/sex) and Thanatos (death/nihilation).

BETWEEN THE COSCIOUS & UNCOSCIOUS

Renate's situation runs almost parallel to Balchand's She smells through Balchand's occasional reservations in love. She passes them by.

She has her own trauma, a lack that compels physical fulfilment with Balchand. Imagine the acuteness of her repression/aggressivity towards love: "How cruel she had been at times, how she talked of her boy friends, of Hans whom she particularly fancied because he proposed to marry her at the very third meeting. (p. 207).

Most probably, she is a prey to flawed love. Her traumatic experience expresses itself in her affair with Balchand as well as Stephen. "Stephen is my friend and naturally he calls me 'dear.' I like him." (p. 167). With Kierkegaard, one may hold the view that she surrenders to Balchand physically, for she reminisces non-fulfilment of desire with Hans. She displaces the latter by the former, unconsciously. Nevertheless the tension between her conscious and unconscious mind remains unresolved, even as she makes an exit from the narrative.

(Contd. overleaf)

(Contd. from page 7)

TO LOVE OR NOT TO LOVE

BETWEEN PAST & PRESENT

On the semiotic level, the text regresses to the past tense, and yet it returns to the present immediately. This comes as a surprise to the reader, fed on the fare of conventional narrations. Nevertheless there is nothing to shy away from the double bind of the several discourses that go into the formation of the structure of the novel. Gerard Genette designates this sort of narrativity as 'analepsis' and 'prolepsis' in his jargonistic phraseology.

In the former narrative process, Balchand reminisces his past, a couple of love affairs, especially his meetings with Renate. In the latter, he has a transport into a utopia that is sundered by his anxiety-neurosis, a shadow of the past...("Later, we sat under a green wood tree and ate cheese..... Renate indeed is a woman of infinite variety...") (p. 193)...("Last evening, Renate and I attended a memorable concert... we always prefer to walk...") (p. 175) ("Renate did not come this morning for breakfast. No phone either... Since morning my head is fuzzy...") (p. 223).

In a way, Balchand is a decentred self and his language shuttles between his preconscious and conscious mind. Rather than cohers into "being", it confronts nothingness in quite a many lexias of the narrative. Especially when Renate's puritan morality makes her say 'nay' to Balchand, (pp. 238-242), he faces nihilation, a virtual death albeit not yet spelled. That way Apollo enjoys an upper hand, by tilting at the Dionysian mill, and grinds the two lovers into floating particles.

As it were, Mr. Akhileswar Jha tries to cross over from the bourgeois complexes and inhibitions of Balchand and Renate to a post-bourgeois no-man's land beyond good and evil, but the text begins to falter at every step.

MANY SHADES OF LOVE ... & OF SKIN

Certainly, in Lessons in Love Mr. Akhileshwar Jha has tried to explore as many shades of the sign, love, as possible. The signifier comes quite near to a signified, a self-fulfilment, a beyondness (p. 175). It as well comes near to jealousy (p. 177), suspicion, contempt (p. 209 & 238), revenge and so on. And yet it is always on the rocks. The shifter 'I' (Balchand) subsumes the 'you' (Renate). Sometimes it prefers to be 'you' and sometimes 'I', and sometimes both.

BUT NO DEALISM

If the early Donne has expressed myriad-shaded love, Mr. Jha seems to have outdone Donne, for the latter's signifier of love terminates almost always in a transcendental signified, but Mr. Jha sets aside idealism in love. Nothing of Romeo and Juliet or Antony and Cleopatra. For him, to love is to encounter the 'other' in the latter's presence or absence. The involvement can end up in gratification/frustration, trust/hate (pp. 233-34 & 238) or courage/fear. Isn't it, then, a trembling in love? The novel begins with this gesture and terminates on this gesture.

THOUGHTS OF THE OPPRESSED Poem by Dwarkanath H. Kabadi

To The Black South Africa

Tiger's hunt cows

-(Banglore)

Jackals steal hens
Orphan ants wander in an alien sun
Yesterday sweat had its own worth
But . . . seeds brought from a distant land
Took root too soon . . . even before the seasons
The first glimmer on the mirror looked too real
But it was a pearly dew glistening on a dead flower

When weeds spread even beyond the throats
The taste of blood was too bad
Reality and fantasy clashed
World was not what it seemed
It had a bad side as well as a good one

War was in the wind A butchered belief suffered behind bars Million hands stretched sky-wards Hoping for a sign . . . searching for a star

Red roads only led to blood roads
Flowers and feelings were things of the past
Too dear a price paid to own a decadent code
Of an icy land with iron flowers
Stuffed with robot-hearts

Manifestos look nice
Like a wife behind a bridal veil
When we visit a party we dress well
Maybe the clothes are borrowed
Between a shore and a whore what difference...?
Beneath the blanket of night unfaithful lovers
Look more faithful, they hatch more eggs though rotten
And brilliant stars and stories over glazed pages
Beyond the wisdom of Romes and Rusputins

Gentlemen with dolls of liberties always sympathise With an exhibition of war-wares with lures Squatting in their shops they threaten and protest Ear a safe distance. . . for democracy. . . for liberty. . . For freedom

But. . . when everything dies they faithfully send A message of condolence Lincoln again dies in his grave

Humanity somewhere lives and it somewhere dies People make people die. . . usual as usual.

From "Symphony of Skeltons"

Not only does it make the structure of the narrative circular, but it also cuts across the barriers of circularity. At every step, totalization of the significance is threatened by detotalisation and logocentricity by polysemy. To be sure, to be involved with the semiotic analysis of the text assures us a 400 be'; but the 'not to be' is equally compelling. Yes, but the reading is its own reward!

Prof. Karnail Singh Gill is Head of English Deptl., Khalsa College, Amritsar. 1992

abadi

lore

LIGHT ACROSS THE DARK SEA

Moin Qazi: A WAKEFUL HEART Writer's Workshop, Calcutta, (1990).

Review by Tejinder Kaur

A poet's heart is alert and awakened to his own inner turmoils as well as the problems surrounding the world. In this collection of thirthy-eight poems, we find "a wakeful heart," of the Poet "with thinking eyes" and "searching his heart" to "find the truth" of his own self and minutely observing and penetrating into the mysteries of daily life, seeking the clarities of life, its meaning and philosophy.

TRUTH THROUGH SELF-INTROSPECTION

The basic mood is that of self-introspection. The poetic self is overpowered by darkness due to many reasons. In his mind, there is dichotomy between the agility of thoughts and dreams, and the unfruitful action. The poet has learnt lessons of cardinal virtues of tolerance, patience, for-bearance and contentment from the scriptures, but in every time of test, he fails,

POEM by Dwarkanath H. Kabadi

To,

oiten

ns'

the

ers

the

go:

red

"[0

es,

tt.,

My Own Self and Our India its glorious "Scams"

A void talks to another void I died I died long ago

It was an existence Between the first day and the second day

I have nothing more to say
My lungs breathed and I lived

I was what I was and did not regret Within me I kept my world intact

My doors were shut for others For they had nothing to gain All the yes'es and no's were unique I had nothing to gain or lose

I did not trust myself
I pitied you
You wanted me to trust you
While you were breaking my head

I never laughed Before I could laugh I had eaten my lips

I hate to hear such words You should allow someone To swallow you Someone you believe

You can laugh
I don't mind your laughing
Laugh and laugh
Keep laughing
What's my problem.

Dr. Dwarkanath H. Kabadi is a well-known poet publisher of Bangalore.

and is caught "by the fleet of satanic waves". This clash between his vows to be upright and continuous defeats leads him to "confusion, despondency and impotence". In his quest for the meaning of life, at every moment of crisis, like a faithful soul, he seeks the refuge of the Lord, to guide him and help him across the sea of darkness, emptiness and solitude, to give him

the strength/
to emerge out of this shroud
and the sense to see
the setting sun from the rising moon.

There are some poems with the same titles. Two poems are titled "Liberation", and two are under the caption "Philosophy of Ltfe". In the first of the two "Liberation" poems, "the helplessness" of the poet is reflected and he blames others for obstructing his ways to liberation. In the second "Liberation", the poet holds himself responsible for all kinds poem of bondage and he wants to withdraw into his inner

solitude that can give

Peace, Serenity, Freedom from bondage.
The poet is thus in the process of an inner growth.

BEFORE FATE, MAN IS HEPLESS

In the poems titled "Philosophy of Life", no philosophy of life as such is sermonized. It is a sense of observation that, in the morning of his life, man does not realize the anguish and miseries in this world; but in the evening of man's life, the last page seems to teach him a philosophy and make him experience an "emptiness of life." There is

the lack of wisdom and barrenness of sagacity of the morning hour

The poet also urges God to punish Man by any means to teach him, but not through this "empliness of evening".

In another poem with the same title, the poet wonders at the lack of intelligence and wakefulness in Man who, after wasting his whole life, learns the simple lesson of man's helplessness before Fate and Destiny; whereas the small events of daily life, from dawn to dusk, when he dies and relives so many times, are enough to teach him the real lesson of life. His physical Death is only the final seal on his cycle of birth and death. In many such poems, the poet talks of Man being helpless before Fate and Destiny.

The tides of human destiny float on the vast expanse of human life, Uncontrolled by human efforts and untrammelled by human thinking, nourishing the life of a few and starving the soul of many others.

The titles of many poems, e.g. "Darkness", "Emptiness", "Through the Darkness", "Emptiness of Night", "Decadence", and the content of almost all the poems reflect that, in his search for the clarity of

au

an

tiv

de

co

the

an

ple

di

an

div

ha

the

ha

COL

sho

ph

an

no

na

or (

no

tio

of

car

inf

bo

tio

Pre

mi

Pol

Sal

cia

COL

Pa

aff

an

for

ACROSS THE DARK SEA

things, the poet finds himself engulfed with emptiness, vaccum, darkness, despair, desolation and loneliness, He calls himself

a mute soldier

on a crestfullen path
whose feet are chained, whose enervated mind is
confused, craving for peace and light. The poet
wakefully conveys the moving time, past years, bringing
happiness for some and sadness for others.

WHY NOT ENJOY ...?

He is aware of the fact that everything is temporary, and ultimately clouds of hopelessness and despair will engulf Man, then/Why not enjoy

the fruits of youthfulness.

Like Omar Khayyam and Robert Herrick, he advises man to make the most of the given time,

We must rush /to the destination, for fate shall bridle our passions.

CHILDHOOD-A DARK CAGE

A subjective and cofessional note runs through all the poems. There is a glorification of his father's "never-grudging temperatment, his "ecstasy of work" his enjoyment of life, the love for his children. His father being "wisdom and rationality personified" kept his children away from "the hoary superstition" of imps and witches that were given to the poet by his "doting" mother to keep him away from darkness. He also remembers the horror-stricken tales of "pathetic creatures and men performing grand feats" told by his grandmother. But unlike other poets, he does not idealize his childhood and there is no concealment of this fact by him that it was not a happy and golden chapter of his life. Rather, it was a dark cage of "misdoings" and "unhappy events",

a dark era/defiled by hard hard images that cloeted me.

Hence in his dreams and reveries there is nothing pleasant to chew and rechew, His dreams are violent, memories are horrid.

The 'wakeful heart' of the poet cannot be guiled by other's frauds, as his

does not sleep in innocence but spreads on the eyebrows guarding the eyelids from being blinded to the inscrutabilities of mundane affairs.

AGAINST INJUSTICE & EXPLOITATION, FILTH & FLOW OF INNOCENT BLOOD

He is pricked and gets rash at the injustice done to anybody, instead of posing calmness and coolness of indifference.

In certain poems, the tone is very harsh and blunt and, in a straight-forward way, he exposes the exploitation of the poor by the rich "pitiless masters" who suck the blood of the labourers who are "victims of ignorance."

Moin Qazi also satirizes the proclaimers of cleanliness and sanitation who shrink their brows at the sight of dirt outside; but in their houses, they robe their servants in rags which are covered with icicles of filth, and eat the food cooked by their hands "that harbour microbes/hanging in scores/by their fingertips."

The ruthless massacre of innocent people by the miltitants also does not pass by his discerning and pitiful eyes.

FASTS & PRAYERS FOR PURIFICATION

The god-fearing poet believes in the power of fasting, which "drains" the body from "material dross" and fills the mind with "spiritual embers". In another poem, the poet expresses his believes in the purifying power of prayer, but he is against the "mechanical" routine of prayer. This "soul-less ritual" by a man who "never keeps his words" words" and always pricks other people's heart cannot please the Lord. He prays to God to keep his "heart awake/even in the darkest hour." The poet's observations on the variety of human nature reflect his maturity.

To express the darkness and horror, inside and out, the poet uses an imagery taken from prey-birds, like "hovering vulture", "rhinestone eyed monster," "vultured neighbour." The images of filth, insomnia, sleepless nights, garbage, "armed hooks", "parched beds" convey violent dreams and dryness. Even the objects of nature like "stars" "daffodils" and music of air which generally provide joy and solace to human heart, fail to provide relief to his "destitutes" troubled and "sleepless" psyche. Instead of enjoying the sight of shining stars, he "counts" them in the sky, and "computes" them with his "capaciousness", and piles "the statistic in the dark cerebrum". There are no "daffodils" of Wordsworth's kind to take him to "pensive" and "blissful mood". Rather he says

The daffodils of my bloomed hairs have shrivelled away Under the drought Stalking my scalp.

The "slow music of air" "clutches my throat", he adds Images of chains and cage, "entwined limbs" "darkness of night", and "emptiness of room" are pervasive in the poems.

The reading of the poems, however, engulfs the reader also in the darkness and the vision gets blackened. The poet, in fact, is too engrossed with darkness, though at a very few places, a light of hope is shown by the poet. Such poetry, though it makes the readers aware of the darkness prevailing all around, is difficult to digest with so much of harsh reality and emptiness. One can say that some home truths here conveyed flatly, but everything is painted dark. However, it goes to his credit that he is not following conventions of stereotypes expressing his "heart-felt" "mind-thought" and eye-observed truths.

Dr. Tejinder Kaur is Reader in English in the Punjabi University, Patiala. e

e

ON INDIAN GOVERNMENT AND ADMINISTRATION

Two Reviews by Ashok Mukhopadhyay

Bhawani Singh: INDIAN GOVERNMENT: STRUCTURE AND INSTITUTIONALIZATION Printwell, Jaipur, (1991), pp. 206, Price: Rs. 225/-

Here is an attempt to comprehend Indian politics through its plurality of structures and institutions. The author has started with the Constituent Assembly and constitution-making and then has examined the political processes working in the Federation, constitutional amendments, Presidency, Council of Ministers, executive, Parliament and the role of non-party 'independent' politicians. He has concluded with a plea for convening a new constituent assembly for reviewing the working of the existing institutions and suggesting an alternative structure of governance for India. His plea is for building "a New Jerusalem in place of the old Babylon".

UNITY IN PLURALITY

The author has argued that despite structural differentiation and institutional plurality, the society and polity in India have shown a remarkable unity in diversity which he calls "Pan-Indian Sentiment". He has discussed the structures and institutions of Indian government in order to discover unifying elements in the plural society of India. In the different essays he has referred to the differences of opinion among the constitution-makers and politicians of the day, and shown how some compromise has been arrived at.

He has used in his discussion some new words and phrases such as "the apex duomvirate" (of President and Prime Minister), "guerrillas of politics" (i.e. the non-party independent politicians), and "constitutional engineering" (i.e. amendments and reforms) in order to focus specifically on his point of view. This technique has no doubt sometimes given a touch of novelty in his discussion which is otherwise conventional and streotyped.

USEFUL DATA

There is absolutely nothing new in his treatment of constitution—making and preamble. But the author can claim some credit in his collection of data and information which are not generally found in textbooks. It is this plethora of information and illustrations which has made his discussion lively in respect of President—Prime Minister relationship, politics of ministerial resignations at the central government, politics of confrontation between Lok Sabha and Rajya Sabha, and the role of non-party 'independent' politicians. The references frequently made to what the constitution—makers, leading parliamentarians, political party bosses, publicists and eminent persons of publical fairs had said on particular subjects, is quite helpful.

A PLEA FOR CHANGE

Professor Bhawani Singh is a well-read scholar forcefully. He has concluded his book with a caveat-

Hoshiar Singh and D. P. Singh (Eds.)
INDIAN ADMINISTRATION:
CURRENT ISSUES AND PROBLEMS

Aalekh Publishers: Jaipur, (1990) Pp. ix + 367, Price: Rs. 350/-

This is a collection of essays on Indian administration offered in honour of the late Professor R. B. Das of Lucknow University.

The twenty-four essays have been thematically divided into four groups dealing with: (i) Indian federation and administrative institutions (six essays), (ii) Administrative apparatus (ten essays), (iii) State administration (five essays) and (iv) Reforms in administration (three essays). The focus of all these essays is on the changes brought in the field of Public Administration in India since indepandence, especially during the last two decades.

INSTITUTIONS' & CENTRE—STATE RELATIONS

In the first group, the authors have tried to show how the development of political, administrative, financial and constitutional institutions have affected the Centre-State relations in India. A.M. Rajsekharia has dealt with political parties. J.R. Siwach has explored the relationship between the Ptesident and the Prime Minister. R. T. Jangam has examined the Prime Minister's role in administration. Mrs. Malik has analysed the nature and degree of influence exercised by the Prime Minister's Secretariat. C. Pal has studied the role of sales tax in Union-State relations, and T.N. Chaturvedi has explained the nature and scope of audit conducted by the Comptroller and Auditor-General of India. These are issues not frequently discussed in connexion with Centre-State relations. The common point made by the authors seems to be that centralization of power is the growing feature of Indian public administration, and this trend should be checked in the interest of a healthy federation.

CIVIL SERVICES

In the second group the focus is solely on the civil services, including police service, and its relation

(Continued on page 12)

→against status-quoism. His is a well-argued plea for a systemic change in the pattern of governance of India. In arguing for a change-over to Presidential System of the French model, he is not alone, and he has the support of judicial and legal luminaries, veteran political leaders and academic scholars.

The book under review deserves a place in any library as a useful reference book. Unfortunately, however, it is so badly printed and is full of so many printing mistakes that it produces a bad effect on the reader's mind. More care in proof-reading and editing could have made it a more presentable volume.

(Contd.) INDIAN ADMINISTRATION

with the public. While Satya Deva has confined himself to give a Marxist theoretical analysis of the nature of bureaucracy in developing countries, S. R. Maheswari has stressed the need for ethics of public administration. Apart from these two refreshing contributions, A. Avasthi, K. K. Puri, V. Bhaskar Rao, G P. Pilania and B. Singh have made descriptive and analytic studies of bureaucracy and police-public relations. M/s. S. K. Sharma, S. L. Kaushik and Shashi Bala, and P.C. Mathur have studied the municipal and panchayat administrations and the role of administration in poverty eradication. They have pleaded for decentralization and efficiency in local administration in order to realise the goal of development with democracy. This has proved to be a very vital problem of Indian administration, which has till now defied any satisfactory solution.

STATE ADMINISTRATION & REGIONAL PLANING

In the third group, attention has been paid to State Administration & regional and district planning by H. Pathak, R. Hooja, V.S.K. Haranath, C.M Singh and Amrinder Kaur, and N, Ashirvad. They have mainly argued that the majority of the Indian population comes in more direct touch with district and State administration than with central administration. If public administration is to serve the people at the grassroots, 'planning from below' has to be realised in practice at the state and district levels.

ADMINISTRATIVE REFORMS

Lastly, the need for reforming Indian administration has been stressed by M.A. Muttalib, D.R. Sachdeva and M Kistaiah. It has been pointed out that the roots of corruption in Indian administration lie in its work procedures, and that various legislative and administrative measures need to be strengthened in order to revamp the strength of Indian public administration.

WELL-RESEARCHED BUT WITH LIMITED FOCUS

This is a good collection of essays, some of which are well-researched and properly documented. They have highlighted the current issues and problems of Indian administration. But the difficulty with such collections is that the focus remains restricted to those issues and problems on which essays are available.

Some other issues and problems remain uncovered. For example, administrative corruption, redressal of citizens' grievances and consumer protection are three most important current issues of Indian administration on which there is no discussion. Then, again, people's participation in public administration and participative bureaucracy in India would have been another very important and interesting problem of Indian administration to deal with. There has been a sort of lop-sideness in the choice of issues and problems. Some very local issues have been discussed, but major national problems are left out.

Dr. Asok Mukhopadhyay, Professor and Head of the Department of Political Science, University of Calcutta.

QUEST OF A PASSER-BY

Vepa Rao: LIQUID FOLDS

Influence, Mayfair Garden, New Delhi, (1991), Rs. 10.

Review by Shyam Asnani

Replying to a question about which poets he reads for pleasure, Derek Walcott is reported to have said, "Well, I don't read for pleasure, I read to be terrified in a way". There is much in this feeling, the terror coming not only from the size and grandeur of imagination, but also from the nature of Vepa's poetry. For, first and last, poetry is both a human activity and the ultimate expression of reality; to write it is to "respond widely to undulations of life". The optic heart must discover "the world within the world"

Liquid Folds is the recreation of soul-stirring moments captured by the surge of feelings. It transports the readers to the "tranquillity of the Himalayan folds" where we, with the poet, glimpse the "neutral zones between light and darkness; sound and silence; movement and stillness; and, of course death, and life" The poet comprehends life in many light and dark shades. He finds that the things do not happen the way they should. His heart aches; his feelings throb, his thoughts bloom forth and a poem is born. In this process, the poet passes through myriad experiences, like "touching the eye of the child in me" (p. 9), "the bush by the way beams at my moving home" (p. 14), the wind hurts and even the winters walk "wearily into my wounds" (p. 45).

SEARCH FOR MEANING & HARMONY

Intensely personal and experiential in nature, Vepa's poems attempt at a direct sensuous apprehension of life's terrifying and teasing mysteries. In each of the poems, there is a continuing quest for meaning, order, beauty and harmony amidst absurdity, ugliness and chaos, and of hope and life in the midst of anguish and decay.

In order to articulate the inner seething discontent, chaos and the futility of existence, Vepa adroitly invents and employs an apt objective correlative. Thus, tired of mortal's meals, for example, the poet sometimes waits "for the promised celestial droppings" and suspects that "the man-watching birds have turned sky-way robbers". He imagines being an ant; "and ant I love to be/with a beating heart/from big bad ways free/such an ant's cry/would reach the sky" (p. 18).

The restive psyche of the persona visualizes that

A Night asleep in Noon's womb felt my approaching steps and screamed I wanted to stroke the Night and tell her not to scream.

That I wasn't a storm cloud or a giant wind with eye on roofs and cloth-cradles

(Contd. opposite page)

Indian Book Chronicle

1992

10/.

he

lave

be be

the

r of

try.

and

to

ptic

ing

ins-

yan

tral

ice;

ark

the

ob, :hi**s**

es,

the

4).

rily

re.

en-

ıch

ng,

ess

ish

n-

tly

ve.

oet,

gs"

ed nd

ys

e)

October 1992

I wanted to tell the Night and others
I was a gentle passerby
a humming passerby—
but in the atmosphere of myriad complexes

I too screamed and screamed. (p. 19)

STILL, SAD MUSIC & PATHOS

The still sad music of humanity no longer brings solace to the poet. Quite the contrary, he can hear the hills hiss and "mist-covered mountains moan, hush" (p. 22). He feels he is "a life belt/listening to breasts/beating on the surface. I'll soon be forced/to sigh on the shore" (p. 22). The recurring theme is the modern man's existential predicament, the abject dejection, the laceration of heart, the agonized psyche owing to his acute awareness of the futility of existence and hypocrisy of human relationships

A few poems are full of sardonic tone: "Whenever I break a line/into two or more/in a poem/I remember our relationships" (p. 29) Another, "How long do we keep burning chapters/between us/to our relationship/warm" (p. 30) "In your non-stick flying pan/I, a fluttering piece/of onion/Peeled, once, with affection" (p. 31; and yet another, "The tender beginning/of my letter/to her/is mocking/my signature" (p. 32).

Instead of mawkish pity or freak sentimentality, there is a kind of genuine pathos. Maybe, because between the lines of these poems lie latent the quiet and serene dignity of acceptance without any stratagem of sophistication or intellectual gimmicks: "Look again, the dead man's face/logs will cover. His stare is a plea—/Move these petals, before flames take over" (p. 33).

Liquid Folds is at one enjoyable for its freshness of imagery often drawn from Nature. Loaded with layers of meaning with the help of several images and metaphors, quite a few poems are complex and elusive. But because of the poet's deep involvement in the techniques of m ss media, there is an evidence of felicity of expression, verbal icon and chant-like rythmic musicality in his poems.

The brief, crisp and cryptic poems are appropriately shorn of titles or headings, perhaps because the poet believes in the dictum that brevity is the soul of wit, and more so because the liquidity of folds annihilates the void, transgresses the boundaries, and the entire collection of 38 poems moves like one long continuous poetic flux, containing in the bosom of its ebb and flow, many a sparkling and precious gem.

POETRY OF MUNDANE & HUMDRUM LIFE

The traditional belief that Nature and its varie-gated aspects alone can be the proper stuff of good poetry has been disproved by the poet in that the mundane and humdrum aspects of life, such as burnt rice, frying-pan, onion-peeling, omelette-making, cigarette-smoking, nail-cutting, etc, have been treated so poetically that they acquire multiple meanings

MANY FACES HAS VIOLENCE

S. K. Ghosh: POLITICS OF VIOLENCE (Dawn of Dangerous Era)

Ashish Publishing House, New Delhi (1992)

Pp. 171; Rs. 200/-

Comments by Ram Ahuja

When a reader comes across a new book, the first thing he/she wants to know is: what theoretical perspective or conceptual paradigm has been used by the author in dealing with the theme of the book? The present book is primarily descriptive, partly analytical and exploratory, but not at all theoretical.

IS THEORY POSSIBLE ?

The type of the violence analysed is 'collective', which is quite different from 'individual' violence. The collective violence again is of varied types: insurgency, terrorism, naxalism, aggression, communal riots, and so forth. Each type has a different nature and a different objective. Is it possible to take all varied types of collective violence together and develop one common theory of violence?

Mr. Ghosh has not attempted any such theoretical model. As a police officer, his interest is quite different from that of an academician. Academically, therefore, the book does not make any significant contribution. Nor does the author (a writer of more than 60 books) palpably succeed in his objective of "examining the nature and causes of violence" in public life (p vi).

CONCEPT, MEANING & VARIETY

In explaining the concept of 'violence' in a book like the present one, the dictionary meaning, as given by the author in the first chapter, is not exactly relevant. Each social science has its own 'operational definition' of a concept used freely in the discipline. Mr. Ghosh has neither attempted to develop nor referred to a single definition of violence which may be acceptable to most of the social scientists.

(Contd. overleaf)

Quite a few poems, on the other hand, have to be read and enjoyed for their literal value, for they aim at desymbolization; they defy any pedantic 'lemon-squeezing' approach.

Vepa's exuberant 'outpourings' compel the serious attention of poetry-connoisseurs. "The hiss of ego" does succeed in providing a key to Vepa's "birdlike feeling, branching out/from treeness of the tree" (p 12). Let his "feet pretend protection" by laying "live wires/ around gate and fence" (p. 20). The fragrant whiff of "Shimla's peaking coolness" will linger long in the reader's mind.

Dr. Shyam Asnani is Associate Professor of English, H.P. University, Shimla-171 005.

ACES OF VIOLENCE . . .

Chapter 2 outlines law-breaking and the use of violence in public life by mafia gangs, musclemen, politicians, rioters, Naxalites, demonstrators, bandhorganisers, secessionists, and terrorists. It also refers to politicians' support to criminals and rioters, callousness of police officers during riots, use of force or threat of violence by the agitators in negotiating their demands with the power elite, launching of agitations by the people for the creation of linguistic states, organising of bandhs for compelling government to concede the illogical demands, the secessionist activities in Kashmir, Punjab and Assam, gun-toting activities of private senas, caste and class conflicts, use of violence by students in educational institutions, religious riots, and electoral violence. The chapter goes on to point out the anomic conditions and lawdefying menace prevalent in the society. This chapter simply describes the existing situation; it does not assess any issue elaborately.

ELECTORAL & POLITICAL VIOLENCE

The next three chapters are on electoral violence. on increasing crime and the rule of gun in different States, and on the insurgency in North-Eastern States.

The sixth chapter which deals with the Sikhs' demand for Khalistan, the traditional and the transitional relations between Hindus and Sikhs, and the existing terrorism and support of a neighbouring State to terrorists, presents an excellent analysis of various militant groups and government's action to contain militants' operations.

The three chapters that dwell upon the militant activities in Kashmir, on private armies in Bihar, and on Pakistan's hand in violence in Jammu and Kashmir and Punjab, are up to the mark, but are somewhat sketchy.

VIOLENCE & POLICE: A PROFESSIONAL VIEW

Of the remaining three chapters, one chapter describes political pressures on police, indiscipline in police and discriminatory behaviour of police officers; another gives a brief account of civil authority seeking support from the army in facing violence; and the third chapter discusses communal cohesion and communal conflicts.

The last chapter in the book summarises the overall prevalence of lawlessness and violence in the Indian society. Undoubtedly, the book contains and offers the different aspects of violence from the view-point of a senior and seasoned public officer, one who has shed his uniform long ago, but has not shed his concern for law and order. Such concern is welcome, as also the range of its reach.

It is quite clear that the book is not based on any empirical study. However, it is noteworthy that the data given is extensive, though much of the factual information has been collected from newspapers, magazines and police records The theme of the study is central to the problematics of Political Sociology and Sociology of Deviant Behaviour. While the author has coherently analysed various types of collective violence, it is doubtful if the book cropylourie by draw worker Kaniger Silver for Rajassilan, Jaipur.

attention of the wider reading public. University teachers and students may also not find it very useful and worth commenting upon. The policy planners may also not take full notice of the analysis given.

THE WAY OUT: THE CASES OF KASHMIR & PUNJAB

If we examine the question of content and assume that the author, as a police officer, cannot be expected to take interest in developing a theory pertaining to violence, nevertheless, he could have suggested some viable methods to tackle the problem of violence in Indian society. For example, we may take the case of two chapters on Kashmir and Punjab. The facts given in these chapters are known to all educated or informed people, who regularly read newspapers, magazines and journals. Such readers would naturally expect interpretations which may contribute to solving the existing problems. Should the two States be put totally under the military control, if the problem is to be preceived as one of law and order? Should a policy of appeasement be followed and fanatical fundamentalists' demands be conceded and Kashmir be given to the Muslims of the Valley (as the author seems to maintain that "by all the logic of partition, Kashmir should have gone to Pakistan"-p. 99) and similarly militant Sikhs' demand of an independent Khalistan be accepted?

What type of political initiatives will help in combating insurgency and terrorism? Should an elected popular government be installed in Kashmir and political power handed over to politicians who find nothing wrong in releasing hardened militants from jails, in spite of warnings from the courts? If the government is in disarray, if political process cannot be revived, if militants' terrorism cannot be further tolerated, if elections cannot be held, what is the other thinkable alternative to face the crisis of credibility? The book does not throw up any such idea worth considering, or any hypothesis which could become the focus of research.

Though most of the chapters in the book have been chosen with much thought, but some of them are so small and lack in-depth analysis that they could have been combined with other chapters

The cost of the book is also exhorbitant, and it will be purchased only by the libraries as a reference Also, the book published in 1992, gives figures of communal incidents upto 1985, when the figures for other years are readily available

Mr. S. K. Ghosh has obviously made enormous efforts in systematically presenting the facts, but will the book be taken seriously by all concerned? Will it be considered an important contribution by students of violence, particularly when it-lacks an innovative approach and fails to throw up issues and queries which could become the focus of serious discussion and research? The chances are that the individual scholars may read only selectively from it.

Dr. Ram Ahuja has retired as Professor of Sociology,

992

sity ful

nay

AB

me

ted

to to

me

in

of

ven

or-

nes

ect

the

lly

be

of

ts'

he

in

ıld

ent

p-

in

an

nir

nd

m he

he

le-

er

1?

th

ne

ve

ld

it

e

es

1

18

it

S

e

S

d

,

SOME RECENT BOOKS FROM PAKISTAN

Introduced by Madan Gupta

Muslim, an English daily, of Pakistan carries write-ups on books published in Pakistan. Its recent issues mentioned three books. I would like to share with the readers of IBC what it says about these books. The books in question are: Fangs of Ice (Story of Siachen) by Lt. Col. Syed Ishfaq Ali, The Withering Chinar by Lt.Col. M.A.Haq Mirza; and You Said Itcompiled by Adil Najam.

SIACHEN-A PAKISTANI VIEW

Fangs of Ice is published by Pak American Commercial (P) Ltd. A book on a subject like Siachen. and by an army officer, would obviously take the Pakistan view-point on the subject, particularly when the Army is still in the riding seat in Pakistan in spite of the country's present romance with democracy. Says the reviewer of the book, Maj (retired) Anwerul Hag Siddiqui, "The book chronicles the valiance of the sung and unsung heroes whose daring, courage, and sacrifice can stir and warm the hearts of the coldest readers."

Whatever the merits or otherwise of the book, the writer makes a valid point—that the atrocities of the weather in that region kill more combatants than the casualties inflicted by the two armed forces on each

Pakistan's perception of Indian motives in Siachen is summed up by saying that firstly, India wants Siachen to establish itself as a regional super-power. Secondly, it wants to establish a relationship with China on a different footing. And lastly, it wants access to Baltore glacier and the cluster of world famous peaks, including K-2.

Undoubtedly, Pakistan's perceptions on Siachen and on India's claim on it, have to be different from ours. However, the book should provide interesting reading, particularly for our policy-makers and for students of Indo-Pak affairs.

INTO THE VALLY OF CHINAR

The Withering Chinar, published by ISPR Directorate and Institute of Policy Studies deals with the 1947-48 events in Kashmir. According to the reviewer, Mir Abdul Aziz,... it is a graphic account of the heroic deeds which the writer and his companions performed in the genesis of the Kashmir movement in Poonch sector, particularly in the mountain of Pir Panchal".

What surprises one is that the 1947-48 attack on Kashmir is called a Kashmir peoples' movement, and it is claimed that the movement was successful. It is claimed that the movement was within sight of success when the cease fire was ordered. The book is obviously written with a view to inspire and provoke the separatists in Kashmir and to boost their morale. The reviewer even quotes Iqbal's following verse to justify the present insurgence:-

Jis khaak kay khameer mein ho atashe chinar Mumkin nahee kih sard ho woh khaake arjumand

(A country, which is kneeded with the fire of Chinar; it is not possible for that land to become cold!)

The Pakistani Army Intelligence has undoubtedly succeeded to a large extent in luring away the Kashmiri muslims from India. They also seem to be convinced that, in spite of reverses, ultimately the Kashmiris will break away from India. But whether that will be a blessing for Pakistan is another matter, considering that they are unable to hold even Sindh However. books like The Withering Chinar would undoubtedly be morale-boosters.

QUOTABLE QUOTES

By far the best among the three books is "You Said It". It is a compilation of maxims by young students of schools and colleges. The compiler, Adil Najam, is himself a student. The book contains some gems which must be quoted. Here is one:

"An intellectual is a hypocrite who loves humanity, but not human beings."

Another delightful one:

"Bad habits are like good friends. They are hard to break away from.'

Few could equal this:

"Women are the greatest dilemma ever faced by man. We cannot live without them nor exist with them."

Or this by Adil Najam himself:

"A woman who is beautiful is treacherous; a woman who is intelligent is dangerous; and a woman who is both beautiful and intelligent is fatal."

No wonder this youngman is already in the limelight, though still a student He contributes articles to the local English dailies on national issues and international affairs. According to the reviewer, Prof. Nazeer Siddiqi, he also figures in Pakistan Television Programmes.

"You Said It" is a delightful collection of quotable quotes-a refreshing collection, which would not only delight its readers but also tickle their mind. Besides, it provides a mirror into the thought processes of the younger generation in Pakistan. One wishes that some students in India would also attempt such a compilation if only to offer some glimpses of the inner recenes of their youthful minds.

Our Editorial Associate, Mr. Madan Gupta, often surprises us by contributing such comments on a variety of books of all sorts. He has the advantage of being in New Delhi, with his mind attuned to several channels of thought and communication.

100 YEARS OF PUBLIC ADMINISRATION

Editors: K. Murali Manohar, K. Seetha Rama Rao and Janardhan Rao: ADMINISTRATIVE THEORY

: Trends and Perspectives

Book Bird Warangal, for Kakatiya School of Public Administration (1991), pp. xxi + 198, Rs. 150.

Review by Ramesh K. Arora

In March 1988, the Department of Public Administration of Kakatiya University organized a national seminar on "Hundred Years of Public Administration" to coincide with the centenary celebration of the publication of the seminal article entitled "The Study of Administration" by Woodrow Wilson, which is considered as the take-off point in the contemporary study of Public Administration The volume under review contains papers presented at the seminar besides an introduction and a thematic note by the editors.

DIVERGENCE OF FOCUS & SEVERAL SUB-THEMES

There is a divergence of focus of the papers despite certain broad common concerns. Expectedly, one finds in the volume papers that range from crisis management to professionalism in public administration. But what is good about the anthology is that almost all contributors have broached, briefly or elaborately, the issue of theory-building in the discipline of Public Administration. If one notices fragmented analysis in the book, it only represents the poly-paradigmatic state of the discipline. The authors provide an overview of the major conceptual streams in Public Administration and also offer suggestions for introducing fresh intellectual prespectives to the contemporary administrative theory.

There is a call for strengthening policy analysis (P.C. Mathur); stress on developing indigenous models of administration (S.P. Verma); suggestion for exploring Mao's notion of revolutionary organization (Satya Deva) and Gramsci's idea of factory councils (K. Srinivasulu); a plea for resolving conflict between technology and human organizations (G. Hargopal);

SEASONAL GREETINS & BEST WISHES!

Make IBC

Your Companion and Guide to Books being read and published in India.

REVISED SUBSCRIPTION RATE

After July 1992 Rs. 88/- per annum (Rs. 10% less from Sciolars, Teachers and Senior Citizens)

and promoting "humanocracy" (G. Pandey); an argument for developing social relevance in administrative analysis (M. Bapuji); also for understanding the theoretical premises of crisis management (C.V. Raghavulu); a case for ensuring the promotion of norms of 'profesionalization' in public administration (Arvind K. Sharma); a plea for countering "formalism" in administrative behaviour (A.V. Sathya Narayana Rao); and finally a call for stressing the features of equity and compassion in administrative systems (K.K. Tumala).

'INDIANISING' THE DISCIPLINE

The editors want the discipline of Public Administration in India to shed its 'American bias' and re-evaluate the epistemological and methodological foundations of its theory-building concerns (though incidentally, the inspiration to hold the Kakatiya seminar came from an American contribution only—Wilson's essay). They are advocates of creativity, relevance, progressvism, and nomothetic orientations. None would disagree with their broad reconstructive approach, the only flaw lies in the absence of a concerted action to carry out this agenda.

A significant contribution of the volume is that it strengthens awareness among the students of Public Administration of the need to synchronize the Western and the non-Western models of administration and thus to move away from an ethnocentric bias.

It is high time that the administrative reality in India is examined from an Indian perspective, but conceptualizing this reality is bound to remain problematic unless the frameworks within which this reality s analyzed are also indigenous Since there are hardly any such frameworks existing, the improvisation that takes place through fitting Indian facts in Western frameworks only produces unsatisfactory results.

Moreover, it has been found difficult to reject Max Weber's bureaucratic model and replace it with any other more effective conceptual construct. For a discipline with cross-national and cross-cultural linkages, the need remains of developing models which would have international acceptance, in spite of their special relevance to a specific environment or region. Thus, the need for developing mini-paradigms in a broader comparative backdrop would appear to be a useful exercise. There would be no harm even if competing models are developed to explain the same administrative reality through multiple foci. When the reality is complex, why should its analysis not be so?

The volume under review is full of fresh ideas and perspectives and is undoubtedly a useful addition to the existing literature on Public Administration We need more of such insightful intellectual ventures.

Dr. Ramesh K. Arora is Professor of Public Administration in the Rajasthan University & Director School of Social Sciences.

The compilation is uniquely rich because of Tambo's literary style. It is not only a book of learning, and a precise course on human values, but is also a very pleasant reader. Reading Tambo, one feels in the company of Pablo Neruda. Bertolt Brech, Toyanbee and Nehru. His prose is so poetic that one likes to recite it again and again. Tambo's prose reads: "Over past three decades

992

gu-

tive

e-91

lu);

ofe-

K.

mi.

ind

ind

la).

mi-

nd

cal

igh

ly a

ty,

ns.

ive

n-

t it

lic

rn

nd

in

ut

le-

ity

lly

at

гn

ct

th

a

a.

h

İΓ

2

2

e

d

apartheid regime has emerged a precious exploiter of people. an aggressor bent on military conquest" (p. 123)

Dr. E.S. Reddy has done a great service by bringing all (the thirteen) speeches under one cover. It is unfortunate that he could not add other hundreds of speeches delivered by Tambo. May be in the next collection we will have the pleasure of reading more of Tambo who has devoted every day of his life for the struggle for human rights and has succeeded in dismantling apartheid to a great extent.

I fully endorse Arch - Bishop Huddleston's suggestion in the Preface: "This book should be read by every one who truly cares about the future of South Africa, for it is the essential explanation, by one of its greatest Presidents, of what the ANC has stood for since its foundation in 1922 to the present- day".(p.viii)

Dr. Vijay Gupta is Professor & Chairman, Centre for West Asain & African Studies, School of International Studies, Jawaharlal Nehru University, New Delhi.

[We regret the delay is publishing the review- Ed.]

THE VICE - CHANCELLOR by Shirish Chindhade

in the centipede queue, followed by his wife; a homemade bamboo disc carefully held in his hands to carry flowers and leaves of Bel that Shiva is so fond of. He's a man of science with a Master's in physics and a Ph.D. in some super-speciality. "Your name, Sir ?" a pujari manages to ask. "I'm Mr So and So ... " "Ah! I know! Aren't you the Kulaguru of our University, Sir ?" Remember, you were here in nineteen-so-and-so? You visited my house (Gave a sari to my spouse) along with a professor Well, what's his name..." the pujari gingered up. But this is my first ever visit here.

you see..."

Patiently he stands

"But sir, you came with one Kulkarni, or Joshi? Or was it ... " he persists.

"You see. one can forget names, one can forget dates, telephone numbers, addresses, letters to be posted, but how can one forget one's visit to a place... the year apart but far less a place such as Tryambakeshwar."

"But I distinctly recall..."

Thus continues the convincing match amidst the deafening din of mantras around islands of devotees with so many bhatjees to ferry them across the ocean of life. in the spacious hall adjoining the sanctum sanctorum under the high dome of the old monolithic temple:

You can't make out. He can't make out, I can't make out The devotees can't make out, The bhatjee perhaps can't make out what the Sanskrit mantras mean

But you are convinced I am convinced they are convinced the bhatjee is convinced that absolution and moksha can't be far from here. It being His own language at least Siva can make out Sanskrit and also identify amidst the din for whom the mantras plead.

But is the Kulaguru convinced. with flowers and Bel carefully held in hands for Shiva. his wife following?

The deafening din rises in decibles more sonorous and solemn. though the Vedas describe it as the croaking of frogs. The centipede continues to crawl

* This poem is one of a series the writer wishes to write about his visits to Tryambakeshwar, a place of pilgrimage thirty kms from Nasik in Maharashtra, where Lord Shiva has three faces as Brahma, Vishnu and Regd. No. R.N. 28625/76 Post Redg. No. D (SW) -- 023

Indian Book Chronicle October 1992

ISSN 0970 -- 468 X

NEW INDIAN BOOKS RELEASED DURING SEPTEM

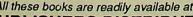
HISTORY:MOD			
PROVINCIAL LEGISLATURES AND	THE NATIONAL		
MOVEMENT: A STUDY INTERAC	CTION IN CENTRAL		
PROVINCES AND BERAR, 1921-	37 /R R Pateriya 175		
THE SOVIETS AND THE INDIAN R			
MOVEMENT 1917-1929 (Forework			
Kaushik) /Ashok Kumar Patnaik	165		
HISTORY:POLIT	And the second s		
CENSUS OF INDIA, 1931 ASSAM I			
REPORT, PART-II: TABLES /C S	AMADE CONTROL TO THE PARTY OF T		
CENSUS OF INDIA, 1931 CENTRAL			
BERAR IN 2 PARTS PART-I: RFF	PORT, PART-II:		
TABLES /W H Shoobert	(Set) 3000		
IMPERIAL RETREAT IS B Singh	210		
KRISHNA MENON ON KASHMIR: S	SPEECHES AT UNITED		
NATIONS (Foreword by K.R.Nara	vanan) /F S Raddy & A		
K Damodaran (Ed.)	545		
PORTS AND THEIR HINTERLANDS			
/Indu Banga (Ed.)	350		
THE RAJIV GANDHI YEARS: SUNS			
/Philippe Humbert			
	225		
SELECTED WORKS OF JAWAHAR	ADDIT 4050 10		
PART I (15 NOVEMBER 1949 - 8	The state of the s		
Series) /J Nehru Memorial Fund	200		
SELECTED WORKS OF MAULANA			
VOL9-11 /Ravindra Kumar (Ed.)	(Set) 1000		
HOME SCIEN	CE		
VEGETARIAN CREATIONS /	(P.B.)150		
INTERNATIONAL RE	LATIONS		
CHINA JAPAN AND INDIA'S FORE	IGN POLICY		
Internat.Relations & Foreign Polic	v ofIndia-3 Nerinder		
Grover (Ed.)	700		
EC 92 UNITED GERMANY AND TH	E CHANGING WORLD		
ORDER /K B Lall & Others (Ed.)	300		
LAW	300		
AMBEDKAR AND INDIAN CONSTIT	TITION W		
Sharma			
INDIAN FUNDAMENTAL RIGHTS /	350		
LECAL CYCTEM IN INDIA 10 P. D.			
LEGAL SYSTEM IN INDIA /S R Bhar			
LIBRARY SCIEN			
A CENTENARY TRIBUTE: RANGAN	IATHAN (A MULTI-		
FACETED PERSONALITY) /P S G	Kumar 190		
COLON CLASSIFICATION: A SELEC	CT BIBLIOGRAPHY /		
Sewa Singh & Sukhbir Singh	125		
COLON THESAURUS OF SOCIAL S	CIENCE TERMS/		
Jitendra Varma	220		
THE GROWTH OF ACADEMIC LIBR	ARY SYSTEM /		
B D Panda	300		
SRRANGANATHAN 1892-1972 (Int	roduction by M.P.		
Satija) /Edward Dudley (Ed.)	75		
TOWARDS A SPECIAL LIBRARY SY			
LINGUISTICS			
ASPECTS OF LANGUAGE TEACHIN			
MANUAL OF THE ANDAMANESE LA	Control of the Contro		
M V Portman	240		
SOME MISCONCEPTIONS IN LINGU			
PAST AND PRESENT 10 D Mahuk			
LITERATURE			
CONTEMPORARY INDIAN LITERAT	URE IN ENGLISH /		
Shiv K Kumar	(P.B.)30		
MALCOLM LOWRY: NOVELIST /			
Ravindra Prasad Singh	200		
MYTH AND MYTHICAL CONCEPT IN	O'NEILL'S PLAYS		
DKLal	175		
NEW ORIENTATIONS MARK TWAIN			
OF RECENT CRITICISM /Prafulla C	Kar (Ed.) 225		
REACHING THE CTHER SHORE: TH	HE WORLD OF		
TOTAL OTTEN STORE, IF	IL HUNLUUP		

Series: 65 /Sitakant Mahapatra

ROBERT LYND SON OF EIRE/MINIT KUMAT SON	225
SOCIOLOGY OF LITERATURE: A STUDY OF URDU	
NOVELS /Syed Fazle Rab	225
LITERATURE:FICTION	
ANANDI GOPAL (TRANSLATED & ABRIDGED FROM	THE
MARATHI BY ASHA DAMLE) (Introduction by Suma	
	(P.B.)85
WAR OF NO WAR: YODHYA OF AYODHYA /	,1 .0.700
Kunhunni Gupta	140
LITERATURE: SHORT STORIES	
MUMAL (BEING AN ENGLISH VERSION OF RANI LA	XMI
KUMARI CHUNDAWAT'S BOOK OF THE SAME NA	ME)/
G L Mathur	70
MATHEMATICS	
FASCINATIONS OF MATHEMATICAL PUZZLES /G S	
Baderia	40
MEDICAL:ALLOPATHIC	40
V.S. PALEKAR'S CLINICAL DIAGNOSIS FOR MEDIC	the Burney
	(P.B.)57
PERFORMING ARTS:FILM/PLAY SCRIPT	
AWARA / Gayatri Chatterjee	P.B.)95
PHILOSOPHY	
TOLERANCE IN INDIAN CULTURE /	
	P.B.)60
PHYSICS	F.B./00
	05.00
GRAVITATION AND COSMOLOGY: PROCEEDINGS	OF XV
IAGRC CONFERENCE HELD AT THE NORTH BEN	GAL
UNIVERSITY NOV.4-7,1989 /S Mukherjee &	
Others (Ed.)	300
POLICE AND CRIMINAL	
CRIMINOLOGY: A PSYCHOLOGICAL AND	
ANTHROPOLOGICAL ANALYSIS /S S Phulia & Oth	ers 325
OPEN PRISONS AND THE INMATES (A SOCIO-	
PSYCHOLOGICAL STUDY) Foreword by B.N. Chatt	orai/
S Ghosh	140
POLICING A DISTRICT /Jaytilak Guha Roy (Ed.)	
	200
POLITICAL SCIENCE	
GHANA: POLITICAL AND CONSTITUTIONAL	
DEVELOPMENTS /Tapan Prasad Biswal	185
LIBERTY AND SOCIAL TRANSFORMATION (A STUD	Y IN
BERTRAND RUSSELL'S POLITICAL THOUGHT) /	
Chandrakala	195
PEASANT BASE OF INDIAN DEMOCRACY/	
Jai Prakash Sharma	250
POLITICAL THINKERS OF MODERN INDIA VOL.11-20	0/
THE POLITICS OF REGIONALISM IN SOUTH ASIA/B	t) 6000
Mohanan Mohanan	
	150
RADICAL HUMANISM: THE PHILOSOPHY OF FREED	MOX
AND DEMOCRACY (2nd Revised & Enlarged Edition	
V M Tarkunde	200
POPULATION	
THE DEMOGRAPHIC CHALLENGE: A STUDY OF FOR	JR
LARGE INDIAN STATES /J K Satia &	
Shireen J Jejeebhoy (Ed.)	325
PSYCHOLOGY	525
ADJUSTMENT AND ITS CORRELATES Razia Khan	-
ELEMENTS OF CENEDAL DEVOLUCION OF THE	65
ELEMENTS OF GENERAL PSYCHOLOGY /Q L Bagga	
A Singh	60
PUBLIC ADMINISTRATION	
DEVELOPMENT PLANNING AND ADMINISTRATION:	A
FELICITATION VOLUME IN HONOUR OF PROFESS	SOR
B.S. KHANNA/S Bhatnagar & S L Goel (Ed.)	425
All these book	ks are

	REGIONAL MOVEMENTS: POLITIICS OF LANGUAGE,	
	ETHNICITY-IDENTITY /Sajal Basu PUBLIC HEALTH 250	
	HEART ATTACKS: HOW TO RECOGNISE HOW TO	
	MANAGE Matoophal J Shah & Sailesh N Shah	
	REFERENCE-BIOCDADINES 1.0.703	
	PRESIDENT DR. SHANKAR DAYAL SHARMA: PATRIOT,	
	SCHOLAR, STATESMAN /K L Chanchreek & Saroi Prasad	
	REFERENCE:DICTIONARIES 275	
	A COMPREHENSIVE DICTIONARY OF THE WORLD 5	
	VOLS.IN 10 PARTS / Thomas Wright (Set) 9000	
	REFERENCE: DIRECTORY	
	DIRECTORY OF GOVERNMENT LIBRARIES AND PAY	
	SCALES /M K Jain REFERENCE: ENCYCLOPAEDIAS 250	
	ENCYCLOPAEDIA OF TEACHING LANGUAGES IN INDIA	
	IN 35 VOLS, /Sita Ram Sharma (Soil 1700)	
	ENCYCLOPAEIA OF WORLD GREAT SCIENTISTS IN 8	
18	VOLS. /G R Chhatwal & Others (Ed.) (Set) 4500	
	REFERENCE:GAZETTEERS	
1	GAZETTEER OF THE SIMLA DISTRICT 1988-89 / 125	
	REFERENCE: HAND BOOK COST REDUCTION HANDBOOK /P Gopalakrishnan 650	
	RELIGION RELIGION	
	ON THE ALLEGED UNITY OF RELIGIONS (DP	1
	Chattopadhyaya (P.B.)20	
	RELIGION:BUDDHISM	-
	THE BUDDHIST FORUM SEMINAR PAPERS 1988-90 VOL.2 /Tadeusz Skorupski (Ed.) 295	-
	VOL.2 /Tadeusz Skorupski (Ed.) 295 MANJUSHRI: TIBETAN BUDDHA /Som P Ranchan 95	-
	THERAVADA BUDDHIST ETHICS WITH SPECIAL	0.00
	REFERENCE TO VISUDDHIMAGGA / vyanjana 275	
1	RELIGION:ISLAMISM	
	ISLAM AND INDIAN NATIONALISM: REFLECTIONS ON ABUL KALAM AZAD Mushirul Hasan (Ed.) 200	
1	ABUL KALAM AZAD Mushirul Hasan (Ed.) 200 THE QURAN AND THE CONTEMPORARY CHALLENGES	!
1	(Edited by Syed Fazle Rab) /S M Ismail 125	1
	RELIGION:SIKHISM	١
	HISTORY OF SIKH STRUGGLES VOL. IV /Gurmit Singh 400	ı
	RURAL STUDIES	I
	DEVELOPMENT PROGRAMME FOR RURAL WOMEN / Rajinder Kaur & Ranjit Singh 225	I
	RESOURCES AND PLANNING FOR ECONOMIC	ı
	DEVELOPMENT: A CASE STUDY OF SAGAR DIVISION.	I
1	M.P. /Archana Bhargava	ı
	SCIENCE A SOURCE BOOK OF SCIENCE PROJECTS (AN ACTIVITY 75	١
1	BASED BOOK) /R C Mathur	١
1	SUCIUI UCA	l
1	BEYOND MANDAL AND AFTER (BACKWARD CLASSES IN 165	ı
1	PERSPECTIVE) /B K Hov Burman	ı
1	FROM UNTOUCHABLE TO DALIT: ESSAYS ON THE AMBEKAR MOVEMENT /Eleanor Zelliot	ı
1	UIMACHAL DRADECH · HISTORY CHILTIRE AND	
	ECONOMY (Third Edition) /Mian Goverdhan Singh	
	INDIA UNITY IN DIVERSITY /T S Suman Kumar	
	POLLUTING SACRED FAITH: A STUDY ON	
-	COMMUNALISM AND VIOLENCE IN INDIA / 230(P.B.)95	
1	Pramod Kumar PSYCHO-SOCIAL ASPECTS OF AGING IN INDIA / 400	
	D	
	THE BOOTS OF PRIVACY: UNDERSTANDING PRIVATE	
	AND PUBLIC BEHAVIOR /Keshav Dev Sharma	

15





(P.B.)35

re readily available at: D.K. PUBLISHERS DISTRIBUTORS (P) LTD.

1, Ansari Road, Darya Ganj, New Delhi-110002.
Phonesk326t465;3278368 Fax: 91-011-3264368 Vol XVII Nos.11 & 12

November-December 1992 Price Rs. 14/-

ISSN 0970-468 X

INDIAN BOOK CHRONICLE

With A Miscellany on Sustainable Development & Culture

In This Issue

November 1992

1&2 Shrilal Shukla: RAAG DARBARI

3 J.C. KUMARAPPA

5 WHAT AILS OUR UNIVERSITIES?

Comments by Francine E. Krishna & Madan Gupta

A Tribute by Jai Narain

Poem by Tripta Tandon

M.V. Mathur & Ramesh K. Arora (Ed.): THE VICE CHANCELLORS REMEMBER Review by D.B. Mathur

6 HARBOUR OF PEACE

MAPPING - VIKRAM - SETH

Comment by Prabha Mahajan

SHORT COMMENTS Baldev Mirza: ACROSS THE FALLING SNOW

Comment by I.K. Sharma

Review by Viney Kirpal

Review by Jitendra Prasad

& EXPLOPER (Bi-annual Journal)

10 Makrand Pranjape: PLAYING THE DARK GOD

11 Meenu Roy: THE BATTLE OF THE BALLOT

12. SCIENCE NEWS & NOTES ISRO & UNCLE SAM Ashok Mahajan

13 Bhaskar Chatterjee: JAPANESE MANAGEMENT & THE INDIAN EXPERIENCE Review by Jaspal Singh

14. Narsingh Shrivastava: A FEW DAYS IN BOMBAY

Review by Chandra Shekhar Dubey

15 TO MY DOOR

Poem by K.V. Venkatarama

16 Rajesh Gill: SOCIAL CHANGE IN URBAN PERIPHERY Comments by Man mohan S. Gill & Madhu Nagla

17 RAMAJANAM BHOOMT - MYTH OR REALITY ?

Comment by M.K. Haldar

C/o Aalekh Publishers

20 MODERNISM & SHORT STORY IN HINDI & URDU

Short Comments by Govind Rashmi

A Vivek Trust (New Delhi) Journal assisted by Sanghar Vidya Sabha Trust (Jaipur)

Chief Editor : Bhupendra Hooja Associates:

^{P.C.} Mathur, Rakesh Hooja I.K. Sharma & Rima Hooja

(Founder Editor: Amrik Singh)

Exec. Editor: Subodh Bhushan Gupta

Editorial Address:

Duggar Building, M.I. Road, Jaipur -- 302 001

11, Uniara Garden, Jaipur -- 302 004

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Delayed

Due to unforeseen circumstances, the printing of A MARTYR'S NOTE BOOK is likely to be delayed beyond spring 1993.

Editors

IBC Subscription for 1993 - Rs. 88/-[Discount for Scholars Teachers & Senior Citizens -Rs. 10/-1 Add Rs. 7/- Bank charge on outstation Cheques.

In This Issue

December 1992

tran Pen

wor

Hin

that

lang

beer to th

inde

of la

degr

degr

are c

culti

whe new

alon

satir

Ther asm

Wre

city Vaid

derk

case

Sanie

peco:

bhan

great WOLF

high

tachi

Edito

Sarke

Delhi D.C.

M/1 THREE SUKTAS FROM PRITHVI SUKTA

M/2 BAAT CHEET

Excerpts from HYMN TO THE EARTH: English Renderings of PRITHVI SUKTA

by Srinivas Sohoni

M/3 H. S. Sharma: CLIMATE, DROUGHT AND DESERTIFICATION

M/6 SUSTAINABLE POLICIES FOR LAND RESOURCES DEVELOPMENT -

A Symposium Report by Rajiv K. Sinha

M/8 UNIVERSITY OF RAJASTHAN AT A GLANCE

M/10 ACADEMIC & RESEARCH ACTIVITIES OF NAGI

M/11 DEPARTMENT OF GEOGRAPHY (University of Rajasthan) -

Note by G.D. Paliwal

Note by R.P. Misra

Contributed

13 500 YEARS OF BIKANER

Kishore Singh (Photographs by Avinash Pasricha & Ashim Ghosh)

-- BIKANER - A Fifth Centenary Commemorative Volume

Surajmal Singh Rathore (Ch. Ed.) -- BIKANER -- (Panch Shati Smarika V.S. 1545-2045)

15 Satish Kumar: NO DESTINATION (An Autobiography)

16 HERO AS A MAN OF LETTERS - KANDUKURI VEERASALINGAM

18 G.C. Pande: FOUNDATIONS OF INDIAN CULTURE

21 POEM

22 M.M. Agrawal: CONSCIOUSNESS AND THE INTEGRATED BEING

-- SARTRE AND KRISHNAMURTI J.D. MacClatchy (Ed.): POETS ON PAINTERS

24. SUR SAGAR ILLUSTRATIONS FROM UDAIPUR

Review by Meenakshi Hooja Review by Balabhadra Bharati

Tribute by D. Anjaneyulu

A Comment by A.K. Roy

Uma Arora

Review by S.C. Malik Review by Ram Dhamija Note by B.M.S. Parmar

A Vivek Trust (New Delhi) Journal assisted by Sanghar Vidya Sabha Trust (Jaipur)

Editorial Associates: Aligarh: H.A.S. Jafri; Amritsar: Ramesh K. Srivastava; Baroda: Chhaya Patel; Bombay: Subhash Chandra Sarkar and Vines Vines P.M. Subhash Chandra Sarkar and Viney Kirpal; Bangalore: Rabindra Menon; Calcutta: Udyan Majumdar; Cochin: P.M. Mathew: Dehra Dun: Madhu Single, Dehra Mathew; Dehra Dun: Madhu Singh; Delhi New Delhi: Madan Gupta, Harsh Sethi, Sunaina Kumar, Ashok and Prabha Mahajan; H.P. (Maranda): D.C. Chambial, A.A. Delhi Skanda Prasad ; Panchkula (Chandigarh); K.K. Sarin; Pondicherry : P. Raja; Shimla : T.N. Dhar & Atma Ram; Trivandrum : G. Krishnan Kuny Krishnan Kutty.

Bhupendra Hooja P.C. Mathur Rake

1992

honi

inha

iwal

lisra

outed

ooja

rati

yulu

Roy

(alik

P.C. Mathur, Rakesh Hooja, I.K.Sharma & Rima Hooja

Editors

Subodh Bhushan Gupta

A VIVEK TRUST JOURNAL (Founder Editor: Amrik Singh) assisted by SANGHAR VIDYA SABHA TRUST

Indian Book Chronicle

November 1992

Vol. XVII No. 11

FACE TO FACE WITH RURAL POWER ELITE

Shrilal Shukla: RAAG DARBARI: (A Novel)
stanslated from Hindi by Gillian Wright
lenguin, India, Rs. 85.00

Review by Francine E. Krishna

The translation into English of Shrilal Shukla's Raag Darbar by Gillian Wright brings to a much wider audience a work that has already been acclaimed for thirty years by Hindi readers and critics.

Recently, Jaquelin Singh in a review referred to the veil that translations put between the original language and the language of translation. In this case, however, the veil has been utterly torn aside, and the English reader gets as close to the original as is possible. In fact, Wright has been able to retain the satire and comedy of the original, a veritable feat indeed. Like poetry, humor greatly depends on the nuances of language; moreover she has been able to convey the subtle degrees of humor throughout, and the tone has just the right degree of detachment. The dialects of Avadhi and Bhojpuri are differentiated and rendered well.

A SATIRE ON THE NEW MATLABICULTURE

Shukla has captured what might be called the Matalabi alture that arose in India about a decade after Independence, when the idealism of the Gandhian period had faded. This new period ushered in the self-seeker; it was pure self-interest along with the deadly combination of self-righteousness. The Stire in this novel is levelled universally at all the characters. There is Vaidyaji, the most prominent citizen of Shivpalganj, asmall town in U.P., the Principal of the local college, Badri Wrestler, Vaidyaji's nephew, Rangnath, who comes from the thy for a change of scene, Ramadhin Bhikhmakhervi, Vaidyaji's main rival, Langar, who refuses to give a bribe to derks and officials and has been waiting for a decision on a ase he had filed in the civil courts seven years earlier, and Sanichar, one of the lay-abouts in Vaidyaji's durbar, later to become Pradhan of the Village Council and ready to grind thang (cannabis) at a moment's notice:

work, a craft, a ritual. Even if you chew half-an-anna's worth of the leaf and then have a drink of water, you get fairly ligh, but this is cheap inebriation. Ideally almonds, pisachios, rose-petal conserve, milk, cream and so on should all

be used with the leaf. The bhang should be ground to the point where the grinding stones stick together and become one, before it is drunk verses in praise of Lord Shiva should be recited, and the whole exercise should be a community, not an individual event......"(105)

Everyone can recognize, if not herself/himself, people one has known in the various characters.

Shivpalganj is a microcosm of what continues in our society today. There is the familiar politics, the red-tapism, the paan culture, the wrestler's Akhara, the young men's surreptitious photos of film stars and pornography, the gambler's union, the wall-posters, the development programmes, the local college, the embezzlment of the Cooperative Union, all made fun of with insight and humour. It is a world we all know and a world we are all part of. Even Indology is not spared:

"....Indologists must first research other Indologists, and Rangnath was doing just this. Two days earlier he had gone into town and taken out numerous books from the university library and now he was studying them by means of staring at the neem tree. Winternitz was right under his nose. He was practically sitting on Keith. V.A. Smith had been shoved to the foot of the charpoy, and there, too, Rhys-David was visible, lying face downwards in the bedclothes, and Bhandarkar was peeping rather nervously from under a sheet. The atmosphere was steeped in Indological study... (p.87)

AN IDEALIST AMIDST SMALL-TOWN POWER GROUPS

The plot, if there can technically be said to be one, is episodic, one of the reasons, perhaps, why it was so easy to produce in a TV series. What holds the book together is, firstly, the character of Rangnath, M.A., who comes from the city for a vacation before returning to his university to resume his research. He lives with his uncle, Vaidyaji. Rangnath is something of an idealist, but is not much different from the other characters and soon becomes a part of their life. He does retain something of a critical objectivity when, in the rivalry between the College Principal, who his uncle supports, and Khanna, the Vice Principal, he supports Khanna. To this extent, Rangnath sees through the system. And this is certainly a reason why the novel does not seem as pessimistic as some critics have made out. (Continued)

Garker; Bangalore: Rabindra Menon; Calcutta: Udayan Majumdar; Cochin P.M.Mathew; Dehra Dum: Madhu Singh Delhi/New Delhi: Madan Gupta, Harsh Sethi, Sunaina Kumar, Ashok and Prabha Mahajan; Dhanbad (Bihar): R.K.Singh, H.P. (Maranda): K.K.Sarin; Madras: D.Anjaneyulu, Mahajan; Dhanbad: Prasad; Panchkula (Chandigarh): K.K.Sarin; Pondicherry: P. Raja; Shimla: T.N.Dhar & Atma Ram; Trivandrum: G.Krishnan Kutty.

Colu

profe

India

ploit

Want

nved

Contd

erva

xper

young

Sanic

Puptic

get th

RAAG DARBARI

The other threads of the plot are the two main rivalries between Vaidyaji and Ramadhin Bhikhmakhervi, the gambling king of Shipalgani, and that between the Changamal Vidyalaya Intermediate College Principal and his group and the Vice Principal Khanna and his group. So that the main conflicts are between small town power and pressure groups. In the long run, not much happens; the world remains the same and only a few of the components are shifted from one place to another. Nor do the characters grow up or develop; as events move along, they only reveal more themselves, of what was already there in the beginning.

It is hoped that more such translations will be forthcoming. I have read aloud a number of passages from this novel

to friends who are not adept at Hindi. Like myself, they have expressed amazement at the rich humor (Isn't India tradition) ally thought of as having no comic tradition?) and the high

It certainly suggests that there is a great deal more in Hindi literature (and I am sure, all Indian literatures) that ought to be opened to a world reading public. In any case, this now puts Raag Darbari on the world map of literature, and I would have no hesitation in placing it along side a classic such as Gogol's Dead Souls.

Mrs. Francine E. Krishna is Associate Professor, Deptt. of English, University of Rajasthan, Jaipur.

DELIGHTFUL YET DISTURBING VIGNETTES OF RURAL INDIA

Review by Madan Gupta

Raag Darbari, a Hindi novel by Shrilal shukla, has been ably translated into English by Gillian Wright. The translator is an Hons. graduate in Urdu, Hindi, History and Politics and contributes to the BBC. World Service. She has also worked with Mark Tully on his three books, Amritsar - Mrs. Gandhi's Last Battle, Raj to Rajiv and No Full Stops in India.

The author, Shrialal Shukla, is a retired civil servant who spent his service life in Uttar Pradesh. Apart from Raag Darbari, he is the author of books of short stories and essays. His other novels are Broken Frontiers and The House. Raag Darbari won the Sahitya Akademi Award in 1970.

DELIGHTFUL

Shrilal Shukla knows the village folk of U.P. intimately. His observations on their ways of life, their frailties and their strengths are frank. fair and thought-provoking. But besides all this, the real charm of the book is Shukla's observations on the system; on political gods and their moods and methods, on the working of the bureaucracy.

As one goes through the pages of this immensely delightful novel, one comes across observations which sometimes raise a chuckle, sometimes an outright laugh. Here is one

"When the managing director of the gamblers' union of Shivpalganj left, the Sub-Inspector raised his head once and looked around. Everywhere was peace. The loin-clothed constable who had been straining bhang beneath the tamarind tree was now annointing a nearby Shiv Lingam with it, a watchman was grooming the horse's haunches, a dacoit sitting in the lock-up was loudly reciting prayers to the Monkey God, Lord Hanuman. Just outside the gate, the constable no duty - on doubt in order to in a position to keep constant watch at night - was asleep propped up against a pillar."

... HARD HITTING ...

Shukla is also hard hitting on the current breed of politics and politicians. About Vaidyaji, the main planactorians chokul novel, he observes, "During the British Raj, he had revered days of the Indian government he had

begun to reveré Indian rulers. He was an old servant of the nation. In the last world war when there was danger from Japan, he had enlisted many soldiers to fight in the Far East. Now when he needed to, he would enlist hundreds of members to his political faction overnight... Now he was the Managing Director of the Cooperative Union and the College Manager. In reality, he did not want to hold these posts, because he had no greed for power. But there was no oneds who could carry out such responsible jobs in the locality.. So in his old age, he was forced to take up these positions ... if you wanted to be precise, you could say he was sixty -two. But like those hundreds of great men who lived in the capital to serve the country, Vaidyaji was not old despite his age, and like those same great men, he had vowed that he would grow old when he died, and until people could convince him that he was dead, he would consider himself alive and carry on serving the nation. Like every great Indian politician he loathed politics, and made jokes at the expense of politicians Like Gandhi, he took no post in his political party because he wanted to encourage new blood; but in the matter of the Cooperative and the College his hand had been forced and he had agreed to it being forced," (p.29)

Shukla is equally brutal in describing how educational institutions in rural areas function. A teacher is asked to take another class along with his own, because the teacher of the M.A. other class is missing. When he objects, he is told, "Lookatil ShivE as the government buswallas do, Malaviya. If a bus break down, all the passengers are accommodated in the bus be hind. Accommodate these boys in your class the same way. nickn Even when the teacher points out that the class he is teaching is the cause the is the seventh class whereas the other class is the ninth class to ma there is no change in the decision:

The reader meanders leisurely through the 340 and odd es of the povel and find a surgery pages of the novel, and finds himself refreshed at every step by Shukla's observation by Shukla's observations on the village life in free India continued in the continued in th kangri constitution and the village life in free multiple lindian democracy: on the service bureaucracy. One option limit is a service limit of the service limit in the service limit is a service limit of the service limit in the service limit is a service limit of the service limit in the service limit is a service limit of the service limit in the service limit is a service limit of the service limit in the service limit is a service limit of the service limit in the service limit is a service limit in the bureaucracy. One envies him his insight. Not many public

J.C. KUMARAPPA - A Tribute by Jai Narain

Mahatma Gandhi's colleague and co-worker, the father willage industries movement in India, Joseph Cornelius amarappa who also expounded his economic thoughts in a nost holistic and original manner through his writings and ork, belonged to an orthodox Christian family of Madurai Tamilnadu. He was born on the 4th January, 1892 at anjore, where his father S.D. Cornelius was an officer in the public Works Department of the Government of Madras. Named as Joseph Chelladurai, he was the 9th child of his parents

"WHY THEN IS INDIA POOR?

Kumarappa was bright at school. He later qualified as an incorporated accountant in London and established himself here as a successful auditor in partnership with a British im. On the advice of his mother, however, he came back to his native land and set up practice in Bombay in 1924.

In 1927, he decided to go to U.S.A. for a holiday, but juned the Syracuse University and took his B.Sc. in Business Administration in 1928. The next year he went over to the Columbia University to study public finance, where he was preparing his Master's essay on the Bombay Municipal finance. His professor, Dr. E.R.A. Seligman had seen a press report in the New York Times of a casual lecture Kumarappa ity.. So had delivered in a church on "Why Then Is India Poor?" The professor was so much taken up with it that he insisted that Aumarappa should do his Master's essay on the causes of capital Indian poverty through public finance. The study so conrinced and moved Kumarappa of British injustice and exploitation that he turned an ardent naionalist.

With this change of heart, it was natural that Kumarappa wanted to be an Indian first and foremost. So he took up the original Hindu name of his family "Kumarappa."

HIS VIEWS IN ECONOMICS

Many have often wondered as to how Kumarappa arfived at his views in economics, specially so, as his early

background was highly 'capitalistic' and pro-imperialist. He was brought up to believe in the "trusteeship" of the British Government, their well-meaning bureaucracy and their 'God-sent mission.' Then, the whole background of his childhood was city centered. He had hardly any knowledge of the countryside. With this background he underwent his higher education in Europe and U.S.A. His, official duties also brought him in close touch with large-scale industries and luxury factories.

In all this background of education and training, there was no consideration of violence or non-violence. War was looked upon as necessary part of a well-ordered society, though in his younger years, his training at his mother's knee had put in him moral responsive approach to his immediate neighbours. This, however was suppressed in the maddening rush and turmoil of western life-style wherein every man was considered to be his own destiny maker, regardless of what happened to his neighbour or even at the cost of his neigh-

With this background of individual moral responsibility taught by his mother and of social responsibility which he learnt later, he went to America. At the Columbia University, he took a seminar entitled "The Economics of Enterprise" The professor responsible for this seminar was Dr. H.J. Davenport who led a school of thought which believed that no consideration other than individual profits should weigh in economics. This philosophy seemed to be wholly wrong to Kumarappa and he fought it tooth and nail. There was great deal of discussion at the seminar between Kumarappa and the professor. He was told by his fellow students that he was in danger of losing his credits, and so he should beware and refrain from further discussions. But it must be said to the credit of his professor, that though Kumarappa's arguments made him red in face, he recognized Kumarappa's courage and original thinking and marked him as an "A-1" student.

(Continued overleaf)

Contd. from page 2 RAAG DARBARI

servants were able to enrich themselves with their service experience as Shukla has done.

Besides Vaidyaji, there are others. There is Ranganath, an M.A. and Vaidyaji's sister son, who comes to the village of Shivpalganj to improve his health. There is Vaidyaji's Sunger son, Ruppan Babu. There is Badri, the wrestler and anichar, a man born on Tuesday and named Mangal, but licknamed Sanichar because of his deeds. They all combine make Raag Darbari a feast fit for kings. Factionalism, cor-Retion, dubious dealings, all receive Shukla's attention; all get the treatment they deserve.

WHITHER INDIA?

Writing in her Introduction to the novel, Gillian Wright duotes Shukla as saying, "Society in Raag Darbari is a male dominated in the motor of the motor dominated society and politics is still a moleodaminated field gurukul Kangri Collection, Hardwar, Mr. Madan Gupta is a frequent con-despite India. despite Indira Gandhi's being Prime Minister for so long. And all the distortions of values that can attract satire or irony

lady politicians indulge in floor crossing. So male characters are much more attractive if your aim is to satirize distorted values in political life. I don't think a lady would have behaved like Vaidyaji if she'd been in charge of the college."

As one closes the book, one sits and wonders whether we in India are really heading for the 21st century. Dismay fills one at the bullock-cart pace progress of the country. The hungry millions seen to be destined to toil in hunger for many years to come. One even wonders whether at all, a dawn will appear when we will be able to rid ourselves of our vices. Till then, one is grateful to people like Shukla who with their mighty pen, high-light our weaknesses and our vices. Non-Hindi knowing readers will find Gillian Wright's English translation of Raag Darbari a satisfying experience.

ey have aditionhe high more in

ber 1992

es) that ny case, erature, S side a

Deptt. of

nt of the er from ar East. of memwas the

College e posts, one else ons ... if

y -two. ge, and d grow im that arry on

cian he ticians. ause he of the ed and

ational to take of the ok at it breaks

ous beway. aching class,

d odd y step ia:on

 \longrightarrow (continued)

J. C. KUMARAPPA

MORAL AND SOCIAL STANDARDS~IN ECONOMIC REALM

Accordingly, from this time onwards, Kumarappa was pretty clear in his mind that man is not merely a wealth-producing machine, but essentially a member of society with social, political, moral and spiritual responsibilities. This swung him over to the other end, in which material production came to be regarded as only a minor item in the life of a man. His yardstick now became definite, and he measured whatever he came across with the moral and social standards that he had learned to apply in the economic realm. He lost interest in money or material pursuits, so to say. Some essays he wrote on such themes brought him to the notice of Gandhi. The more he went into the depth of the things, the closer he got to the Mahatma. He underwent a complete metamorphosis and changed his life after he joined Gandhi in 1929.

A READY-MADE GANDHIAN

Rather early in his days with Gandhiji, Pt. Madan Mohan Malviya once complemented Gandhi on the wonderful training he had given to Kumarappa. Gandhi replied, "I have not trained him, he came to me ready-made".

Gandhi first put him to teach in the Gujarat Vidyapith and then to edit his journals. He later chose Kumarappa to head the All-India Village Industries Association which he had formed to give shape to his concepts of decentralized production by the masses. Kumarappa became the leader of 'village movement' and advocated for a system that was ecologically sound and which would bring about an economy of social justice. His forthright criticism of the British rule and the exploitative economic order of the day brought him to the notice of the rulers and he was imprisoned several times. A bachelor all his life, he never accepted any office of power or pelf. He lived a life of renunciation and sacrificed his all for the cause he held dear.

A MATTER OR AUSTERITY AND DISCIPLINE TURNING DOWN THE MAHATMA

Kumarappa was very strict in accounts and a stern disciplinarian. He did not spare anyone. Once Gandhiji came to Patna to attend a committee meeting of the Relief Fund. His retinue wanted all sorts of food-stuffs like milk, fruits., vegetables, etc. (which were beyond the three annalimit which he had laid down as the maximum expenditure per head per day). Kumarappa explained to Mahadev Desai his difficulty in paying for these expenses of Gandhi's party from out of the relief fund. The matter reached Gandhi's ears. He called Kumarappa and said that he had come this time exclusively for the Committee's work and asked on what grounds he refused meeting his bills. Kumarappa explained the austerity rules and his inability to make exceptions. The Mahatma appreciated Kumarappa's stand and asked Mahadev Bhai not to present the bills to the Committee.

On one occasion, Gandhi sent a telegram to Kumarappa that he was coming to Patna to consult him. Gandhi reached Patna at about 10 p.m. one evening, an Gaskle Busch Rain Rundward. Prasad to inform Kumarappa. Rajan Babu told Gandhi,

night until the error is traced. When he works like that, he is like a lion and no one dares to disturb him". Gandhiji said, "Leave him alone. I shall tackle him in the morning."

In the morning, as Kumarappa was about his ablutions, Gandhi saw him and asked for an appointment. Kumarappa replied, "Not to-day, perhaps tomorrow". Gandhi said, "But I am going away to-night to Wardha. "Kumarappa replied, "Then it is simple, you go away without seeing me." The Mahatma said, "I have come all the way from Banaras and you won't give me time". Kumarappa answered, "But you have not taken an appointment with me. If I were free, I would go all the way to Timbuctoo to see you, but I am frightfully busy to-day with the Relief Committee's annual meeting." Gandhi then instructed Mahadev Bhai to leave certain papers to be perused by Kumarappa, and promised to send a wire after his Harijan fast at Wardha, and left. After a fortnight, Kumarappa went to Wardha to see him on that business.

A DOCTOR OF VILLAGE INDUSTRIES

His books "Why the Village Movement" and "Economy of Permanence", prompted Gandhi to call him 'a Doctor of Village Industries. His other much-studied publications are "Practice and Precepts of Jesus and Christianity", "The Philosophy of Work and Other Essays", "The Gandhian Way of Life" and a number of other books.

HIS PLEA: FROM "BUCKET ECONOMY" TO "RIVER ECONOMY"

Kumarappa combined in himself the qualities of a scholar and a visionary, the idealist and the practical, and the spiritual and the scientific. At a time when the world is facing the depletion of fossil fuels, he becomes all the more relevant. He gave a call to shun using non-renewable resources of the earth, which he proclaimed belonged to a 'Bucket Economy' (where the water is depleted as it is used up) and exhorted that what we need is a 'River Economy' (where the water is being constantly replenished)

His clear philosophical thoughts on Man-Nature relationship and the individual's and collective responsibilities being ideally symbiotic, weave through all his writings.

He stressed the principle that drudgery, creativity and leisure are three components of an indivisible whole. On this basis, he pleaded for the promotion of decentralized production through village industries. The significance of his thinking becomes still greater as time passes, and the ideas he propounded and the concepts he stood for have become still more universal, transcending space and time.

A grateful nation has been celebrating the birth center ary year of its great son. (albeit on a low key). But it is only through practical action that we can pay our homage to Kumarappa and seek to bring into being the new economic ard contains with the new economic are contained.

Dr. Jai Narain is in the Department of Gandhian Studies

Chan know

rodu

atisf

ndh

ot fo

mode

Univo functi plana struci

dynai T Police

Police University ethos woul

> dysfu sitivi purp

> calcu impa tal re

Der 1992

at, he is

iji said.

lutions, narappa

id, "But

replied.

e." The

ras and

But you

e free, [

at I am

annual

o leave

omised

on that

nomy of

of Vil-

ns are:

losophy

" and a

OMY"

es of a

and the

s facing

elevant.

s of the

conomy

chorted

vater is

Vature

espon-

is writ-

ty and

On this

roduc

think-

eas he

enter

is only

nomic

WHAT AILS OUR UNIVERSITIES?

Mathur and Ramesh K. Arora (Eds.) EVICE CHANCELLORS REMEMBER actuated Publishing House, New Delhi

(1992) pp.268, Rs. 350.00

Review by D.B. Mathur

The volume under review is a thoughtful and stimulating atribution on the University Education Scene in India. M.V. Mathur is a mentor with unalloyed commitment, alivity and vision. His self-abnegating quest for excellence national and international levels is infectious. Dr. Ramesh Arora is an erudite teacher-researcher, younger in age and who has consistently upheld and promoted ademic values. A fruition of editorial exertion of these two dicated scholars, the volume brings out vital issues bearing non the domain of higher education, and university adinistration in particular, as seen and felt by a score and more ice-Chancellors. The result is a revealing experience of wony and ecstasy, hope and despair, consensus and discord, fillment and trial, and much more.

RICH AND VARIED EXPERIENCES

The chapters are insightful analyses by a galaxy of ducationists and education administrators having their werse and enriching experiences. The reader soon gets ininduced to their accounts with mixed feelings of sadness and sitisfaction. Not that the eminent contributors are parmonious; not that they withhold the truth as they perceived they fall short of the distinctive watermark of fidelity indhonest presentation of the empirical reality; and certainty of forthright effort, of achievements (however nodestly narrated) or courage to concede the frustrating hatus distancing perceived goals and their fulfillment.

Mixed feelings flow from the fact that twenty -six Vice-Chancellors (VCs) distinguished in respective fields of howledge, could honestly share their varied assessments, umulatively cautioning about the disfigured mosaic the University System is. In the process, they reveal a ruthless Inctional ambivalence. The editorial comment is self-ex-Planatory: "Most of the available studies in this sphere are frictural and processual and hence the inner reality of dynamics of Indian Universities is revealed only rarely". (v)

This highlights the lasting value of this compendium. If Policy formulators and those given to resurrecting the university System shed the veneer of pseudo-samaritan ethos and blinkered supplication, there is hope still. Posterity ne still Would not condone fractured alternatives.

UNIVERSITY NOT AN ISLAND, NOR AN OASIS

It is unnecessary to repeat the myriad structural stresses, dysfunctionalitiles, widening crevices of societal insensitivity and the extent of devaluation of Silivity, and systemic diaspora to the extent of devaluation of Purpose and loss of direction, cumulatively compounding calculated. The nature of reality, and the interactive continuum could subsist only

The University is not an island, nor an oasis. Partisans, careerists and incompetent adventurers, at all levels have systematically nibbled at and drained its vitals. We have an exhausted and debilitated system at hand, calling for the

SOME ISSUES

The reminiscences and reflections by VCs beget and leave behind in their trail fundamental issues. Academic sophism and idealistic categoricals notwithstanding, the office of VC and its attendant obligations face a stone- wall of unthinking expectations - regulatory and developmental-in an atmosphere of total erosion of viable autonomy.

The process of appointment of VCs itself has divested the system (and the high office) of the aura of dignity and esteem. If VCs, as individuals, have come out of the ordeal of placating distal foci of pressures with even marginal grace, the totality of systemic instrumentalities emerges in a state of bruised nostalgia. The constraints inherent in such a scenario only get compounded by tenurial fallibility.

The powers and obligations of VCs look formidable on paper. The actualities, however, are entirely different. The matrix of culture of honourable consensus and principled compromise over apparent non-essentials invariably gets jeopardized. Civility and suavity are interpreted in pejorative lexicon.

DEFIANCE AS A RIGHT

It is satisfying to recall the enriching heritage of our universities. Even isolated reported incidents of programmed humiliation and confrontation for the least plausible reasons speak well neither of the spirit of democratic social order, nor of inter-and intra-institutional maturity. Protest, dissent, resistance et al are beautiful words, so long as the ground rules are upheld by the parties concerned. The moment such predilections are synonymised with 'defiance as right' flowing from crudity and vulgarity, there is adequate cause for concern.

Unsavoury incidents in so many universities in the recent past only confirm the apprehension that whereas critics of the system, posing as honest brokers, look the other way when the diagnostic indices starkly point towards elemental consumptiveness of the academia, they come out with platitudes and pearls of wisdom, appeasing professional confrontationists and disruptionists.

For reasons of populism, indictment of authority becomes a vocation. Rules are sought to be bent and twisted beyond recognition, and justice and fairplay become fractured reminders of "what might have been". The regimen of universities gets regimented by those who have nothing to do with the universities in the first place.

The experiences of VCs point towards 'the hidden persuaders' who by cultivating the vagrant, the diabolical and the stubbornly traunt, shatter the civilized expectations. Gleulated unconcern, neglect and intertia. The nature of impactive determinants in this realm is germane to the society determinants in this realm is germane. tive armour to state that the academic culture is polluted by

THE VICECHAN CELLORS REMEMBER

Is it the function of university to convert the uninitiated, the unwilling, the alienated, and the incorrigibly immune, so that they come round to accept the truism and categoricals entirely academic? What is the purpose of the much flaunted 'demos of academia' when the very basics are wantonly mutilated? Is it that those who can and should take the first step towards stemming the rot, suffer from hallucinations of self-image and consequently prefer to sustain the slough and quagmire? Fake 'diplomaed' do not make civil society.

THE CONTEXT OF DEMOCRACY...

Higher education has yet to be comprehended in the totality of the format. The VCs inherit what the nursery institutions nurture, prepare and send up. One would ask if there is any meaningful and sustained interlinkage in this regard. There is colossal vagueness, surfeit of timidity, and impracticable narration of hyper-idealism. An honestly and dauntlessly conceived formulation of creative policies, permitting dignified elbow-room for imaginative experimentation and commitment to sustain autonomy as a living obligation, has to become the catalytic core of the university system.

Democracy is vital—in vibrant totality. Does it have to be traumatized if only to defend the visage of contrived compliance? Implications of proliferation of universities are monstrous. Command dove-tailing of thoughtless degrees with eligibility requirements in private and public institutions and services, has only vitiated academia, worsened by the 'number game' of compulsive perpetrators of hoax. Costbenefit issues mean little.

· .. AND CONSTRAINTS

VCs and the university system, are inhibited by constraints emanating from partisan interference and officiousness of governmental departments, funding agencies and pseudo-reformist adventurism.

There is considerable dissatisfaction about the operational dynamics of various university bodies, which either seek to fabricate confrontationist postures, or prefer to remain passively compliant. Teaching faculty, researchers, institutional bureaucracy and employees - noble exceptions apart might have ensured survival of the system, but the social cost is astounding. The value of 'work-ethic' is non-existent.

All this makes the Vice Chancellor 'a lonely person' to somehow wade through his tenurial rapids.

Critics, at times, ignore the fact that VCs are human beings to begin with. Impossible expectations and corroding impositions subvert the ideals of progressive perfectibility. VCs are known to have watched with amazement, and also amusement, the fall from grace of otherwise cultivated academics and others, as cynicism and sycophancy became imprudently pervasive. The will to be true and to be fair, becomes a ready casuality as dwarfing of associates assumes chilling proportions.

SEEKERS OF KNOWLED OF IN Public Domain. Gurukul Kangrid alecudin dhaaid wais own.

The target clientele, seekers of knowledge and wisdom, recent the perceived and senired levels of fulfillment and

perfection, conducive to democratic values and civil society. Studentship, however, is a distinctive obligation burnished of critical enquiry. The by receptivity and spirit of critical enquiry. The parallelism 558 with the immediacy and concern for subsistence in life is a hightened by the lure of acquisitiveness and consumer cul. Consumer cul. ture, presents a baffling scenario. The frustrating consequent ces need no exhaustive mention. Can the University system from even marginally cope with such a fall-out of socio-economic Hi magnitude? The regulatory devices fidget and flounder. Nor. mal self-discipline becomes irrelevant. Authority is flouted, loso Democratic pretensions relegate to perpetuate the burlesque polor of a faceless community. The VCs are equipped, nor trained, sta to transform the conscience of the braggadocio. Besides, is it Nan their responsibility?

MAKING A SUCCESSFULVC

In addition to normal functions and obligations of the diss office, the VCs are obliged to continuously assess institution a per al and professional experience, and accordingly to devise art innovative and creative alternatives. The extent of resistance to meaningful change is challenging from one angle, and manifestation of pulverizing potential, from the other. VCs have resisted such resistance, failing and succeeding cumulatively having little impact on the inertia and the amnesia. The sources of insensate intrigue and profligacy, over and covert—survive, stigmatizing the very purpose of the d Be University system. ad m

The question, therefore, is not 'what kind of a person makes a successful Vice-Chancellor'? The fundamentalissue is: what do we do or not do, to facilitate normal, unobtrusive functional efficacy of the University system? To evaluate VG in isolation of the surrounding consumptiveness, would be hitya an unfair exercise in futility.

adaim Dr. D.B. Mathur is a former Professor and Head, Department blaund of Political Science, University of Rajasthan, Jaipur.

Harbour of Peace

Poem by Tripta Tandon

Walking through the shades of evening, Alone

Through the woods,

Sharing their secrects only with the sky,

Lost in another jungle of my own predicaments,

I stumbled over a grave —

Yes, grave indeed it was

In the wilderness

Away from the scorching glares of the crowds.

I later learnt

A traveller by there

A wanderer

Who had at last/Decided to settle down

At a place

M, Tripta Tandon teaches in the Govt. Post-graduate College Dharmsala (HP)

d Wi

met I

For

ther-F

ook A

onwe

nade t

Tust ru

on Qu

Maj

elang

indi, (

hen h

· OWS

On

As

The

An

Coc

oer 1992

istance

he am-

person

l issue

rusive

te VCs

andon

lege,

MAPPING VIKRAM SETH

-by Prabha Mahajan

The credentials of Vikram Seth make impressive reading. rnished thin Calcutta in 1952 and raised in Patna and Delhi, Seth allelism sent to Doon School, the Apu Ghar of our plutocracy's in life sand to Tonbridge School, U.K, from where he gravitated ner cul. Corpus Christi College, Oxford. His father had a roaring sequen. siness in export of leather goods at Calcutta. The mother, system ominent lawyer-turned judge, is now the Chief Justice of onomic Himachal Pradesh High Court at Simla.

At Oxford, Vikram Seth opted for PPE (Politics, er. Nor. louted losophy, Economics). In 1975, he obtained admission to rlesque inford University, U.S.A., for his M.A. in Economics, and rained, stayed on there ever since, but for a 2 year stay in China les, is it Nanjing University. Book after book the blurbs unfailingly wert to his ongoing Ph.D. on the economic demography in hina. Since it commenced somewhere around 1977/1978 of the disstill incomplete, Indian researchers here could also take tution perhaps, for extension of their Ph.Ds. beyond the 14th devise ear!

BOOKS AND AWARDS APLENTY

le, and To date he has published Mapping (Writers Workshop, er. VCs jakutta, 1981, republished 1991), From Heaven Lake (Chatto eding d Windus, 1983), The Humble Administrator's Garden(Carmet Press, U.K, 1985) The Golden Gate (Random House, y overt S.A., 1986), All You Who Sleep Tonight(Viking India, 1990) of the d Beastly Tales From Here And There(Viking India, 1991). and more recently, A Suitable Boy.

Four of the six books listed have won some award or the her-From Heaven Lake got him the Thomas Cook Travel ok Award; The Humble Administrator's Garden, the Com-Onwealth Poetry Prize, Asia Section; The Golden Gate, the uld be hitya Akademi Award; and All You Who Sleep Tonight was ade the Poetry Book Society Choice. With a halo of such daim and accolades around an author, a critic who sets out rtment daunch a frontal assault on Seth's work in an Indian context, strun the risk of being scornfully dismissed as a latter-day In Quixote. But it is worth a try.

AN AIR OF ADOLESCENCE WITH MELANCHOLIC NOSTALGIA

Mapping, his first volume of verse has 46 pieces in all-a clange of original poems with translations from Urdu, ndi, German and the Chinese. Although published in 1981, hen he was twenty-eight, there is an air of adolescence that ws through the body of the work. Calf-love, nostalgia, elancholy are recurrent themes:

0 my generous and exuberant love As the slow moon coldly slopes down the sky The pines hum to themselves and you to yourself And you pass your hands across my face.

('Sonnet', p.20) Dear Madeleine, I dip my pepperidge Farm Cookie into my tea and think of you And how you laughed and held me by the arm

And all the passengers but one Have jolted off to sleep. The sun . .

('Home Thoughts from the Bay', p.27) Not only in thought, but also in terms of phrasing or diction, there is little that is new. Only nine out of the four dozen verses have any Indian reference. Probably the Oxford-Stanford stints have taken their toll.

WUTONG, NEEM AND LIVE-OAK -SYMBOLS OF THREE SOUJOURNS

The Humble Administrator's Garden shows a similar deficiency. There are three sections in the book—each represented by a tree suggesting the country poet has lived in: Wutong(China), Neem(India) and Live-Oak (California, America). The first about China is made up of fifteen poems occupying 20 pages; the third about America is made up of twelve poems occupying 16 pages; but the second on India is the shortest with six poems taking up 10 odd pages. An Indian reader naturally has a grouse. To add insult to injury, the Neem section is also the weakest. The verse is uninspired and the observations commonplace:

The father sits in bed reading the Indian Express, inveighing against politicians and corruption. "India could do so much..." he says. "Even in the time of the British..." he says. "Can you believe it - on every bag of cement-And still he continues to be a minister! The rot has gone too deep. Let's go for a walk. He and the elder son drive to Lodi Gardens. ('The Comfortable Classes at Work and Play', p.34)

FRIENDSHIPS AND RELATIONS ARRIVAL AT THE GOLDEN GATE

Incidentally, Seth also gives a thumb-nail sketch of his mother's official residence on Rajaji Marg in Delhi, when she was a judge there (till 1990). When we take cognisance of the fact that Seth got the Sahitya Akademi Award while she was still handing out judgments at the national level a few blocks away, the 'puruskar' may be seen in its true perspective. Being the son of an illustrious mother, this matters in India (Cf. the Spectacular rise of Rajiv and Sanjay Gandhi). During his ten long years at Stanford, Seth had carefully cultivated the friendships of leading critics, literary agents and the like. So when Golden Gate, a novel in verse set in San Francisco and centering round the lives of Californian yuppies, hit the stands, the blurbs dazzled the readers. In England, the Oxford Connection worked and D.J.Enright waxed eloquent. If there was nothing Indian about it, the fact went un-noticed in our colonised media. The supine academics devoured the stuff and the members of the National Advisory Board of the Sahitya Akademi crowned the achievement with the award.

Writes Daruwalla:

—you need something foreign about you

('To a Fello a

Down Highway 101 the van Hurtles with all the speed it can

- AND ABOUT A MEDIA TYCOON

November 1992 Har POLITICS OF POETRY AWARDS-

MAPPING VIKRAM SETH

The lines are revealing when applied to Seth. What was presaged by Mapping and The Humble Administrator's Garden was proved beyond doubt in the case of The Golden Gate.

The promotional fanfare of this book was on an unprecedented scale—the Sunday newspapers, the tabloids and even our Doordarshan let loose a blaze of publicity. Oxford University Press(Indian Branch) first distributed it on behalf of Faber and Faber; then bought the copyrights and published an Indian edition of its own. One opened any magazine and there was Seth's broad grin on the page announcing his literary triumph. The poet may be successful at approximating the American idiom:

These chickenhearted chickenshits Jerk off their weak and venomous wits (1.14, p.10)Or:

"We need first off," says Janet dryly, " A venue to begin from." "What?"

"Your office, John?" she ventures slyly -

"Any nice women?" "Not too hot."

"Any nice guys?" "Oh, come on, Janet." (1. 28, p.17)

Yet, as Saleem Peeradina aptly put it: "In fact, the Bay jargon, West Coast graffiti and Californian fads are often so numerous and obvious that the novel is in danger of sounding dated even while it is being read."

(Express Magazine, Aug. 10, 1986, 'A Californian Ballad') And Bruce King has something more private to reveal about the young celebrity in the context of The Golden Gate "While the feeling of marginality is furthered by his declared bisexuality, it is also the typical perspective of the alien in a foreign society in which for many years, you are the observer of natives and their strange, often humorous customs."

(Modern Indian Poetry in English, OUP, Delhi, 1987, p.230) (Underlining mine.)

PRIVATE VOICE OF A LONELY PERSON

In All You Who Sleep Tonight, the private voice of Vikram Seth is heard all over again. We recognize the lonely man facilely expressing his distress, but it moves us not. We recognize in it, too, the peculiar affliction of 'the privileged' living in far away America in opulent surroundings. Is there a need to commiserate with five well-placed, well-fed upper class Indians because they all must die one day - Mr. Seth, his brother, sister and parents—as conveyed in the following 8-line poem: How Rarely These Few Years

How rarely these few years, as work keeps us aloof, Or fares, or one thing or another, Have we had days to spend under our parents' roof: Myself, my sister, and my brother. All five of us will die; to reckon from the past This flesh and blood is unforgiving. What's hard is that just one of us will be the last To bear it all and go on living.

Book Society Choice for 1990.

It will be fruitful here to dwell on the politics of poetry da awards in Britain. But before that some revelations on British Li media tycoon, Robert Maxwell, who died recently in order ing links. Proprietor of the Mirror Group of newspapers and the Maxwell Communication Corporation, Mr. Maxwell had used hundreds of millions of pounds of pensioners money to shore up the finances of his private companies. The Maxwell beepisode sparked off a serious debate on the dismal part populatory and investigation played by the government regulatory and investigative of the banks in corporate governances. authorities and the banks in corporate governances.

Mr. Peter Jenkins of The Independent points out that the in t very same banks who were so liberal towards Mr. Maxwell might helped close down some 20,000 honest small businesses in 181-5 the past year. He extends the debate to cover the value system iking of a society where the elite willingly serves the crooks. (In our sivar scenario, the Harshad Mehta episode comes to mind where indu senior officials of Reserve Bank of India, the State Bank of India, India, National Housing Board and Public Sector Undertak lance: ings have colluded with the unscrupulous brokers in heshe defrauding the nation). Peter Jenkins, the news analyst, is 5 an. wonder-struck by the fact that so many Harrovians and Etonians and superior-minded Wykhamists suffered the vulgarities of Maxwell in the noble cause of his turning a dubious livel, million or two in which they could hope for a share.

But back to the politics of poetry awards, which is inter-loon? linked. This is what Martin Booth says in his book Britis reedi Poetry - 1964-84 (Routledge and Kegan Paul, London, 1985): lave e

"Unlike any other business, poetry can hype itself with ease. It has built into itself such an old-boy network now that anyone in the know with those in power can be promoted beyond their value. The Poetry Book Society, the literary awards schemes, the National Poetry Centre - all these are controlled not by those writing good verse or publishing it but by those who have succeeded in getting to the positions of power not through merit but through connections. When you own the phone company, as the saying goes, you listen to the talk and when you own the wires, you can add you ariety own lines." (p.57, underlining mine).

Elsewhere, while castigating the poems of Charles Boyle, an English poet(educated at Oxford and published by Car canet; like Boyle, Seth has also studied at Oxford and his Humble Administrator's Garden has been published by Car canet Press), Booth writes:

"There is little hope for modern British verse if this considered acceptable for print, and even more astonishingly, Boyle received a Cholmondeley Award 1981 One word 1981. One wonders what the arbiters were seriously thinking the poor of at the time. of at the time: possibly, there came into play there some of that & old-boy network of editor and judge and publisher that so undertows our literature came into play there some into undertows our literary scene." (p.169, underlining mine). [Note: Carcanet Press was founded at Oxford in 1968 by Michael Schmidt, its multiple of the manual Michael Schmidt, its publisher himself an Oxbridge man.

And, believe it or not, this work coas declared than Poetry Kangri Collection, Handwar hailed high on the mountains of Parnassus, as they disk think write cush works. think, write such poor verse? The answer may lie in the fad

or the

m

Acre

of the

pe

ew miss-

ans and

elf with

Ow that

omoted

literary

iese are

hing il,

ositions

. When

u listen

ld your

Boyle,

oy Ćar-

nd his

y Car-

minel.

968 by

an.

being like to

according to the blurbs on the back covers of their books, of them are British University-educated in recent years of poetry dafew of them are Oxford and Cambridge products." (p.172) n British Little wonder, Seth's books net the Commonwealth ently in erry Awards and the Poetry Book Society Choice!

WORD-GAME HUNTING FOR ANIMAL TALES

pers and Seth continues his word-game of fame hunting in Beastly well had settled Here And There, ten stories of animals across the Maxwell be two each from China, Greece, Ukraine, the Land of mal part p, and also, just two from Bharat (whose native he is, or is

The book was released in January this year to coincide that the third the Tenth World Book Fair, just as All You Who Sleep Maxwell wight coincided with the Ninth WBF in 1990. It only shows nesses in test-sellers' are not born but made. Not only the publisher, e system iking India, but even Sunday Times, and OUP editor, Rukun s. (In our divani, volunteered in the sale-promotion drive. The Times d where india Sunday Review filled an entire page with plaudits and Bank of myles. Advani's hysteria is recaptured in the following senndertak lince: "Mozart's short life may have found reincarnation in okers in he short form of this contemporary prodigy." (Times of India, alyst, is 16 Jan., 1992)

DOON SCHOOL AND ST. STEPHEN'S FRATERNITY

the vul-In an earlier review of Shashi Tharoor's The Great Indian dubious Wovel, Advani wrote:

"It is clear now that during the sixties and seventies, the is inter Doon School and St. Stephen's College were the unsuspected British reeding grounds for the finest writers of literary English that 1985), aveever appeared in India. Amitav Ghosh, Vikram Seth,

MAPPING VIKRAM'SETH

Allan Sealy and Upamanyu Chatterjee, separated from each other by a year or two, ate at different times from the same table and might, for all one knows, have lived in the same room. The linguistic skill of these eighties, writers, who have emerged out of the Desani-Rushdie slipstream, at least marginally exceeds those of Nehru and Nirad Chaudhuri; their superiority to Anita Desai, Ruth Jhabvala, Raja Rao and R.K. Narayan is so considerable that it will be disputed only by people who make a living out of literary criticism." (Express Magazine, 26 Nov. 1989)

When scribes resort to making sweeping and irresponsible statements to promote 'the old-boy network' (Advani is an Oxbridge and a Stephanian) it not only casts doubts on the integrity of the entire tribe of book-reviewers, but also on the yuppie-nature of the management of national dailies which allow such write-ups to be published at all. Significantly, the media world itself has time and again been controlled by Doon School and St. Stephen's fraternity—Khushwant Singh, one-time editor of the Illustrated Weekly and the Hindustan Times; B.G. Verghese, former editor, Hindustan Times and Indian Express; Arun Shourie and Suman Dubey, ex-editors, Indian Express; and Aroon Purie, editor, India Today.

Incidentally, Seth's new book, A Suitable Boy, has just been released in Britain. An advance copy was personally presented by the author to our Prime Minister, which was dutifully reported in the press. We await with bated breath the avalanche of media hype that will follow this publication

Ms M. Prabha is a research scholar at JNU, New Delhi.

Baldev Mirza

SHORT COMMENTS

Across the Falling Snow, Poetry, S.L. Publicatins, Aligarh, pp.32, Rs 40/-

Across the Falling Snow is a collection of love poems. The we portrayed in the poems is not of 'come, live with me ...' driety; it is much different. It is Tagorean: eternal longing or the beloved. In such a state.

A Taj rises out of The moon slips out Or, my thoughts of my hands A Taj melts when you walk into my tears in my dreams

The recurrent images therefore, in Mirzas love poetry are this is the moon, flowers, birds, butterflies, snow, stars, peacock, more pine trees, and so on.

The dominant theme of the book gets splintered when inking the poet notices a perverse variety of love in the mighty world Poet notices a perverse variety of lithat so the West. He then asks ironically:

Would you lend me

Your God?

because the poet has resolved to take him to Piccadilly Circus and show him a live show:

Women disrobing

His love again gets a new tang when the streets, burning Hiroshima and Nagasaki. Then: His love again gets a new tang when the Publid Doblero Gurukul Kengri Oell Stian Harity recently retired from the Deptt of English,

Comment by I.K. Sharmal

Thousands of corpses emerge from my dreams and shout as loudly as they can ...

The poet deserves praise for his not having fallen to the intellectual perversities of modern kind to which some of the leading Indian-English poets are prone.

This has kept his love poems snowwhite, offering ineffable job to the readers.

As regards the printing and pricing of such books, Baldev Mirza has no peer.

EXPLORER: Bi-annual Journal, (Eds.) R.A. Singh and N.K.Lal, Published by Centre of Research and Studies, Deptt. of English, S.P. Jain College, Sasaram (Bihar), pp. 80, Rs. 40/-

Since this issue/journal is a publication of a centre of research and studies, I venture to look at it a little critically. The aim of the Journal, says its 'foreword' is to focus the readers sttention on certain liverary topics which are valuable. The editors deserve praise for their having acquired articles from emir ent scholars of the country from north and south, east and west. But the articles lose much of their imprtance as they have not been properly proof-read.

Univerity of Rajasthan Jaipur.

adu

xaus

Meeni

Issic

gacc

esin i

a by-e

ience c

AN

Th

enera

seful

reced

Ir. Ch

Ould

minor

withdr

Th

UNINHIBITED & SELF - REFLEXIVE

Makarand Paranjape PLAYING THE DARK GOD Rupa & company, calcutta (1992), pp.88, Rs. 50.00

Review by Viney Kirpal

With his two collections of poems, The Serene Flame (1991) and Playing the Dark God(1992), Makarand Paranjape has freed Indian English poetry from prevailing literary styles. His poetry is unihibited, vivacious and funny. What he has done is to have transposed the fictional method of the Indian post-modernists, Salman Rushdie, Vikram Seth and Shashi Tharoor, to Indian English verse. His writing, like theirs, is self-reflexive, turning upon itself, commenting upon the subject of narration, the techniques used, the influences imbibed, the mentors emulated.

ABOUT A MISSING POEM

Like these post-structuralists, particularly Rushdie, he acknowledges the existence of inter-textuality and the absent presence. In his first book, The Serene Flame, for example, poem No. 15 is titled "The Missing Poem" and listed in the contents. No poem, however, appears; only an author's note which states: "Poem No.15 is missing from the manuscript," tollowed by a blank page. Ordinarily, no poet would make a fuss about a missing poem; he would probably go on to the next as if nothing had been lost. But Paranjape follows up poem No.15 with a poem No.16 titled "In Lieu of the Missing Poem". Now the blank page and the missing poem begin to intrigue and haunt the reader. The poet making a fuss over the absent poem is itself a technique, the reader realizes now.

, TWO VERSION OF AN EVENT—WHAT REALLY HAPPENED

Again, like Tharoor, Paranjape employs the deconstructionist's technique of turning episodes on their head and writing them against the grain. In a poem titled "A Passage to Tirupati" in the collection under review, Playing the Dark God, he writes the same event twice. The event describes the protagonist receiving his beloved at the railway station after her return from(a pilgrimage to) Tirupati. He describes the event first as the protagonist imagines it happened:

She alights, with her escorts She smiles at me crisply, Neither surprised nor disappointed, Neither delighted nor indifferent.

She plays with me... (p.27)

And then describes it as it actually happened. The second description is demarcated from the first by a P.S.: What Really Happened.

She gets off the train; I step out of the shadows. She smiles at me quizzically. I give her poems. (27-28)

The technique works to draw attention to the possibility of plural interpretations of the "same" reality. It also cautious His capacity for imbuing events with Ris in Replication of the Replica be ignored, his confident and brazen manner notwithstand-

An Audacious Lover-In The Image Of Krishna

He appears audacious and irresponsible as he describes his many dalliances and love capers. His identification with the Dark God, the Krishna of 16,000 wives, conveniently affords him the typically patriarchal sanction for unrestricted affairs. With increasingly liberal sexual moves advocated for Indian women, the 1990's offer our middle class men enhanced possibilities of liaisons with middle-class women, and Parajape's protagonist, not to be outdone, is only seizing

Paranjape's use of the myth of Krishna has been criticized(in a few reviews)as being too heavy a mantle for him to carry. But the catch lies in his use of the word "play. ing" in the title. Paranjape is really ridiculing his protagonist for play-acting, for suffering from the illusion that he is Krishna. His protagonist, so obviously lacking in divinity and metaphysical wisdom, is only the subject of a parody, a spoof as he strikes the divine pose. As he describes his many sexual experiences, he tries to project himself as a heroic, macho figure, only to be snubbed by the different "women" in his life. Paranjape edits the protagonist's self-perceptions by juxtaposing them with the views of the women. In "Ras Leela in the Library", the woman bluntly tells him:

You poor fool, she said pityingly, You're not Krishna, there are no Gopis here, But only an ordinary university teacher Surrounded by sixteen thousand books. (p.40)

In Vastraharanam, he describes his attempt to seduce a woman by identifying himself with Krishna who used to hide the clothes of the Gopis and return their clothes after liberaling them from the cycle of Life and Death. But the girl is not deceived:

She smiled, nodded her head, But dropped neither her clothes Nor her diffidence (p. 39)

A Crazy Poet & His Escapades

It is when his wife in "The Last Poem" sees through his self-delusions and pronounces him to be just a crazy poet given to indulgences of the imagination that the whole game becomes clear. He is just a middle class Indian husband, temporarily living away from his wife, and fantasizing.

Leave him alone, I know him

He's a perfectly harmless creature,

Though a little nutty,

ector The collection is very enjoyable because of its audacious witty manner that and witty manner, the open acceptance of the itch for extramarital affairs, and the unconservative word-play(e.g., heir hepos Mantra Dishabille", p.47) Paranjape's protagonist has the reverent irrepressible. reverent, irrepressible manner of some of the characters of fictional mentors. fictional mentors, The sexual "escapades" of the self-styled Krishna are charminal and the self-styled iron. Krishna are charmingly edited by the comic style and iron stance. he ten

Beneath the light vein, Paranjape explores themes this perious and representations. are serious and representative of present-day concerns

are love, marriage, estrangement, extra-marital and the exploitation of woman by man in different

lationships. The poem "Hide and Seek" brings out the poignancy of dationship gone sour. It re-creates with accuracy, the pain escribes strangement, the desire to distance oneself and the simulon with inability to do so. The lovers, like puppets or toys, pulled towards each other, but they move away just at the ment when they are wanted by the other. It highlights the ited for dually receding capacity of men and women to reach out each other or to bridge the widening gap and prevent the vomen, allionship from falling apart: seizing

When she turns to him, he turns away A tipsy top, spinning away dizzily ... She's the ballerina trapped in the music box Turning and turning alone in the sad music. Now he turns to her and she turns away.....(p.64)

In "Tambola Queen", Paranjape evokes the typically ariarchal notion that a single woman must be easy game sexual mause she is free:

Because I'am so open, friendly, They think I'm available; (p.24)

The humiliation of the woman is understood by the poet/listener who blushes for the insensitivity of his sex towards women.

Makarand Paranjape is a poet to watch, and Playing the Dark God is an interesting work. He has a rare felicity of expression and an ability to arrest a scene in all its concreteness as in a film still. "Bhopal", the lengthiest poem in the collection, is an example and suggests an earlier poetic style. It reveals the impress of Arjun Kolatkar's Jejuri and the "Boatride". The rest of the poems have a refreshing style and are qualified by compassion and understanding for the woman.

His humanism erases the darker passions of lust, anger, rage etc. that usually stain the theme of sexual love. It would be interesting to see how he uses his poetic talents in his next work.

Dr. Viney Kirpal is Professor and Head of the Department of Hunanities and Social Sciences, Indian Institute of Technology, Powai, Bombay.

LAST GENERAL ELECTIONS

Meenu Roy: THE BATTLE OF THE BALLOT lussic Publishing House (1992), Jaipur, pp.264, Price Rs.260.00

Review by Jitendra Prasad

The Battle of the Ballot by Meenu Roy provides an interestmaccount of the (recently concluded) tenth Lok Sabha elecons. A special feature of the book, as claimed by the author, inits coverage of the recent by e elections. Those interested aby-election update, however, are likely to grudge the abince of update on the Punjab elections.

AMINORITY GOVERNMENT & THE ELECTIONS PROCESS

The book consists of eight chapters, each dealing with meral issues There are also six appendices which provide relating to elections.

The first chapter is nothing more than a critique of the receding government i.e., the minority government led by Chandra Shekhar which lasted for 117 days. Those intersted in the performance of Chandra Shekhar government find a description about its functioning as a minority" government and the factors which led to the mihdrawal of Congress-I support.

The second chapter provides a descriptive note about the dectoral process in three phase the first phase beginning the poll starting on May 20, 1991 and the second phase, ther the assassination of Rajiv Gandhi on May 21, which saw the ir postponement of elections for three weeks from 23rd and the ir soft to June 12 and 15th; and the third phase, being the last The elections, which ended on June 15.

The third chapter deals with the election campaign for tenth Lok Sabha which saw different parties "formulating the arsenal heir strategy, designing tactics and accumulating the arsenal heans - the audio-video cassettes." (see p.21)

CAMPAIGNS & ISSUES

The author has taken pains to deal with the campaign launched by each party during different phases of elections. The questions of stability, social justice, the temple at Ayodhya, the economic problems of the country and so on, occupied the poll strategies of different political parties. Of all the issues, it was the Mandal Commission and the Ramjanam-Bhoomi-Babri Masjid issues that remained on the forefront. The author has made use of the news-paper clippings extensively to describe facts relating to campaign strategies. The use of local newspaper clippings and the speeches of the leaders would have sharpened the analytical focus. The chapter could be read fruitfully if read with an eye on appendix-2 (pp.253-259) wherein an attempt has been made to compare the manifestoes of the four major political parties.

THE SCENE IN STATES & UTS

The fourth chapter is yet another substantive chapter which deals with a detailed description of the election scene in different States and Union Territories. In the next chapter, the author has tried to sketch out the main features of elections by providing a brief historical overview of election situations in different States. However, those interested in the study of voting behaviour and the study of electoral process from the point of view of political sociology perspective and preference for use of behavioural approach may not find the book academically rewarding. Needless to add that the theoretical input in the study of the electoral process is conspicuously absent.

AFTER THE POLLS

The last three chapters of the book(i.e., ch.6,7,8) deal with which to down the foe....extensive use of hie which the down the foe....extensive use of hie which the down the foe....extensive use of hie which the down the foe....extensive use of hie which the down the foe....extensive use of hie which the down the foe....extensive use of hie which the down the foe....extensive use of hie which the down the foe....extensive use of hie which the down the foe....extensive use of hie which the down the foe....extensive use of hie which the down the foe....extensive use of hie which the down the foe....extensive use of hie which the down the foe....extensive use of hie which the down the foe....extensive use of hie which the down the foe....extensive use of hie which the down the foe....extensive use of hie which the down the foe....extensive use of hie which the down the foe....extensive use of hie which the down the foe....extensive use of hie which the down the foe....extensive use of hie which the down the down the foe.....extensive use provides a descriptive account of the different political partips 'mosition in the tenth I ak Sabba election

ntle for "playagonist t he is ity and

s been

niently

stricted

nen en-

macho in his by juxs Leela

duce a to hide liberat-

y poet e game sband,

ironic

and r

tapa

ment

trea

livity

milie

natio

give

have

expe

India

and

SHO

Surj

after

evid

SCIENCE NEWS & NOTES

ISRO AND UNCLE SAM by Ashok Mahajan

Not many of us know that, for over two decades, a fullfledged detachment of the Indian Space Research Organization (ISRO) has been operating as a part of (the non-IFS component of) our Embassy in Washington. Other such components include an Education and Culture Wing dealing with Indian students studying in the USA and with visit-exchange programmes under the auspices of the Indo-US Joint Commission; an Economic Section overseeing US investments in India, supervising the Investment Centre in New York and keeping an eye on the three Indian Banks functioning in America; a Defence Research Section catering to the defence needs of the three Services; and a Science and Technology Wing monitoring science developments in the US. Our concern in this article is with ISRO only, which, till very, recently, coordinated its space projects and programmes with the National Aeronautics and Space Administration (NASA). Each one of ISRO's communication satellites prior to INSAT 2A was orbited into space by American rockets.

U.S. BAN-THE BACKGROUND

Although Prof. U.R. Rao, Secretary, Department of Space, claims that India has now acquired a capability of fabricating its own satellites, it does not still possess the 'knowhow' of building its own launch vehicles which propel the satellite into its correct position in space. For this purpose, India had signed with Russia a treaty for technology transfer of a spacelauncher in the shape of a secondary stage rocket. This was the cryogenic engine equipped with liquid hydrogen booster technology that would facilitate placing a satellite in geo-stationary orbit.

The USA, in May this year, imposed a two-year ban on the ISRO for our treaty with Russia on the rocket technology transfer. Its implications are that ISRO cannot import products under the US Department of Commerce controls list, specific to the group of countries (of which India is one) that are non-signatory to the Non-Proliferation Treaty(NPT). According to the State Department officials, the treaty violates the nuclear non-proliferation and the Missile Technology Controls Regime(MTCR) guidelines. Were India to acquire the rocket technology, it would be able to enter the ballistic missile weaponry race a threat-perception quite real from the American point of view, since India is already well ahead in the Missile Range Programme with the recent successful launch of the Prithvi surface-to-air missile.

INSAT-2A

The INSAT-1 series of satellites from A to D, it would be recalled, were fabricated in America, but under ISRO

(Continued ...) THE BATTLE OF THE BALLOT

result was different, and the factors that operated accounted for certain salients aspects. The author has provided a suggestive note to that effect. The author could have continued with an elaboration of the same in that chapter, but she has preferred to include chapter 7 to deal with the same point.

The last chapter surprisingly does not include the Conclusion. Instead, it contains the results of election of 1991 held for the Lok Sabha and the Assembly seats. Here too, in the Dr. Jitendra Prasad is a Reader in the Department of Sociological Property of Sociological Prop rouiding an undate of elections, the author has not

specifications by Ford Aerospace. However, all these satel. lites, besides being exhorbitant in cost, were not wholly such that cessful, encountering problems while in orbit. The indigenously—built INSAT-2A has performed well so far. Launched by the Ariane-4 rocket of the European Space Agency from the Kourou Islands(French Guinea) on 10th July 1992, the 1906-kg satellite came operational from 15 August 1992, ahead of schedule. INSAT-2A is a multi-purpose geo. static pary satellite for providing space services for telecom. munications, meteorological observations and data relay as well as disaster warning. The master control facility at Hasan in Karnataka is the prime control centre for launch phase and on-orbit operation of this satellite.

WHAT U.S. BAN MEANS

What are the other implications of the ban?

The snag is that thirty to forty percent of the components even in INSAT-2A were imported from the USA. Electronic components required for satellites form a major share of imports. With devastation of the Semi-Conductor Complex Limited(SCL) at Chandigarh, there is virtually no integrated chip manufacturing facility in the country. There have been conjectures, not wholly unfounded, that the fire in the factory was an act of sabotage. ISRO had submitted a two-phase project to SCL for design and fabrication of 45 types of integrated circuits within a four year-time-frame, but before anything could take shape, the Complex was ruinously gutted. With the disinvestment in public sector units in progress in this year's budget, the government has not committed any funds for rebuilding the SCL at Chandigarh.

Briefly, the Us-imported key components are:

Processor chips on the Altitude and Orbital Control System(AOCS), the heart of the satellite; radiation hardened solar-cells, the main source of power supply for satellites detectors for meteorological instruments; earth and sun ac quisition sensor elements; Travelling Wave Tube Amplifier(TWTA) used in S-band transponders for network ing of Doordarshan and AIR Stations at national level(the equipment came from Hughes Aerospace, USA); liquid apogee motor to raise the satellite orbit; and finally, halfdozen thrusters or smaller rockets used to correct the orientation and elevation of satellite from time to time.

With the two-year US ban imposed on U.R. Rao's Space Department, the million-dollar question is what is the whole lot of ISRO staff doing in our Embassy at Washington since

Col. Ashok Mahajan (Retd.) is a well-known poet, critic and science writer now based in New Delhi.

On the whole, the hurrically prepared book suffers from some obvious handicaps by not including a bibliography and index etc. some of which index etc., some of which could have easily been taken care of. Nevertheless its of. Nevertheless, its merit and strength lies in providing a comprehensive report and comprehensive report on the tenth Lok Sabha election of land and only for that reason and only for that reason, readers may find the book worth reading and later, also for references

M D University Rohtak

Der 1992

so far.

Space

Oth July

August,

se geo-

elecom-

relay as

t Hasan

aseand

onents

ectronic

hare of

omplex

egrated

- phase

pes of

before

inously

nits in

ot com-

rol Sys-

rdened

tellites;

Tube

twork-

vel(the

liquid

half-a-

orien-

Space

whole

n since

science

s from

hyand

n care

ding a

of 1991

worth

JAPANESE MODEL OF MANAGEMENT IN INDIA

Ge saiel. Haskar Chatterjee: JAPANESE MANAGEMENT Ily suc IND THE INDIAN EXPERIENCE it. The Isterling Paperback, New Delhi, 1992, Pp. viii+112, Rs.50.00.

Review by Jaspal Singh

This book carries the report of an enquiry into how far eadoption of the Japanese technology in India has been companied by acceptance of their management practices. he data used have been collected from four factories built th Japanese collaboration. Major attention has been conaltrated on a car factory near Delhi.

The author is an IAS officer. His conclusions are based on grusal of available books in the field. Empirical data have ven personally collected through brief informal discussions ilh an incidental sample of 33 employees in the canteen of he main concern under discussion.

INDUSTRIAL RELATIONS-JAPANESE MODEL

Chatterjee has given a good account of the historical evelopment of the Japanese model of industrial relations. memployees in Japan are disciplined and punctual. They ve been meloyal to their company. Their employers take good care factory them. Larger firms provide life-time employment, miority-based rewards, on -the -job-training, and job rotaon. Formal hierarchy is tempered with informal fraternity

The employees are subtly given a feeling of 'being partipants in decision-making'. The result is their total commitment to their work and their involvement in their jobs. treative innovation, just-in-time management, high producmity and low costs, make the goods produced in that country competitive in the world market. Profits from exports earnings have generated a lot of surplus funds for further investsun ac-

The author then gives a brief account of the socio-cultural milieu in which such managerial practices are pursued. Japan has a homogeneous society. There is marked emphasise on "ationalism' and 'we' feeling in small gorups. People depend mand feel concerned about each other. Values like mutual ave and take, generosity and human feelings for colleagues, have been internalised.

EXPERIENCE IN INDIA

Two chapters of the book deal with the encounter and experience of the Japanese model of industrial relations in

Common uniforms, common canteen, common toilets and transportation facilities facilitate interaction, cleanliness, orderliness and punctuality. Wide open offices have kept the SHORT COMMENT BY SURENDRA SAHU

Surjit Das: THE QUEEN IS DYING (1987) was pleasnatly suprised at this eminently readable book

after not hoping much from its unattractive exteriors. The book deals with the problem of environmental dentidation of areas around Mussorie and Dehra Dun; and the story revolves around personalities taken from real life. now gently, now garging the story revolves around personalities taken from real life. now gently, now garging the story revolves around personalities taken from real life. now gently, now garging the story revolves around personalities taken from real life. now gently, now garging the story revolves around personalities taken from real life. now gently, now garging the story revolves around personalities taken from real life. now gently, now garging the story revolves around personalities taken from real life. now gently, now garging the story revolves around personalities taken from real life. now gently, now garging the story revolves around personalities taken from real life. evident literary merit in the use of appropriate similes and

channels of communication open. Quality circles and orderly suggestions from the grass-root help to lower costs and raise company profits.

The congenial atmosphere created by following the Japanese example, a modicum of performance assessment, and above all the harmony generated by the company unions, have produced desirable results for the managements. They are happy that outside unions floated by politicians have hardly been successful in fomenting troubles at the workplace.

REPLACING THE LOCAL WORK CULTURE

The author is aware that workers in India are trained for pursuing single occupations. They are not masters of all trades. Jobs are not rotated from time to time. It is not easy to replace occupational solidarity with small group loyalty. Therefore, the Japanese model is nowhere being blindly fol-

He knows that preferential treatment by the government, liberal tax concessions, protected market where demand exceeds supply, new technology, younger workers, low wages in the country, have promoted the success of such enterprises. However, he asserts that overall, the Indo-japan ventures are replacing soft work-culture in India with synergetic Japanese work culture. This appears to be an over-generalization.

The author has written from the point of view of managements. He has kept quiet about the seamy side of the Japanese model of industrial relations. In fact, for trade unions, the Japanese model is only a scarecrow. It jeopardizes the interests of the working class.

Technological feudalism from Japan is not a viable substitute for western liberal models in India. Let us recognize that from our prolonged acculturation via England, we have inherited the European organizational forms. It is not easy to switch over to the Japanese system. We do not know their language, culture, mentality and weaknesses well. In fact, they are also now copying the western countries.

In view of the influx of Japanese investments in India, there is great need for broad and deep discussions on the pros and cons of the Japanese model. The book is a welcome addition to this discourse. Bhaskar Chatterjee has written his treatise clearly and fluently. The printer and the publisher have also brought out the book very well, on good quality paper, in a readable form. It is recommended for purchase perusal by managers, students, and laymen.

Prof. Dr. Jaspal Singh is Dean, Faculty of Arts and Social Sciences, Guru Nanak Dev University, Amritsar

tains" and "past strtles one with its abject finality like a badly cut diamond" and his deft descriptions of the human body in lines such as ". . . a slender nack rising over large erect shoulders, crisp Kotah saree wrapped sedately, falling elegantly over high-heeled silver shoes, " and a perceptive capture of the beauty of nature such as "Clouds rolled along, now gently, now gurgling with thunderous drums, now soft

Mr. Surendra Sahu is a nost and miscellaneous inriter

æm

aono

Dunc

of the

TWO V

the c

analy

densi

trend

study

on ag

respo

The d

the ci

dime

Wirth

concl

holds

Value

havio

to urt

the ur

the in

of citi

MEDITATION ON THE HUMAN MAZE OF A METROPOLIS

Narsingh Srivastava: A FEW DAYS IN BOMBAY Writers' Workshop, Calcutta (1990), p.46, Rs.40/-(Hardback)

Review by Chandra Shekhar Dubey

A few days ago when Mr. Narsingh Srivastava was mentioned to me by a person whose esteem I greatly value, I dared not confess that the name suggested nothing. I had since found that I had, even at that time, read some of his works on literary criticism. I alone among the interested readers of good modern poetry knew nothing of his poems. Narsingh Shrivastava's book of verse A Few Days in Bombay is one of the strongest and most thoughtful of the present day poetry.

Mr. Srivastava is not a poet disguised in a school boy scribbling in haze of young love and parental pride. He is a poet with ink in his veins and matured thoughts on the pages. His personal experiences also turn into objective reality. He is neither a casual viewer, nor sees things around him without reflecting on them.

The poems in this collection, varying from mythic heroes and heroines like Bhisma Pitamaha, Ahalaya to a boy 'selling' the evening issues/of a daily....'Crying at the top' (p.12), and 'a driver', 'a juggler' show the poet's meditations on different human conditions.

In a longish poem 'A Few Days in Bombay Srivastava paints word pictures of bizzare scenes in different parts of the metropolis and simultaneously records the fears, risks and feelings of an outsider's experiences in the alleys, streets and 'Cross roads of myriad nerves in veins' (p.15) Through different bits of his experiences, like the visit to a beach, temple of Lakshmi or waiting for 'a taxi or local train/in utter anxiety of being alone' (p.13) or 'dingy footpaths', the poet portrays the profiles of low life of millions of struggling people. The paradox of the Bombay world has been artistically achieved through references to 'Hotel Taj'(p.12), 'Film City Road', 'Juhu' and 'a super star passing through the roads while in another places' Poor children gleaning/Discarded plastic bags and chappals/Tins, tools and iron wares/From the garbage on the dingy foot paths".

The tone of the poem is that the poet himself who finds himself fatigued and suffocated in the mazes of the metropolis. To him, the 'Sea was calm, its tired waves/palpitated like(my) heart at a very low ebb' (p.11). The poet finds himself "Bewildered, shrieked in utter Loneliness/And with all the intensity of pang and helplessness/of mythic elephant caught in a crocodile's Jaws/I prayed 'O merciful Lord, take me out of this mysterious maze you have made" (p.14) Though at times the poet's bewilderment and suffocation get exaggerated in a desire to get out of the mires of this metropolis. Nevertheless, the poem is a true picture of Bombay in all its oddities, peculiarities, paradoxes and vignettes of materialistic culture.

Last but not the least, one never misses the irony and humour that the poet evokes, particularly in the image of an old lady dreaming in devotion of Lakshmi While counting beads and chanting mantras, unconsciously uttering "Rokra, Rokra, example is of the poet overhearing one chanting Mantra: "Ya

Devi Sarvabhutesu Lakshmi rupena sansttitah/Give me more

Other poems are equally thought-provoking. The craftmanship of the poet lies in picking up ordinary incidents, the things around him and reflecting on them with deeper meanings of human conditions and life. 'A Road Accident (p.29), "The Evening of a Metropolis" (p.30), 'A Storm in the House' (p.31), 'Two Generations' (p.25), through pithy verses and succint style, say much of the slices of life scattered around us. In 'The Petition of Jhuggi' the poet shows a sense of social awareness. The petition of the Jhuggi becomes the solitary cry of its dwellers, their misery, sufferings and lost ork

"But that some one else raises like a demon/To cover his orce identity and eclipse his soul/Believe, I feel dwarfed and deprived though I shelter five souls". (p.23)

One of the characteristics of the poet is the use of mythical characters to modern implications. For example, "the mighty mafia dons.../The progeny of Kharadushana, Maricha and Surpanakha" (Panchvati, p.45) or as the poet seeks salvation in evoking the incarnated images..."a fish or a tortoise/a mighty boar or a man-Lion/or a bard of perfect lover/with musical flute in his hand" from the crimes, violence and amoral practices of the contemporary world. In totality, all poems in this collection except "On Writing a Poem", Wailing; and 'Smile' show the poet Comittement to serious thoughts relating to contmperary social, moral and political problems confronting modern man.

He is archaic in style and diction, and one fails to notice dude the freshness in his verse of the kind one notices in Makarand Paranjape's poems. He seems to be affected by T.S. Eliotin his narrative art, symbols and style. Nevertheless his poems patra speak of things Indian.

Mr. Chandra Shekhar Dubey is a UGC Senior Research Fellow | their in the Department of English, U.O.R., Jaipur.

TO MY DOOR : Poem by K. V. Venkataramana

This poem did not exist A few seconds before, But it may have a

Glorious future in store.

This smile did not adorn your face

A few moments before,

But it may brighten my insipid life

Which has been a bore.

This inspiration was absent in me

A few minutes before,

But now it has enthused me

To dive into the spiritual core.

And this peace of mind did not reign

A few seconds before,

For God who had been relegated by me Has now come to my door.

Dr. K. V. Venkataramana, Kangri Gollection, Haridwar Bank,

Zonal Óffice, Lal Bagh, Mangalore - 575003.

ber 1992

deeper

ccident

m in the

y verses

cattered

and lost

nythical

mighty

cha and

alvation

toise/a

r/ with.

nce and

lity, all

, Wait-

serious

olitical

karand

TO COMMENTS ON A BOOK

ABOUT URBAN SOCIAL CHANGE

ne more ng. The Diesh Gill: SOCIAL CHANGE IN URBAN PERIPHERY Publishers, New Delhi,(1991), p.1-xiii, 143, Rs.150/cidents,

Review by Manmohan S.Gill.

CITY AS A FORCE OF SOCIAL CHANGE

Social change has always been a topic of interest for holars. The urbanizing process has brought about impresrechanges in the ways of life of not only the urban centres a sense mes the litalso the rural areas at the fringe of such urban areas. The ork of Dr. Rajesh Gill is purely an academic one, where she conceptualized the functional character of the city as a over his ree of social change. The findings indicate the intervening ole of the functional type of the city in the process of urunization.

THE URBAN PERIPHERY

Dr. Gill has studied two villages situated on the periphery of two different cities having different functional ativities. The study makes an effort to examine the nature of mbanism and aspects of urbanization. Her objectives are based on available studies in this field. With only a little addition of functional character, she has tried to catch up the pertinent question of social change. From the analysis, it mems that she is trying to establish, rather reinforce, the wnomic character of city (already discussed at length by Duncan, Jefferson, Hamris and others). The first chapter innotice dudes methodological enquiry as well.

In the second chapter, the demographic and social factors Eliot in It these villages have been compared. It also highlights their poems patial patterns which show similarity, except spatial disance that exists between the localities of scheduled castes and others. The two villages differ significantly in term of Fellow Their castes, religions and literacy composition.

ECONOMIC FUNCTIONS & CULTURAL DIMENSIONS

Next chapter explains the patterns of urbanization in the wo villages as the function of the main economic activity of the cities in whose periphery they are located. She has malysed this with the help of three indicators viz. migration, ensity and percentage of non-agricultural workers. The rend of urbanization is different in Gill and Mullanpur (the wildy villages) owing to the greater dependence of the former agriculture than the latter. This aspect, she states, is responsible for variation in caste and religion composition. he differences are further sharpened by the peculiarity of the city infrastructures.

Subsequent chapter is devoted to urbanism as a cultural dimension. The author has drawn all the conclusions from Wirth's theory, but the Wirth's theory. She has been critical of Wirth's theory, but the conclusion. Conclusions logically seem to justify Wirth. For instance, she holds that individuality, equality, and secularism are the values of values of an urban way of life. Their spread in various behavioural aspects vary i.e. they are not uniform. This response urban value system, though varied, has its origination in the imprint of urbanism..."(p.36). Further, the characteristics cities are distinguished the nature of of cities are more significant in conditioning the nature of urban life than others (p.36). Her suggestion..." It is not possible to separate urban impact from other intervening forces which operate simultaneously..." (p.59) shows the apt skill with which the author has handled this topic.

CHANGING OCCUPATIONAL STRUCTURE ROLE OF VALUE SYSTEM

Fifth chapter deals with changes in the caste and occupational structure as the outcome of urbanization and urban influences. The study reinforces the caste and occupational relationship and the importance of caste in society as a social fact. The change in caste and occupation is in response to the functional character of the city. There is considerable change in the attributes of caste. These aspects are not new to any scholar of social change.

The author has summed up all the aspects of urbanization and their transformatory effect on demographic and socio-cultural characteristics of the peripheral villages in the concluding chapter. In the conclusion, the author substantiates Wirth's conceptualization of urbanism as a socio-cultural rather than demographic concept. The operationalization of economic function of the city, as an intervening variable, is well established through this work. Similarly, the study highlights the role of value system in the process of urbanization which was underestimated by urban sociologists.

The study is a positive step towards establishing the fact that city functional attributes and the population characteristics are inter-related. Besides this, it draws the attention of those sociologists who move with a preconceived notion of urban-folk continum. The various aspects are so closely knitted that sociologists and researchers will equally benefit by such work. The book is recommended for libraries.

Dr. Manmohan Singh Gill, Asstt. Prof. of Sociology. Punjab Agrianltural University, Ludhiana

Review by Madhu Nagla

CHANGING VILLAGES

Our rural culture has been profoundly affected by the impact of urban ways of life. Villages on the periphery of cities have constituted fertile areas of study for scholars interested in studying the relationship between the process of urbanization and social change, since such settlements receive a continuous impetus to get urbanized rapidly. Under the deep influence of folk-urban perspective, demographic process of urbanization was normally considered as leading to social change in the direction of an urban way of life, conceptualized by Louis Wirth as "urbanism".

TOWARDS AN URBAN WAY OF LIFE,

The present work makes a comparative analysis of two villages, namely, Mullanpur of Ropar district and Gill of the urban values. Wirth too has said that colours the characteristics the relationship between demographic process of urbaniza-

fits lo

enera

nyster

gy ar

I D likun gend

Tong

Dr. Ser

Rgion

neute Namay

Rama i

owev

ories ialian

It: arlies

whose

e that Drical

reither

which

posed,

Writes

bregg

produc

! the ons in

orm ti

Re

"E reriod

tion and consequent changes in the direction of urbanism as a way of life.

The book is divided into six chapters, of which the first is devoted to a discussion of previous studies and conceptual framework on which most of the empirical works on urbanization and social change are designed. The arguments of Louis Wirth, who was the most prominent scholar to emphasize the distinction between demographic and socio-cultural aspects of urbanization, are evaluated in the light of empirical works in western and Indian societies.

The second chapter gives a general description of the study villages. An analysis of the demographic transformation in the villages towards urbanization, indicated by an increase in the size and density of population, besides the proportion of workers in non-agricultural occupations, is made in third chapter. The fourth and fifth chapters deal with an examination of various dimensions of 'urbanism as a way of life' - after attempting an operationalization of the concept, while urbanism in terms of a 'secular attitudes prevalence' of nuclear households and higher levels of living is discussed in chapter fifth.

An effort to summarize the empirical findings and to draw inferences related to the issues under focus, comprises the last chapter.

In the vicinity of all urban agglomerations, there appear. changes in the conditions and ways of rural living, which upset the balance of rural society. The author could not examine such aspects with reference to the relation between

Dr. Gill has collected rich empirical data. Had she applied in the collected rich empirical data. conceptual and theoretical terms e.g. its country-town nexus, centre/periphery dichotomy etc.etc., the study would have mer given a better analysis to understand social change in urban line of

Based on her doctoral thesis, the work is primarily concerned with comparing the demographic and social levels of urbanization of two peripheral villages near two different types of cities. The most important implication emerging out of the present analysis is that since urbanization is a process, its study is not feasible with the help of the ideal types as suggested by Redfield and Wirth.

The study should be of special interest to all those concerned with the understanding of problems of urbanization and urbanism.

Dr. (Mrs.) Madhu Nagla, is Head, Deptt. of Sociology, University well College, M.D. University, Rohtak.

BOOKS RECEIVED

STRUGLE for HEGEMONY in INDIA – Vol. II (1924-41) — Bhagwan Josh INDIAN SOCIAL & ECONOMIC DEVELOPMENT – An Index to Literature (1992) – Cendit (Centre for Development of Industrial Technology)

SAGE Publiation (India) New Delhi, 110048

INDUSTRIES & POLLUTION CONTROL - M. M. Goel Anupriya Publishing House, Jaipur, 302017

ENVIRONMENTAL DEGRADATION - Strategies for Control (Eds) — L. K. Dadhich & Rima Hooja WOMEN'S DEVELOPMENT: Policy Administration — Sudhir Varma POWER & POLITICS IN AFRCA (Ed) — Sushila Agarwal Aalekh Publishers, Jaipur (302001)

LEADERSHIP IN TRIBAL AREA & DEVELOPMENT — Rajendra Menaria Illustrated Book Publisher Japiur - 302015

Sherling Publisher (P) (Ltd) New Delhi 110016 Sterling Paperbacks CONTEMPORARY URDU SHORT STORES - An Anthology - (Ed) Jai Ratan HANDWRITING ANALYSIS (Made Easy) — Jess E. Dines CREATING A SUCCESSFUL FAMILY — Khalil A Khavari & Sue Williston Khavari NON-VEVETARIAN INDIAN COOKERY — Pritam Oberoi & Nirmal Oberoi IMAGES OF RURAL INDIA – In the Twentieth Century — Alok Bhalla & Peter Bumke THEORIES OF INTERNATIONAL RELATIONS – Search for Alternatives –

(Ed)— Radharaman Chakrabarti Gautam Kumar Basy

appear. Editor's Note

ily conevels of ifferent

ing out

process, ypes as

se con-

Reproduced below is an article pubaction of the Radical Humanist (Vol. 50, No. 1 lt gave a bird's eye-view on the then a bird's eye-view on the disputed furban ice of worship in Ayodhya-whether is a mandir or masjid. Written only a few

months after the disputed site and its structure were re-opened for worship (of idols placed there since December 1949) it gave a fairly reasonable brief of the mythological and historical background to the controversy, a sort of timely curtain-rasiser to a slowly building-up drama. Since then, scores of books have appeared; thousands of articles, explanatory notes, protests and letters to the editors have been published in the media, with widespread debates on seaveral platforms, protests and agitations, even rath-

yatras. Even so, the relevance of facts mentioned briefly in this article has not been lost.

It is a pity though that the controversy has continued to hot up until it exploded in violence, taking a heavy toll of human lives (and property) and of historical traditions of goodwill and amity amongst the diverse communities of the sub-continent.

We hope and pray that sanity and peace will be restored soon.

-Editor

Ramjanambhoomi-Myth Or Reality?

-M.K. HALDAR

Who that respects the truth would ask the opinion of the first man he meets? Suppose Columbus or Copernicus had put to the vote the existence of America or

the movement of the earth?

The date of composition of the Ramayana and the date of tits legendary author Valmiki are shrouded by the mystery generated by the ahistorial attitude of the Hindus. The systery has been further hollowed by the Indian scholars' ewly acquired knowledge of comparative religion, mythology and legend.

THE LEGEND

In his sketchy and desultory monograph on the Origin Development of the Rama Legend, (Calcutta, 1977), Dr. ikumar Sen writes that the Rama legend is connected with gends prevalent in countries as wide apart as India, Ireland, while and is probably related to Phrygia. The legend has song affinity with the early Jataka stories of the Buddhists. It Sen thinks that the—

"Deification of Sita started in India during the later Vedic Fried. Deification of Rama started in Iran (and/or in the Island) in the Island Western Asia). In the younger Avesta, raman—reuler) is a deified conception of rest and peace. In the Island Isla

It is also true that the name Rama is to be found in the arliest *Rik Vedas*. There he is depicted as an *Asura* – a term those meaning underwent changes even in the *Rik Vedas*. It hat as it may, such researches do not establish any historical date regarding the composition of the *Ramayana*; which Rama was deified in his present form.

Regarding the period in which the Ramayana was composed, R,C, Majumdar in his Ancient India (Delhi, 1982, p. 195)

"Neither the Ramayana nor the Mahabharata may be garded as a composition of a single poet or even the loud of a single age. It is certain that both of them, specially the latter, underwent considerable additions and alterations in successive ages, and did not assume their present orm till the third or fourth century A.D."

Alexander Herzen

The earliest mention of *Ramayana* in any written texts is to be found in the writengs of Asvaghosha, the famous Buddhist scholar and author of *Buddha-Charita*, a poetic biography of Buddha. Asvaghosha lived some time between 80 B.C. and 150 A. D. If what Dr. Majumdar states is true, Asvaghosha did not know the *Ramayana* in its present form. Yet the mythopoetic imagination of some scholars has induced them to identify the outlines of the Rama story in the *Rik Vedas*. Doubtless we find Sita as an agricultural goddess in the *Fik Vedas* and we also find Rama being mentioned there as an *Asura*.

The noted Sanskrit scholar Winternitz in his History of Indian Literature has rightly observed that to discover the outline of the Rama-Sita legend in the Rik Vedas is a "fantastic exposition". The modern mythographers, however, do not remain content with their narrations of myths and legends; legends and historiography criss-cross. Here is a specimen from one of the finest Sanskrit scholars of Modern India, A. D. Pusalkar. In The Cultural Heritage of India, Vol. II (Calcutta, 1975), p. 20, he writes:

"Despite a few inevitable scenes of divine intervention and a little exaggeration necessary for artistic effect, the story of the *Ramayana* creates the impression that it has a factual foundation, and we feel that it may all have happened in those wonderful days of yore exactly as protrayed here."

The feeling does not take any time to attain the status of conviction. In the next sentence, Pusalkar writes: "Thus, the entire Rama story is historical and forms but one unit as it is maintaned by traditon."

ITS MAJOR RECENSIONS

In the extensive manuscript material collection of the Ramayana Department of the M. S. University of Baroda, at least two groups of major recensions of the Ramayana – the Northern and the Southern – can be found. The Northern recension can be subdivided into three sub-recensions: (i) the North-Eastern which includes the Nepali, Maithili, Bengali and the Devnagri sub-versions:

MYTH OR REALITY

(ii) the North-Western version comprising the Sarada and the Devnagari sub-versions.

The Southern recension comprises the Telegu, the Granth and the Malayalam versions. That the Southern recension preserves the text of the cepic in its original version is generally accepred.

OTHER WORKS ON THE THEME

Valmiki's Ramayana and the legend of Rama form the basis of many Indian literary products.

The Bhatti-Kavya (c. 7th/8th Century, A.D.) is the earliest poem of some length in addition to the Ramayana which deals exclusively with the Rama legend, though it ends with the

return of Rama and Sita to Ayodhya.

From s Sanskrit inscription of the 6th century A.D. found in Cambodia, we learn that the Ramayana, Mahabharata and Puranas were recited daily in the temples. It may be mentioned that the end of the Old-Javanese Ramayana, which is not a translation of the Sanskrit Ramayana and yet agrees with the subject-matter of the Sanskrit eipc, also concludes with the reunion of Rama and Sita after the fire ordeal of the latter. The ending has some similarity with Bhakti-Kavya.

The Rama legend also occurs in the Khuddaka-Nikaya revered by the Hinayana Bhuddhists, as it contains the best and briefest form of Hinayana prayer: "I put my faith in Buddha, the Law and the Church." In this text Sita is depicted

as the sister of Rama and Laksmana.

The legend of Rama can be found in different versions in different countries. To give a few examples: (1) the Khotanese version belonging to the 9th Century A.D. deciphered and translated into English by Sir Harold Bailey; (2) Old Javanese-Kawi version. In Malaya itself, we find different versions of the Ramayana.

MAKING AN AVTAR

Precisely in what period of history, Rama was made an Avatar of Vishnu is not known. The list of Avatars received its final form in the hand of the 12th century A.D. poet Jayadeva, born in Bengal. It may be mentioned that though Jayadeva included Rama in his list of Avatars, he was not himself a devotee of Rama.

When Sankarachrya and others were propagating the path of knowledge as the main path to salvation, Bishniswami of South India introduced the cult of Bhakti. He was a man of c. 10th century A.D; but he was not a worshipper of Rama. He was a devotee of the man-lion incarnation of

Round about the same time as that of Bishnuswami, Kamban wrote his classic Ramayana in Tamil. Kamban showed remarkable power of innovation and his version of the Ramayana differed condiderbly from that of Valmiki. Kamban's style made his Ramayana extremely popular among the Tamil speaking people of the South.

It seems that the Bhakti cult of Bishnuswami was eclipsed by the cults of Ramanuj, Madhvacharya, Nimbaditta and others, so much so that Lakshman Acharya, a follower of the Bhakti cult initiated by Bishnuswami left South India

and settled in Benares.

It is said that while his parents were travelling from the Kathocoleton Hindle temple or for that matter of a temple erected the India and settled in Benares, Ballavacharya was have South India and settled in Benares, Ballavacharya was born

at Champaran near Raipur in Madhya Pradesh in the year and devotee of Bala-Const. (Const.) 1473. Ballavacharya was a devotee of Bala-Gopal (Child 120 VC) Krishna). His disciples and the disciples of his son—Bithal. pon nath-are known as the ashta chhap (eight seals.) Though Ballavacharya belonged to the Bhakti cult and a devotee of Krishna, he and his sect were hardly devotees of Rama,

A DEVOTEE OF RAMA

The initiator of the worship of Rama with complete hous devotion was Ramananda.

He was a Vaishnav sanyasi and was born in Allahabadin grof the year 1360. Originally he belonged to the sect founded by Ramanuja. He even led that sect for some time. He, however, differed with many of his sect brothers, left the Ramanuja sect and founded his own sect. He taught in Benares and Agra using simple vernacular Hindi and appealed to the peopleto worship Rama with fervent devotion. It is said that he wrote many hymns in praise of Rama;, but only one of these is extant and has found a place in the holy book of the Sikhsthe Guru Granth Sahib.

The worship of Rama as incarnate Vishnu was firmly established among the Hindus of North India by Ramanada and his sect.

Ramananda was not a believer in the caste system. Asa matter of fact, more than one of his twelve disciples came from the lower castes and one-Sant Kabir - was a Musalman. But later, by a peculiar irony, the caste-ridden Hindu Dhama had the better of the Ramanandis.

TULSIDASA

Tulsidas (c. 1527-1623 A.D.) belonged to the Ramananda sect. Though he had great reverence for Ramananda, he hesitated to emulate his example. There is ample evidence in his writings to raise the suspicion that he was not only a believer in the caste system, but also an upholder of Hindu orthodoxy. His Eastern Hindi version of Ramayana called the Ramcharita-manasa is regarded as a holy book by most of the Hindus in the Hindi-speaking belt of Northern India. Most of the people belonging to this region do not even know the name of the author of the Ramayana. To them the Ramayana and the Ramcharita-manasa are one and the same.

Tulsidasa was a great devotee of Rama and is not particularly known for his liking of the Mussalmans. He would surely have poured out venom aganist the desecrators of Ramjanambhoomi if he knew the particular spot where Rama took his birth. Thus it is evident that the present myth of Ramajanamabhoomi is, at least, a post-Tulsidasa concoction

BABAR'S MOSQUE?

The Imperial Gazetteer of India: Provincial Series, United Provinces of Agra and Oudh, Vol. II (Calcutta, 1902) mentions that Babar proceeds that Babar erected a mosque on the ruins of a temple in Avodhva This statement Ayodhya. This statement, however, is based upon unauther ticated historical material. ticated historical material. The authenticity of the two Persian inscriptions on the walls of the two Persian inscriptions of the two Persian inscriptions of the two Persian inscriptions of the walls nscriptions on the walls of the mosque is questionable. But that the mosque is a state of the mosque is questionable. that the mosque is an old one, cannot be doubted. Whether or not the ruins of the trained that the mosque is questionable or not the ruins of the trained that the mosque is questionable or not the ruins of the trained that the mosque is questionable or not the ruins of the trained that the mosque is questionable or not the ruins of the trained that the mosque is questionable or not the mosque is questionable or not the ruins of the mosque is questionable or not the mosque is questionable or not the mosque is questionable or not the mosque is questionable or not the mosque is questionable or not the mosque is questionable or not the mosque is questionable or not the mosque is questionable or not the mosque is questionable or not the mosque is questionable or not the mosque is questionable or not the mosque is questionable or not the mosque is questionable or not the mosque is questionable or not the mosque is questionable or not the mosque is questionable or not the mosque is questionable or not the mosque is questionable or not the mosque is q or not the ruins of the temple mentioned in the Gazetteer are

Vik

pul wh evi in C tiar

pro nor 176 Fy2

tan

GA for Mo

Bat pla COC also bui

the Ajc Aji bui Hi

cre the the

160010 of Ou

buildi where ded by

wever,

ija seci

d Agra

ople to

Wrote

hese is

Sikhs-

firmly

nanada

n. Asa

s came

alman.

harma

nanda

da, he

encein

only a

Hindu

led the

of the

. Most

ow the

nayana

ot par

would

ors of

where

myth

oction.

United

ntions

ple in

ithen-

ersian

e. But

MYTH OR REALITY

ne year Ramajanambhoomi cannot be authenticated. In any case, (Child the very idea of Ramjanambhoomi seems to be quixotic, as Bithal 10 one knows whether or not Rama was at all a historical hough fgure.

AYODHYA - A BUDHFI'IST CENTRE IN THE MIDDLE AGES

otee of In Hiuen-Tsang's account written in c.640 A.D., we read hat Ayodhya had twenty Buddhist monasteries and three mplete housand monks. It was an important Buddhist centre and here was in this place an Ashokan Stupa. The Imperial Gazetabadin grof India, referred to above, writes as follows:

"With the fall of the last of the Solar line, Raja Sumintra, the one hundred and thirteenth monarch, Ajodhya became a wilderness and the royal family dispersed. Tradition relates that Ajodhya was restored by king Vikramaditya of Ujjain, whose identity is a matter of dispute. Ajodhya was of small importance in Buddhist times, when Saket became the chief city of Kosala Numismatic evidence points to the rule of a line of idependent Rajas, inor near Ajodhya, about the commencement of the Christianera.. When Akbar had formally established his power in Northern India, the city became the capital of a Suba or province. In the eighteenth century, it was for a time the nominal headquarters of the early Nawab of Oudh. In 1765, however, Shujaud-dula made his residence at Fyzabad, a few miles away, and Ajodhya lost all importance, except as a religious centre .. "

GAZETTEER ACCOUNT BASED ON LEGEBD & FOLKLORE

the Gazetteer continues to state that:

"At one corner of a vast mound known as Ramkot, or the fort of Rama, is the holy spot where the hero was born. Most of the enclosure is occupied by a mosque built by Babar from the remains of the old temple, and the outer portion of a small platform and shrine mark the birth place. Close by is a larger temple in which is shown the cooking place of Sita, the faithful wife of Rama... Ajodhya also contains a number of Jain temples, five of which were built in the eighteenth century to mark the birthplace of the five hierarchs who are said to have been born at Ajodhya. (Among these Tirthankaras are Rishabha and Ajita). Besides the mosque of Babar, two ruined mosques, built by Aurangzeb, stand on the sites of celebrated Hindu shrines -the Swagadwara, where Rama's body was cremated, and the Treta-ka-Thakur, where he sacrificed. An inscription of Jai-chand, the last king of Kanauj, has been found in the latter. Three graves are reverenced by the Musalmans as the tombs of Noah, Seth and Job, and the last two are mentioned in the Ain-i-Akbari."

The account given in the Gazetteer is mostly based on the

legends and folklore prevalent in Ayodhya. The court records of 1886 show the same tendency to of Oudh the end legends. Thus the Judicial Commissioner where the Hindus were seeking to build a temple was mosque created some 350 years ago owing to the bigotry and tyranny of the Emperor Babar who purposely chose this holy spot according to the Hindu legend (sic) as the site of his mosque."

Neither the Judicial Commissioner's opinion nor what is written in the Gazetteer is based on authenticated historical facts. They record the prevalent legends including the claim Hindu zealots that Babar was a tyrannous Islamic bigot.

1886 - MOVE TO BUILD A TEMPLE

It is also significant that the Hindu move to erect a temple in Ramjanambhoomi was sponsored round 1886. The Jains could put up their temles in Ayodhya in the 18th century; but the Hindus had to wait till the middle of the 19th century to press their claim to build a temple in the place where Rama is supposed to have been born.

The claim of the Hindus should be seen against the backdrop of growing Hindu chauvinism of the late 19th century, when there was mutual hardening of attitudes between the Hindus and Muslims.

The Urdu language was being identifued with Islam. In 1867, Fateh Chand organised committees to press for the replacement of Urdu by Hindi as the language of administration in the North-Western Provinces. The agitation started in Benares. The demand was not only that Urdu should be replaced by Hindi, but also that the Hindi to be introduced must be written in the Devnagari script. The Hindus of Bihar had already succeeded in replacing Urdu by Hindi in the law courts. In 1873, the Central Provinces made the change in subordinate government offices. Indian politicians have often bolstered up religious frenzies to extend their spheres of influence.

IDOLS APPEAR

The matter rested where it was for a long time. The Hindus had their Ramjanambhoomi on a small platform ourside what is known as the Babri Mosque. The Hindus worshipped on the small area on the platform of the mosque while the Muslims offered their prayers inside the mosque. There was neither any communal tension nor any claim and counter claim.

But on the night of December 23-24, 1949, some idols 'walked' into the Babri Mosque and installed themselves there, as it were. All this was done at the dead of night.

The Chief Secretary of Uttar Pradesh asked the District authorities to explain why precautionary measures were not taken against the installation of the idols inside the mosque. He also wanted to know why the idols inside the mosque were not removed. The answer of the Deputy commissioner of the District is a typical exmple of motivated bureaucratic evasiveness. He pleaded that he had no prior knowledge of the plan to install idols inside the mosque and that their removal after they were surreptitously installed inside the mosque might lead to communal disturbances in the area.

On receipt of the report, the Uttar Pradesh Government refrained from giving any clear cut instruction the local

authorities. Apprehending that the Government's decision might go of Oudh, when confronted with the claims of the Hindus to building a temple at Ramjanambhoomi, held that the spot where the Hindus to build a temple was

Wo

Hi

Wa Bh

Da

Th

10 8

hur

and

-Myth Or Reality

The court locked up the whole area; and the public forgot both Ramjanambhoomi and Babri Mosque, till a member of the Judical Service of Uttar Pradesh found it opportune to clear up some pending cases. Under his orders, the locks which were put up to prevent the entry of all into the area were opened on the 1st of February, 1986.

The controversy over the Ramjanambhoomi was revived with renewed vigour. Law suits and counter law suits were instituted, communal riots were instigated and demonstrations are reconstructed.

tions were organised.

A SORDID ASPECT OF THE DISPUTE

The most sordid aspect in the wole episode is the attitude of our journalists, intellectuals, historians and archaeologists. They are to educate the public on the authentic state of affairs. None has tried to excavate the areas to establish the archaeological facts. None has tried to educate the public regarding the authenticity of the claim that Rama the God was ever born. Was Rama an historical figure at all?

These are questions which do not agitate their minds. Most of them take refuge behind some facetious arguments. They argue that when the people believe that Ram-

janambhoomi is precisely the place where their God took His birth, what useful purpose will be served by educating them about the facts of history?

The belief of the people has acquired the status and force of a faith. A secular intellectual cannot and should not pose any counter to any faith, especially when it is faith entailed by religious eschatology. A seculaarist must, they say, pay equal respect to religious faiths. Hence the secular intellectual must not take any part in any controversy entailing religious faiths.

Such specious rationalisations of crass irresponsibility and commitment to superstitions and ignorance are not only jejune bur also puerile and a total surrender to crass irrationality. The intellectuals are evincing the nadir of irresponsibility and are giving a freehand to the semi-literate, communal politicans to drag the people into the limbo of atavism.

[Note: M.K. Haldar wrote this artile for the Special Number of Radical Humanist of August 1986. His plea to the historians, intellectuals and Jour nalists is as valid today as it was in 1986. Ed.)

MODERNISM & SHORT STORY IN HINDI & URDU

Short Comments by Govind Rashmi

Sukrita Paul Kumar's Conversations on Modernism Indian Institute of Advanced Studies, Shimlar and Allied Publisners (New Delhi); 1990; pages 157l Rs. 120 is a collection of her dialogues with philosophers, critics, and creative writers. It includes the musings of such eminent personalities as Nirmal Verma, Margaret Chatterjee, Kathleen Raine and Wazir Agha. These conversations were held in the course of Sukrita's explorations towards evolving a critical approach which would, among other things, place in proper perspective the short story in Hindi and Urdu. Topics as wide-ranging as the Creative Process, the Role of the Critic, the Contemporary Intellectual Scene in the Subcontin ent and the Emergence of Modernism, are discussed and commented upon.

It is interesting to note the divergent perceptions of the phenomenon of modernism and its socio-cultural causes, both in its European and its Indian manifestations. The Indiancritic comes under flak for having failed the creative artist as will as the reading public by not creating the proper intellectual climate and for fostering group politics and what is called the "average of the state o

is called the "award culture".

The book offers **some** interesting and fruitiful insights into the creative mind along with presenting a critique of the Indian cultural and intellectual scene. It should provide inspiration as well as rich material to the scholars looking for new research avenues.

The New Story (Indian Institute of Advanced Studies, Shimla and Allied Publishers; New Delhi 1990; pages 124; Rs. 100) is the companion work to Sukrita Paul Kumar's book Conversations on Modernism. The explorations of the earlier work bear fruit in this book in the shape of certain definite critical responses that Sukrita forges out of her examination of the post - Independence short story in Hindi and Urdu. In her quest for "an indigenous, authentically Indian modernism", she perceives in this literary form "a modern sensibility, articulating delicately and smoothly new insights and the changing perceptions" along with an "assimilation of knowledge about new forms" and an "awareness of the new realities in a conventional society".

Starting with a brief but comprehensive review of the concept of modernism in all its philosophical, social, cultural and artistic ramifications, Sukrita attempts convincingly to relate the phenomenon to the Indian cultural scene. A cross section of Hindi and Urdu stories are then analysed to illustrate and sustain her argument that the Partition played a crucial role in the emergence of an Indian literary modernism. Stories by Krishan Chander, Manto, Joginder Paul and others are shown to reveal a heightened awareness of 'self, while those by Phanishwar Nath Renu and Nirmal Verma, among others, exemplify the innovations in form that is also an integral part of the modernistic temper.

A well-researched book, The New Story is commendable for its wide range of references as well as the depth of its scholarship.

scholarship.

Mg. Rashmi Govind teaches English in a Delhi University

College. Specialised in Linguistics and Literature, she has also

translated Hindi short storiginto English

CC-0. In Public Domain. Gurukul Kansil et she Hiri di short storik into English.

Indian Book Chronicle with Miscellany

Vol. XVII No.12, December 1992

ISSN 0997-468X

With a Miscellany on Sustainable Development & Culture

विश्वंभरा वसुधानी प्रतिष्ठा
हिरण्यवसा जगतो निदेशनी।
हैरवानरं विभ्रती भूमिनप्रि भिन्दऋषमा द्रविणे नो दधातु।।

er 1992

ok His g them

force

t pose tailed y, pay tellecailing

ibility

tonly

iss ir-

of ir-

erate.

bo of

ber of

rians,

1986.

idies.

4; Rs.

book

arlier

finite

ation

lu. In

oder-

sen-

sand

on of

new

f the

tural ly to e. A

ed to nyed derand

self', rma,

also

able

f its

sity also 11611

Wishwambhara
Wasudhani Pratishtha
Hiranyawaksha Jagato
Nideshani
Waishwanaram Wibhrati
Bhumir Agnimindra
Rhushabha Drawine No
Dadhatu

This Earth which holds the all encompassing fire, which gives nutrition to all, which is golden within and full of gems and valuable materials, which supports everything and includes everything and provides living space for humans, may this Earth give us wealth and good fortune.

THREE SUKTAS FROM गिरयस्ते पर्वता हिमवन्तो ऽरण्यं ते पृथिवि स्योनमस्तु । वभ्रुं कृष्णां रोहिणीं विश्वरुपां धुवां भूमि पृथिवीमिन्द्रगुप्ताम् । अजीतोऽहतो अक्षतांऽध्वष्टां पृथिवीमहम् ।

111111

Giryaste Parwata Hima Wantoranyam Te Prithivi Syonamastu Wabhrum Krushnam Rohinim Wishwarupam Dhruwam Bhumim Prithivi Mindraguptam Ajitohato Akshatam Dhwashtham Prithivimaham

May this Earth bearing snowy mountains, and deep forests be kind to us and give us happiness. May the Earth's supportive surface be fertile and arable, abundantly endowed with forests, and may this Earth with regular change of seasons, and with a stable base for life, provide a safe existence protected from untimely interventions.

जंन बिम्नती बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसम् । सहस्रं धारा द्रविणस्य मे दुहां घुवेव धेनुरनपस्फुरन्ती ।

114511

Janam Bibgrati Bahudha Wiwachasam Nanadharmanam Prithivi Yathaukasm Sahasram Dhara Drawinasya May Duham Dhruwewa Dhenuranapasphuranti

This Earth which supports diverse people of varying persuasions and temperaments as in a peaceful home, may this stable and wholesome Earth give us all a bounty of good fortune as from a thousand streams of milk from the invisible celestial cow.

PRITHVI SUKTA

indian book chronicle

REVIEWS, NEWS & VIEWS

A Vivek Trust(New Delhi)Publication assisted by Sanghar Vidya Sabha Trust (Jaipur)

Chief Editor: Bhupendra Hooja Associates: P. C. Mathur, Rakesh Hooja & Rima Hooja Founder Editor: Amrik Singh Editorial Address: 11, Uniara Garden, Jaipur - 302004 Executive Editor: Subodh Bhushan Gupta C/o Aalekh Publishers, Duggar Building. M.I. Road, Jaipur - 302-001

Guest Editor: H.S.Sharma

ınctı

Sub-C

profe

aconc

lecolo

natur

India

fore,

Drou

sidera

1987,

WORS

Inpre

most

ihan,

drink

it has

late A

lown

ever

Were

wher

three

in wa

the w

to 4

1987.

lodh

down

metr

phen

in th

year,

metre

series

mm

vege

It

C

BAAT-CHEET

PRITHVI SUKTA: HYMN TO THE EARTH

Since this Miscellany is being published on the eve of a conference of Indian Geoggraphers (professional scholars and scientists who are concerned with science of nature-the Earth and its Environment), perhaps it would be appropriate if we open the journal with an invocation to Mother Earth, as contained in the thousaned of years' old Prithvi Sukta, a compendium of 63 verses composed by Rishi Atharvan, who is also credited with the compilation and composition of the fourth Veda, the Atharva Veda, We do not have the space to go into all the relevant details about this famous seer and his not-so-well-known Hymn to the Earth embodied and addressed as another Goddess. We hope our reader-scholars would refer to the original, and try and place this compsition in its proper perspective as well as context in the treasurehouse of ancient Indian wisdom and religious texts of philosophy. We have, however, taken the liberty of reproducing some verses or Suktas from a handy and pretty publication edited and introduced by a senior civil servant, Mr. Shrinivas Sohoni (Additional Secretary to the President of India) and published by M/s Sterling Publishers, New Delhi (The book was commented upon in the IBC by Dr. Anima

To quote from the Preface, "The Prithvi Sukta... is in the twelfth chapter of the Atharva Veda ... (it) integrates much of the thought concerning the earth, and existence on earth, expressed in the Rig Veda, Yajur Veda and Sama Veda.

"......It is the contribution of a seer meditating upon the needs of the human race on earth..." "...A series of verses follow, addressed to the earth, as from sons to a mother... evoking her benevolence." As the editor records, these sentiments denote the bond between the Earth and human beings" and "exemplify the true relationship between the Earth and human beings, human beings amongst themselves and in relation to other forms of life".

We need not explain that the invocations bear testimony, if one was ever needed, to our ancient and traditional commitment to peace and harmony and goodwill on earth and recur the fundamentals of peaceful and harmonious co-existence striki between all human beings and living creatures. The Prithvi Sukta is one of the earliest composed, remembered and recorded pronouncements about sustained development, preservation and protection of environment, and peace among humans, the essence of ahimsa and humanism. B.H. | that

Here are a few renderings in English selected at random:

Skilfully conserved by wise and alert persons, this Earth which in ancient times was submerged in water, and is bound with the highest spiritual force, may this Earth, infused with divine force and truth, confer upon us brilliance, strength and sovereignty. (8)

May this Earth with incessant attendance of flowing water, by day and night, grant us abundant nutrition and radiance. (9)

May this Earth so charged with positive force, neutralise that element which impels ill-will, aggressive intention, subjugation of human beings and their elimination. (14)

This Earth, protected and meticulously regulated by ruling natural forces, this tremendous habitat of humans, moving at high velocity, exerting great attraction, may this Earth cause us to be bright as at the sight of gold. Let none bear animus against us. (18)

This Earth, which provides excellent materials for the noblest actions by advanced beings and men, and which

provides life-giving nourishment, may this Earth give us strength, longevity and prosperlty. (22)

Boulders, rocks, stones, dust-particles, all these form the Earth's crust; the Earth is golden within. May the Earth support us. I hail the Earth (as symbolising creative energy and the spirit of our culture). (26)

We invoke the Earth upon which foliage and trees are firmly held, unthreatened, the Earth which is equipped with all good things in a stable environment of harmony. (27)

O' Earth, may only pure water flow for our bodies, May all the water on Earth remain pure and unpolluted. May harmful substances be away from us. May only good action occur at our instance. (30)

O' pure Earth, may that we utilise your soil well (for creative production) without causing you injury or harm and disturbing any vital element in you. (35)

The Earth endures people of all temperaments, good and bad, but the blessings of the Earth are derived by the one with nobility of mend, following the path of right conduct. (48)

O' Earth, in the villages, forests, assemblies, committees and other places on Earth, may what we express always be in accord with you. (56)

On this beautiful sylvan Earth, with medicinal plants and foliage promoting human happiness, progress and security, the people disperse negative elements with the ease of a stallion scaltering dust particles. (57)

With the blessings of the Earth may our speech be agreeable and our knowledge be protective for us; may that I have the ability forcefully and speedily to vanquish enmity. (58)

Determined and competent presons, using different techniques may extract manifold materials from the inner recesses of the Earth - on land and from the sea. (60)

O' Earth, residing on your lap, free from all diseases, may we have long life, knowledge and appropriate creditors. (62)

(Courtesy: Editor & Pulling)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Delhi S, Sharma

CLIMATE, DROUGHT AND DESERTIFICATION

"Earth provides enough to satisfy every man's need, not every man's greed"

-Gandhiji

It is no coincidence that the gographers of India (and some friends pm abroad) are meeting at a critical meture in the fast changing physical and socio-cultral environment in the Sub-Continent.

Over the last twenty years and nore, the area around the edges of the Indian Desert has undergone extremely profound ecological and socioconomic changes. The most striking cological feature has been of the natural environment under the effect of recurring drought, which has been striking the whole of north-western India between 1961-1991. I have, therefore, chosen the subject "Climate, Drought and Desrtication" for the consideration of geo-scientists.

It is gradually being recognized hat the recent droughts, specially in 1987, have been probably the century's worst. Desperate conditions caused by inprecedented drought have dried up most of the largest waterbodies of Rajashan, jeopardising even the supply of drinking water, though at some places thas been temporarily relieved by the late August monsoon rains. In 1987,21 lowns of the State were in the grip of a evere water crisis. The worst affected Were: Ajmer, Beawer and Kishangarh, where water was being supplied for hree hours in every 72 hours. The fall in water table was very steep. In Jaipur, the water table had gone down from 3 10 4 metres in 1981 to 20-23 meters in 1987. At Pat Bholi, a place six kms from lodhpur, the water table had come down from 30 metres in 1981 to 70 metres in 1987. In Ajmer, the phenomenon had been unprecedented in the sense that during the past one year, the table had come down from 10 metres to 20 metres.

The likely concequences of such a series of droughts are truly horrifying: mmediate shortage of foodgrains, vegetables, fodder and milk; cattle deaths; ruination of millions of small peasants; over-exploitation and further devastation of land. If proper attention is not focussed on this threat without further delay, the situation in this part of the world too may become as serious and disastrous as it is in the Sahel part of North Africa or elsewhere in that con-

As geographers we know that the phenomenon of drought is linked to the difficult question of climatic variation. Its effects are associated in many ways with desertification. In recent years, a substantial amount of research has been carried out on the inter-relationship between climate, drought and desertification. It would be useful to provide an overview of the current status of knowledge on this complex matter.

Drought and Desertification Defined

Drought is a meteorological phenomenon of dry spells resulting from lack of normal rainfall. Agricultural drought occurs when rainfall amounts and distribution, soil water reserves and evaporation losses combine in such a way as to cause marked diminution in crop or livestock yields.

Desertificaation is a term employed rather loosely, specially with reference to the deterioration of arid and semiarid lands that are used beyond their capacity for sustained production by cultivators, herdsmen and others. Drought often accelerates such deterioration; but natural eco-systems usually recover from even prolonged drought. When human misuse of land weakens the natural system, drought often leads to desertification.

Rainfall Trends in Rajasthan

The study of rainfall trends of the last 100 years in Rajasthan shows that certain stations have recently experienced apparent downward trends in rainfall, whereas others have shown a high variability from year to year; but no constant trend has been noticed. Now

the question arises, is there any widespread evidence that rainfall in the Indian desert and adjoining areas is decreasing? If so, is a fluctuation in progress, or is the decrease a lasting change? On a very long time scale, there have certainly been great changes in climate, specially within the Quaternary Period. During the past 10,000 vears, Rajasthan has been alternating between arid and humid phases, resulting in accumulation of sand dunes, especially during the arid phase.

There is thus plenty of evidence of past desiccation of climate that led to the spread of the desert surface in the north-eastern part of the present desert boundary. Is there evidence of a similar desiccation in progress today? Is the widespread desertification now in progress due to such a downward trend of rainfall? There is strong evidence to suspect that more and more humid and sub-humid zones of the country, which had earlier experienced no significant moisture stress, are now under the intensification of man-induced desertification process.

The unpercedented drought situation that has occurred within the past three-four years in Rajasthan is not a new thing. There are plenty of references of such a situation in the Vedic literature and in the recorded history of India. The droughts of 1877, 1900, 1918, 1940, 1965, 1972, 1979, 1984-85 and 1986-87 are well-known because of their disastrous consequences. The most notable characteristics of such droughts are a random distribution in time, spatial coherence over large areas and in some regions, persistence for years at an

Climate-Desertification Linkages

The prolonged drought for many consecutive years has prompted the question whether the climate is being affected by human action? There are

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

in the ich of earth, n the erses

1992

her ... sentieings" h and nd in

nony, comh and tence rithvi

wing ts, as-

peace

olaces ways , with oting ative scat

may vui

ques from , free

etent

g life,

cial

bugh

nund

be I

enc

rech

nunc

face

ture

lestia

ılk. W

in gre

and th

tionin

we irr

untiti

pgro

"ticu

ncept

mote

ihin i

rainag

nd Sut

ganic

anal

Pects

Princip'

two mechanisms whereby this might happen. First, overgrazing, unwise use of land and the stripping of forest cover, all tend to make the surface more reflective to solar radiation in this part of the country. Dynamic modelling indicates that such raised albedos tend to diminish rainfall and further a potential disastrous positive feedback. Second, in regions like Rajasthan, far from the ocean, much of the rainfall is caused by re-evaporated soil moisture. Faulty land use practices have reduced the storage capacity and enhanced evaporation.

It is a matter for enquiry and scientific analysis, whether man-induced changes can thus permanently alter climate. There is no doubt, however, that overgrazing and unwise use of land alter the surface micro-climates adversely. Reduction of permanent vegetation cover has the consequences cited above.

Drought/Deforestation

The process of forest destruction is a world-wide tragedy. It is estimated that a forest, the size of Cuba, is being destroyed every year on our earth The yearly losses are estimated to be between 10 million and 15 million hectares. The global assault on forests carries a disaster potential resulting in a serious crisis in food supplies and fuel. Moreover, no one would be able to escape the adverse effects of balding the earth.

Nearer home, the disappearence of forests from the Aravallis and discontinuous isolated hills of Rajasthan has resulted in changing rainfall patterns and has caused drought conditions in large areas.

The country stands denuded of its best forests. Today, less than 11 per cent of its land area has some tree cover worth the name, against official claims of 23 per cent and the optimum requirement of 33 per cent. The study of landsat imageries has revealed that the country is losing its forest cover at an alarming

rate, and its total area under forests today may be as low as 40 million hectares.

The state of affairs in Rajasthan is still worse. Only 1.5 per cent area is under forest cover against offical figures of 7 per cent.

The indiscriminate felling of trees from the Aravallis has contributed to the persistence of drought in Rajasthan. This change has enhanced the surface reflection which produces a relative cooling of the surface and atmosphere and a reduction in monsoon rainfall.

Another possible cause of persistence of drought in Rajasthan is the reduction in soil moisture as a result of faulty land use practices. This phenomenon has led to changes in micro-climatic conditions and reduction in rainfall.

Another possible reason for such a situation may be the presence of a deep layer of dust over Rajasthan above 5-7 km. in troposphere. Such a layer can reduce the downward radiation flux into the desert, while at the same time increasing the heating of the atmosphere. This indicates that the stablising effects of dust on the rate of lower level temperature decrease with height, leading to positive feedback mechanism. A stable layer inhibits convection, thus preventing removal of the dust layer, and perpetuating the thermally stable situation. This hypothesis, however, should be tested by a numerical model and I am happy that a start has been made in this direction in Africa.

The Need for Long Term Drought and Desertification Combat Planning

The picture that emerges from the above description is thus one of unending gloom. Meteorological drought in arid and semi-arid parts of the country being a regular phenomenon, it is an immediate necessity to evolve long-term planning measures to mitigate the problem of drought and other natural and man-induced calamities. What is being suggested here is much more than the annual or seasonal relief measures

or the short term goals of the DPAP and other allied Desert Development Programmes.

The control of human misery and economic losses resulting from drought is possible only when the ecological roots of this problem are properly identified. At present, it is not yet possible to predict either the onset of drought or the end of the present dry condition. Drought is an inevitable part of climate, and all available scientific evidence indicates that its temporal and spatial occurrence is still unpredictable.

There is thus a need to establish long-term drought plans that are capable of mitigating the consequences of drought. A limited exercise was initirated in Rajasthan on the eve of the VII Five Year Plan by a Sub-Group.

Such drought control plans are necessarily the work of an inter-disciplinary team comprising geo-scientists and social scientists. Emphssis should be placed on the establishment of climate research groups to monitor continuously the occurrence and progress of drought, at least on a seasonal basis. Such monitoring of drought could be used to forewarn farmers and the government of possible severe drought.

Controlled Lansd Use

The overriding priority, therefore, from the standpoint of climate-desertification relationship, is to avoid further destruction of forest cover and surface cover by poor pastoral and agricultural practices. Whether or not such practices are really leading to a lasting deterioration of large-scale arid zone climate is still open to question. What is certain is that unwise land use practices worsen the local climate, and therefore, aggravate the bad effects of prolonged droughts that may occur. It may not be true, that desert feeds on desert, as is often said, but it is profoundly true that 'drought feeds on poor land use, and is thereby worsened. Thus the future of drought-prone states like Rajasthan lies is in controlled land (Contd...) use planning.

Harvesting

1992

Pand

ment

and

ught

gical

iden-

ble to

ht or

ition.

nate,

indi-

ccur-

blish

are

ences

is in-

of the

s are

dis-

cienhssis

ment nitor

and on a

g of

warn

sible

fore,

eser-

fur-

and

and

not

to a arid

tion.

use

and

s of

ir. It

t is

son

ned. ates and

d ...)

It has been seen that most of the ial water development projects in ght-prone regions fail to see that water storage ultimately needs be recharged. The surface water g" policy in drought-prone regions encouraged increased withdrawal Tound water much beyond the likerecharge rates. This has caused ound water mining' and drying up of face tanks, shallow and deep wells, reasing the level of human misery. fure is not a Kamadhenu, the mythical estial cow yielding inexhaustible k. We are sucking her dry out of our ngreed. The only way out is to husand the ground water resources by ioning their use, providing protecrigation in the form of limited untitites of water at critical stages of ppgrowth.

The first step in any rational water management policy must be soil conservation. To retain more of the water than it does at present, the ground must have vegetation on it, and for this, the soil must be healthy. The best way of increasing ground water recharge is to provide good forest cover. Collecting water is equally important. Perhaps one most efficient and economical method of water harvesting is through local tanks. All places, especially in Rajasthan, with an annual rainfall below 500 mm can be taken care of by collecting the rain water in situ. Piecemeal efforts are being made in Gujarat, Maharashtra and Andhra Pradesh, but they are simply not enough. There has to be a comprehensive water harvesting management, distribution policy for all of India. Otherwise the country will stagger from crisis to crisis. The recently

announced National Water Resource Policy is a welcome scientific attempt in this direction and this policy, if properly implemented, will go a long way to lessen this crisis.

These are some stray thoughts on climate, drought and desertification for your condideration, particularly for the consideration of the young geographers. These were duly diuscussed in a multi - discipline sub-Group on the eve of the formulation of the VII plan for Rajasthan in 1985.

An update of the Presidential Address by Dr. H.S. Sharma (Deptt of Geography University of Rajasthan) at the 19th All Rajasthan Geographical Conference 1987, held at the Government College, Sambhar Lake.

OUR RECENT BOOKS

Environmental Monitoring and Pollution Measures

K. N. Joshi and T. S. Chouhan

A detailed analytical discussion on water, air, soil and noise pollutions in general and of specific regions and centres in a sticular. Impact assessment being an indispensable aspect of environmental monitoring, its theotretical and applied neepts find suitable place with examples. It deals with the application themes of the modern sophisticated techniques of motes sensing and its tremendous scope in turning environmental studies, bringing the monitoring and pollution measures thin its secientific and technological gamut.

Rs 300

Drainage of Agricultural Land

U. S. D. A

This book is to serve as a practical hand book for the Planning, Design, Construction and Maintenance of Agricultural manage in various types and categories of watersheds. Contents: Principles of Drainage, Drainage Investigations, Surface dSubsurface, Open Ditches for Drainage Design, Construction and Maintenance, Dikes, Drainage Pumping, Drainage of Soils, Drainage of Tidal Lands.

Challenge of Waste Land Utilization

N. L. Gupta

The importance of wasteland utilization under stressful present-day environmental-cum-resource secenario is followed fanalysis and discussion on land use pattern, wasteland types and classification debate, distribution, growth and ownership pects determinants genesis, suitability and reclamation scope and intensive studies on waste land.

Rs. 350

Irrigation: Principles and Practices

A. T. D

This book has been prepared and is designed to provide close correlation between theoretical presentation of irrigation Rs. 175

Academic Publishers

Rasta Sanghi Ji, S. M. S. Highway, JAIPUR - 302 003

Sustainable Policies For Land Resource Development

(A Symposium Report from Rajasthan)

- Rajiv K. Sima

A one-day symposium on "Sustainable Policies for Land Resource Development in Rajasthan" was organised by Water & Land-Use Policy Research Institute (WALUPRI), Jaipur on 15th Novemeber, 1992, in which distinguished scientists, environmentalists and academicians participated. The Land and Water Use Board of the Government of Rajasthan supported it as part of the National Land Resources Conservation week being organise by the Ministary of Agriculture GOI, New Delhi, Number 13-20, 1992.

At the outset P. C. Mathur, Hony. Director of WALUPRI, while welcoming the guests stressed on the urgent need for change in technology and strategy of land management. He opined that 'technology' 'democracy' and "bur eaucracy" do not go well together and that the health of the land source cannot be maintained with present techniques of agriculture - e.g. deep ploughing, heavy, use of agrochemicals and over-use water for irrigation.

In the pre-Iunch session, Mr. B. P. Bhatnagar Retd. Chief Engineer, ex-Secretary, Irrigation, Government Rajasthan took the chair and important speakers were Dr. S.C. Sharma, Project Coordinator, Water & Soil Conservation Directorate, Jaipur, Mr. Sampat Singh, MLA and former Minister Agricultire. Rajasthan, Mr. John Singh practising sustainable Agriculture in Jaipur, Dr S.S. Dhabriya of Birla Institute of Scientific Research, Jaipur, Dr. Bareth and Dr. Swarankar from the University of Rajasthan, Jaipur.Dr. S.C. Sharma quoted some excellent works done by the Dept. of Agriculture towards sustainable land use in the Bundi - Chambal Command Area in Kota district of Rajasthan in some 10,000 acres of land through formation of "Village Users' Society" and organising

"night meetings" the department won the confidence of the farmers who earlier feared the officials. Soil survey and classification of land was made and the highly degraded ones were allocated for afforestation and fodder cultivation while strategies for the use of less fertile lands were developed through cultivation of leguminous crops. He suggested that Halophytes (salt loving plants) can be emoployed for overcoming the problems of salinity. This is one of the major ills afflicting the farmers in India.

Mr. Sampat Singh alleged that the technologies for land management development by our scientists usually do not reach the farmers in time; and held the bureaucrats responsible for that. He apprehended that large chunks of land are being spoiled in the command area of India Gandhi Canal in western Rajasthan due to seepage and ambitious irrigation from canal waters. He also objected to mass plantations of "Eucalyplus" trees in Rajasthan in place of 'Khejri' trees which are trees of 'eternity' for the people of Rajasthan.

Mr. John Singh citing some examples from Israel and Holland said that we have to go for "alternatives" to the "chemical fertilizers" to save our land. Dr. S.S. Bhabriya said that through remote sensing it has been confirmed that 19% of land in India and 39% in Rajasthan is a total wasteland. He advocated for afforestation with native species of trees for the reclamation of the wastelands and their development for productivity through agro-forestry. Dr. Bareth revealed that due to mass electrification done to withdraw underground water in the rural areas, massive discharge of ground water occurred beyond their regeneration capacity. Dr. Swarankar emphasised on the use of traditional practices for the restoration of health of the land. He said that technology has to suit to the needs of the was for

The Chairman of the sessin, Mr. B. Was P. Bhatnagar, concluded the session by Dr. warning that food shortage was in tion minent in a populous country like India pasth and as "horizontal agriculture" was not is been possible due to shortage of land, we can have to go for "vertical agriculture" jakin through intensive farming. He said that so us considerable gap exists between there in T searchers and information gatherers in sertle the universities and research institu-inal. tions and the executers of the farm policy wiled i.e. the Govt. agencies.

The second session started with Si is col B. Hooja (Retd. IAS) taking the chair, aler h The prominent speakers were Prof. rough Ranbir Singh Ex-Vice Chancellor, Rajas- Islain than Agriculture. University, Dr. A. R. wived Kalla of the Rajasthan Land & Water Mirely Use Board, Jaipur, Dr. H. S. Mathur of Pel. C the University of Rajasthan , Dr. D. C stern Bishnoi, Dr. M. L. Jhanwar, S P R, Imples Jaipur and Dr. Mrs. Lakshmi Shuklaof Stricts the University of Rajasthan and Presi- leas of dent of the Marudhara Academy.

Prof. Ranbir Singh advised for titly of proper soil survey of an area before anw. framing any policy. He recalled that the old traditional system of land use was excellent and the new technologies should be judiciously appolied to the traditional systems to get best result. Dr Singh said that there were 9 agro- Cor climatic zones in Rajasthan and they needed different strategies of develop ment based on traditinal practices. He also advocated to revive "green manuring" practices of earlier days to keepthe health of the land better; but said that A H for this one year of cropping has to be skipped, over. The gap could be filled through the use of nitrogenous fertilizers in alternate years. Dr. Singhals emphasized for sowing traditional varieties of crops as they can be sown and harvested earlier.

pr. Kalla presented some valuable on the state of land degradation in ja and Rajasthan. He strongly anted for using the fertile agricultiral s of the dis for the purpose of urbanization industrialisation and said that only Mr. B gwastelands could be used for that. Ssion by Dr. H. S. Mathur forcussed his atwas im tion on the desertlands in western kelndia lashan where Indira Gandhi Canal was not been built. He said that originally and, we canal was conceived for supplying culture" inking water to the people but later aid that so used for irrigation and afforestathere on This has played havoc with the erers in sertlands in the command area of IG institu inal. Large chunks of land have been npolicy wiled by seepage, water logging and inization. Dr. Mathur recalled that with Sile cold traditional systems of rain e chair, aler harvesting in western Rajasthan e Prof. rough "khadins" and "tankas" were r, Rajas stainable practices and should be r. A.R. wived. Dr. Bishnoi was, however, of

: Water hirely different view with respect to

thur of lel. G. Canal and desertlands in the

r. D. C stern Rajasthan. Quoting some ex-

P R, I Tiples from Ganganagar and Bikaner

uklaof stricts of Rajasthan, he said that large

Press- leas of unproductive desert waste-

sed for the due to I. G. canal waters. Dr. before anwar emphasizeed for creating

that the ise was

ult. Dr.

d they

velop

ces. He

nanur-

s to be

filled is fer-

sh also

tional

SOWN

ands have been brought to produc-

awareness for water and land use among the farmers since over-irrigation leads to desertifiction of land.

Dr. (Mrs) Lakshmi Shukla stressed on the urgent need for getting feed backs from the farmers regarding the problems they were facing with the optimal land use. Policy has to be framed with the consent of the farmers and based on their experiences. Dr. Shukla also pleaded for better awareness for water conservation and added that more drinking water was being misused in watering the lawn's of affluent people at the cost of the poor.

The chairman of the session, Sri B. Hooja, made several valuable observations throughout the session which added glory to the symposium. He recalled his days in the State administration of Rajasthan and the plans and policies he executed for optiman land use in the State. Sri Hooja said that the land of Rajasthan is entirely different from that of Haryana and Punjab and for the matter from any other parts of India and hence it needs a different policy and strategy of development. One policy of land-use cannot be applied all over India and hence proper agroclimatic zones have to be studied before framing any policy. Dr. Rajiv K. Sinha of Indira Gandhi Centre for

Human Ecology, Environment and Population Studies, University of Rajasthan was raporteur of the Symposium and presented the report with his critical observations. He emphasized on adopting ecological principles and framing of ecologically sustainable policies in all matters of development and management of earth's natural resources particularly land and water which were finite and demands for which were infinite.

Dr. Sinha further said that ambitious and prolonged use of chemical fertilizers in the wake of Green Revolution has eroded soil fertility and destroyed arable lands in several areas. It has acted like a slow poison and caused "biological drought" by depleting soil organisms. He advocated for switching over to biological inputs, sustainable of food farmer and the fearmland. He particularly emphasized on the use of "blue-green algae" & "earthworm" "biofertilizers" by which even the barren wastelands and saline lands can be brought to productivity.

Dr. Rajiv K. Sinha, is Assistant Professor, Indira Gandhi Center for Human Ecology, Environment and Population, University of Rajasthan, Jaipur.

ologies to the We wish the Conference Delegates & Members of Nagi and Our Regular eepthe **IBC** Readers id that A HAPPY NEW YEAR! A YEAR OF PEACE, HARMONY AND GOODWILL!

1993 Subscription Rates: Rs. 88/-(Rs. 78/- for Scholars, Teachers Senior Citizens)

For Subscription & other matters. write to:

Indian Book Chronicle C/o Aalekh Publishers, Dugger Bldg., M.I.Road, Jaipur (302001)

UNIVERSITY OF RAJASTHAN

At a Glance

- G.D. Paliwal

Forunded in 1947 as University of Rajasthan, later rechristened as the University of Rajasthan, Jaipur, UOR is an affiliating-cum-residential university. Just as our nation has taken rapid strides in socio-economic, political and industrial fields since independence, so also the University has achieved distinctions in the field of higher education. From a modest start in 1947, with 3298 candidates who appeared at the Under-Graduate (UG) and Post -Graduate (PG) examinations of its 24 affiliated colleges, by 1985-86, the University grew so fast, both qualitatively and quantitatively, that the number of its affiliated colleges spread over the entire State rose to 205 and the number of candidates who appeared at UG and PG examinations to over 3,75,000.

Then with reorganisation in 1987, the OUR attempted to develop as a residential University and concentrated on 32 PG Departments, 4 Constituent Colleges, one Institute and 23 Affiliated Colleges, mainly of Engineering, Medical and Ayurved Faculties. A year later, all the Colleges located in the six districts of Jaipur Division were again reaffiliated to the University of Rajasthan

The present position of UOR, in 1992, is as follows:

Faculties - 12; Teaching Departments - 32; Centres - 13; Constituent Colleges - 4; Institute - 1; Affiliated Colleges 122;

Approximate number of students directly under the University - 20,000; Total number of Examinees - 1.50 lakh. Break-up

		PG	UG
	Arts	12	51
	Fine Arts	1	13
Multi - faculty	Soc. Sc	9	51
Colleges = 61	Sciences	5	27
	Commerce	11	43
	Law	2,	4

0.0.1	nitum		
		PG	UG
Sanskrit 20+2	11	20+2	
Education 12	1		12
Engg. & Tech	3		
(i) Engg.	1		2
(ii) Textile,	1		1
Medical &			
Pharmaceutics	11		
(i) Medical	5		5
(ii) Pharmacy			5
(iii) Nursing	1		. 1
Ayurveda	12		
(i) Ayutveda	2		5
(ii) Nurse &			
Compounder			
Trg. Centre	E = 6		4
(iii) Unani Tibbi	-		3
(iv) Homeopathy	1021 15		1

Jurisdiction:

At present, the jurisdiction of UOR extends over the entire State of Rajasthan, excluding the areas covered by other Universities in the State such as Udaipur. Jodhpur, Ajmer and Bikaner.

Campus Area:

The area of the University campus in 405.65 acres. Area-wise other features are:

(i) Area under buildings 115.39 acres(ii) Area for play-grounds 60.60 acres(iii) Area for staff quarters 108.90 acres

(iv) Area for student hostels 40.76 acres (v) Roads, lawns, vacant land etc. 80.00 acres

Resdential Accomodation:

Total No. of Staff Quarters: 299
For Teaching Faculty: 142
For Adm. Offcers: 13
For Ministerial Staff: 26
For Class IV: 118
At present there are 13 hostels: 9 for men and 4 for women.

Towards Academic Excellence:

In recent years the University Faculty has included such outstanding educationists as Prof. M.V. Mathur, Prof. Daya Krishna, Prof. Raj Krishna, Prof. RJ. Chelliaha, Prof Satish Chandra, Prof. G.C. Pandey, Prof. P.N. Srivastava, Prof. R.C. Mehrotra, Prof. P.L. Bhatnagar, Prof. G.S. Bhalla, Prof. Yogendra Alagh, Prof. Iqbal. Narain, Prof. T.K.N. Unnithan and others who have made significant contributions in their disciplines and in the realm of educational planning, development, research and socio-economic and socio-political fields.

That the University has been able to make a mark in the national scene is evident from the recognition earned by its various Departments and the invitations received to participate in the qualitative programmes of the UGClike University Leadership Project (ULP), Departmental Research Support (DRS) and the Special Assistance Programme (SAP), etc. The Departments of Botany, Chemistry, Commerce, Economics, Physics, Political Science, and Zoology have been getting special assistance from the UGC.

It is heartening to note that, in the pursuit of excellence, UOR's accomplishments in the field of researches completed (and being carried on) is commendable, as may be seen from the following statistics:

	* =734
Faculty of Arts:	447
Hindi `	142
Sanskrit	28
English	14
Urdu	55
Philosophy	

. T.F e m eir catio ch olitical

ableto

scene is rned by

invitain the

GClike (ULP),

t (DRS) ramme

Botany, nomics,

coology istance

, in the e's acearches

on) is

om the

=734 447

1421

ber 1992	_{Jian Book} Chronicle (Miscell	any)	M/9		Dec	cember 1992
: versity tanding Mathur	1. History 2. Political Science 3. Economics 4. Geography 5. Pub. Admn. 6. Psychology	= 599 122 117 179 59 37 42 43	Faculty of Fine Arts: 1. Music 2 Drawing & Ptg. Faculty of Science: 1. Physics 2. Chemistry	= 57 38 19 = 1264 129 521	Faculty of Commerce: Commerce Faculty of Medicine: Medicine Faculty of Ayurveda: Ayurveda	= 354 354 = 15 15 = 20 20
rishna, handra, vastava, - Bhat- Ogendra - T.K.N. e made eir dis-	1. Lib. Science 2. Education culty of Law: 1. Law	= 124 14 110 = 41 41	3. Mathematics4. Statistics5. Botany6. Zoology7. Geology8. Home Science	124 26 348 363 50 3	Faculty of Engg. Engineering Faculty of Sanskrti Studies Sanskrit (Studies) Grand Tot	= 19 19 : = 8 8

Our Compliments & Best Wishes

KALA STUDIO

Authorised Importers & Dealers: Kodak, Konica, Fuji, Agfa, Indu, Super Plus & Medical X-Ray Films

PHOTO STUDIO COLOUR LAB

Latest Japan Technology, 92 Outdoor, Group, Video

7, 8, 9, Kishanpole Bazar (Near Ajmeri Gate) JAIPUR - 302 001 (India) Phones: 74642, 76784 Resi: 511219

K. K. COLOUR LAB

Japan, Italy, Computrised Plant

1340/4, Kala Bhawan, Mahaveer Park, Maniharon Ka Rasta, Nehru Bazar, JAIPUR - 302 003 Phone: 76784

RAINBOW COLOURS

Rishi Shivraj Market, Station Road, JODHPUR . Ph.: 25536

Editorial Associates: Aligarh: H.A.S. Jafri; Barodu: Chhaya Patel; Bombay: Subhash Chaudra Sarker; Bang alore: Rabindra Menon; Calcutta: Udyan Majumdar; Cochin: P.M. Mathew; Dehra Dun: Madhu Singh; Delhi/New Delli: Subsing Kumar Ashok and Prabha Mahajan; Dhanbad(Bihar); R.K. Singh New Delhi: Madan Gupta, Harsh Sethi, Sunaina Kumar, Ashok and Prabha Mahajan; Dhanbad (Bihar): R.K. Singh H.P. (Maralere: Louella Lobo Prabhu: Panchkula (Chandi-H.P. (Maranda): D.C. Chambial; Madras: D. Anjaneyulu; Manglore: Louella Lobo Prabhu; Panchkula (Chandigarh): K.K. Sarin; Pondicherry: P. Raja; Shimla: T.N. Dhar & Atma Ram; Trivandrum: G. Kris'man Kutty.

Fa

eng

lave b

(a

(c

(e

Pi

(a

(0

ACADEMIC & RESEARCH ACTIVITIES OF NAGI

The National Association of Geographers, India (NAGI) was established in 1978 in response to the growing need for a national level association felt and expressed by Geogrpahers all over the country in their annual seminars and conferences.

The proposal was intitiated by the Indian Council of Social Science Research (ICSSR) under its programme for developing the relatively less developed subjects from among various disciplines in the field of social sciences. Late Dr. J.P. Naik took a keen interest in the proposal and a meeting of geographers was held under the auspices of ICSSR to work out details for setting up the National Association. Among several objectives of the Association, the priority was to provide a forum at the national level for exchange of ideas on current research and training in the field of Geography.

True to its role as a national level organisation, the Executive Committee is constituted on the basis of election of members from among five regions comprising groups of States and Union Territories.

Within this short period of its growth, the Association has been able to initiate its academic activities as outlined below.

Indian Geography Congress

The NAGI has been holding he annual conference — The Indian Geography Congress since 1980. Venues have been: Chandigarh, Tirupati, Bombay, Pune, Mysore, Srinagar, Kharagpur, Delhi, New Delhi, Rajkot, Varanasi, Aligarh, Patna.

Each Conference is hosted by the local Universities and Research and Training In-

stitutions in Geography and allied fields. Geographers from all over the country, and some from overseas, participate to centribute and discuss papers in different sub-fields of Ceography - fundamental and applied, including themes of current interest in the field of regional and area planning, rural development, environment and development, and so on. Every Year, special lectures in the field of Geography are also arranged at the Congress.

The University Grants Commission, the ICSSR and the Department of Environment, Government of India have recognised the NAGI as a National level Association for purposes of financial support for its academic activities. The ICSSR has provided endowment fund for the publication of the Journal-ANNALS.

Specialised Commissions

To review the progress in the respective sub-fields and to identify priority areas of research and training, the Association has set up 18 different Commissions.

Regional Seminars/Workshops

Beides holding the Indian Geography Conress, the Association has been holding regional seminar workshops to provide a forum for College and University faculty and research scholars to discuss themes of research, formulation of research design for doctoral and post-doctoral studies, and in providing guidelines to younger Geographers in writing research papers.

Publication of ANNALS

The Associaion has been publishing its Journal - ANNALS since June 1981, which

has been acknowledged as one of high quality, both at the national and internation.

Local Chapters of the NAGI

ijast A beginning has been made in setting July up Local Chapters of the Association, each infra one of which would serve as a link to the regional and national level organisations and associations in promoting academicac sign tivities of interest to the 'Geography welo Community' at that level. These Local Chap- the ters have been established so far in Pune, Herer Ahmedabad, Aligarh, Allahabad and esta

Collaboration with other Associations & Future Plans

To develop academic activities of Regional-level Association and of the NAGI on a complementary basis, the Association lihere has provision to affiliate Regional Assocations. The response has been quite encouraging. Sister Assocations and institutions from several countries have also shown interest for collaboration in academic activies.

In the coming years, the Association plans to expand its academic activities by setting up Regional Research Cells in each of the five Regions as complementary activity of the NAGI.

Prof. R.P. Misra, Secretary General, National Association of Geographers, India C/o Director, Gandhi Bhawan, Delhi University, DELHI - 110007

NATIONAL ASSOCIATION OF GEOGRAPHERS, INDIA (Reg. No. S/9208/1978-Registered under Societies Act XXI of 1860)

Members

Executive Committee (1992)

Office Bearers

President: L.N. Ram

President-Elect: P.D. Mahadev

Vice-President: Indra Pal

Past President: V.L.S. Prakasa Rao

Secretary General: R.P. Misra

Joint Secretary: B. Thakur

Chief Editor : Moonis Raza Editor : A Ahmad

North Westerm Region : Gurbaksh Singh (Jammu) Gopal Krishan (Chandigarh) Harjit Singh (Delhi) G.B. Singh* (Patiala) R.B. Singh* (Delhi)

Northern Region: S.M.Tembe (Raipur) H.N. Misra (Shimla) G.N. Singh (Munger) B.P. Singh* (Bodh Gaya) Kailash Mahto** (Purnea)

Easterm Region : Keya Dasgupta (Calcutta) D.K. Singh (Bhubaneshwar) M.M. Jana (Siliguri) R.P. Singh* (Imphal) H.N. Sharma* (Guwahati)

Western Region : G.F. Tawde (Bombay) Hem Lata Joshi (Udaipur) K.R.: Dikshit* (Pune) R.N.P. Sinha* (Baroda) Arun Chaturvedi** (Nagpur)

Southern Region : P.S. Tiwari (Madras) S. Shanmuganandan* (Madurai) A.R. Subramaniam (Waltair) Odilia Coutinho* (Belgaum)

*Elected on 29-12-1991 by the 15th General Body Meeting of the National Association of Geographers, India.

** Co-opted on 29-12-1991 by Newly Constituted Executive Committee of the National Association of Geographers, India for 1992.

Address for all Engniries of NAGI:

Prof R. P. Misra

Secretary General, NAGI, Gandhi Bhawan, University of Delhi, Delhi - 11007,

Telephone : 2521521, Ext 402 (office), 233076 (Residence)

of high

rnation-

ties of

NAGI ciation Assoca-

ouragis from

nterest

ciation

ties by

eachof

ctivity

lia

ras)

Sub-

Bel-

15th

As-

wly

the

ers,

107, ce),

DEPARTMENT OF GEOGRAPHY (UNIVERSITY OF RAJASTHAN) JAIPUR

post-graduate teaching in Geogphy was started in the University of bjasthan in 1967; courses at the A./M.Sc. were planned and initiated setting July that year inspite of the absence on, each infrastucture.

The curricul

The curriculum programme is now emicac. signed to develop a focus on the graphy evelopment challanges and problems Chap. the country as a whole, with special Pune, serence to arid and semi-arid parts of eState of Rajasthan.

RESEARCH & SEMINARS Faculty members have been activeations rengaged in both research and teach-% So far, more than 60 doctorates lave been awarded in varios branches

of the discipline such as Geomorphology, Urban Geography, Agricultural Geography, Transport Geography, Medical Geography, Resource Geography and Rural Development.

During the last 25 Years, the department has successfully organised a number of seminars, workshops, conferences and all-India Summer and Spring institutes on various themes like Geography, Research Applied Methodology and Remote Sensing.

Master's Programme in Geography

The main objectives of the Master's programme in Geography are indicated below:

1. To acquaint the students with a fairly high level of understanding of the subject matter in all main branches of Geography,

2. To acquaint them with the use of quantitative, cartographic field-work and remote-sensing techniques used in geographical studies and research, and

To implement instructional and evaluational method in such a way that the learning process is emphasized and the student is encouraged to take an active role in this process.

In order to achieve these objectives, a curricular programme has been developed and, the annual scheme of courses offered is as under:

there are four theory papers (each carrying 100 marks) and a practical each in previous and final examinations.

M.A./ M. Sc. Previous

Paper I Evolution of Geographical Thought

Paper II Physical Basis of Geography

Paper III Principles and Theory of Economic Geography

Paper IV Any one of the following:

(a) Advanced Geography of Monsoon Asia

(c) Comparative Geography of U.S.A. and U.S.S.R.

(e) Advanced Regional Geography of West Europe Practicals

- (b) Geography of Water Resources and their Management,
- (d) Geography of South Asian Countries (Japan, Nepal, Pakistan, Srilanka) Bangladesh,
- (f) Man and National Environment

Paper V Advanced Geography of India Paper VI Any one of the following:

(a) Geography of Population and Settlement

(c) Industrial Geography (e) Marketing Geography

Paper VII Any one of the following:

(a) Urban Geography (c) Applied Geography

(e) Medical Geography

Paper VIII - Any one of the following:

(a) Political Geography

(c) Biogeography (e) Meteorology

Dissertation in lieu of above one paper & Practicals. Note: M. Phil. programme also initiated in 1992.

M. A./M. Sc. Final

- (b) Agricultural Geography
- (d) Transport Geography
- (f) Advanced Geomorphology
- (b) Climatology and Oceanography
- (d) Pedology
- (f) Air Photo Interpretation & Remote Sensing.
- (b) Anthopogeography
- (d) Regional Planning
- (f) Research Methodology

We wish the Conference Delegates & Members of Nagi and Our Regular IBC Readers A HAPPY NEW YEAR! A YEAR OF PEACE, HARMONY AND GOODWILL!

Regd. No. R.N. 28625/76 Post Redg. No. D (SW)-023 Indian Book Chronicle December, 1992

ISSN 0970-468 X

With Best Compliments from:

M/S ARUN STUDIO

PHOTO GOODS WHOLESALER

2, East Kamla Nehru Market, Ajmeri Gate, JAIPUR Hello: (O) 61387 (R) 73804

> A Name in Photo-goods 45 Minuts Colour Prints

Off. 79782 Res. 514804

Phone:

FOTO DEALS ARUN PHOTO STUDIO

13, Kishanpole Bazar, JAIPUR - 302001

444

Dealers in : ALL TYPES OF PHOTO GOODS

&

VIDEOS & PHOTOGRAPHIS

y Journal Registered with Registrar spapers under No. R.N. 28625/76

INTED MATTER B

Printed and published by S.B. Gupta C/o Aalekh Publishers, Dugger Bldg., M.I. Road, Jaipur (302001) on behalf of Vivek Trust (2/26, Sarvapriya Vihar, New Delhi-110006), through MAG, Duggar Bldg., M.I. Road, Jaipur (302001) and Printograph, B-869 Canesh, Margar Bapu Nagar, Jaipur (302015).

500 YEARS OF BIKANER

Written and edited by Kishore Singh, Photographs by Avinash Pasricha and Ashim Ghosh — BIKANER: A Fifth Centenary Commemorative Volume

Sponsored by ITC for the Rao Bikaji Sansthan under the series Gold Flake Presentation Books. Price- Rs.450/pp 213.

Surajmal Singh Rathore, (Chief Editor) BIKANER: Panch Shati Smarika VS 1545-2045

Published by Rao Bikaji Sansthan, with contributions in Hindi and English. Price Rs. 50/-. pp 182.

Review by Meenakshi Hooja

Panre Sau Paintalve, Sud Baisakh Sumer, Thavar Beej Tharpiyyo, Bike Bikaner.

And so, on *Baisakh sudi* 2 of *Samvat* 1545 (1488 AD), Rao Bika, the eldest surviving son of Rao Jodha, laid the foundation of the city of Bikaner in the desert terrain, once the site of the holy Saraswati and near the pre-Harappan civilisation of Kalibangan. Thus emerged a new Rathore Rajput principality, which remained strong till its integration with the Indian Union and eventual 'merger' with the State of Rajasthan on 30th March, 1949. Bikaner State witnessed the rule of 23 rulers of the same lineage till Independence.

In Samvat 2045 (AD 1988) the city completed 500 years of its proud, colourful and eventful life. The above two books have been brought out in 1989 by the Rao Bikaji Sansthan to commemmorate the historic occasion.

A CHALLENGE MET & FULFILLED

The history of Bikaner begins on a note of challenge. It is said that the young Bika was piqued by a statement made by his father that perhaps he and his uncle Rao Kandhal (Rao Jodha's brother) were conspiring to build some new kingdom. He left his father's court and set out in search of new conquests. Accompanied by his warrior-uncle Rao Kandhal, brother Bida, friend Napo Sankhla and several others, he came to the areas, which were known in the Mahabharat and later times, as the Jangla Pradesh. Blessed by the saint lady, Mata Karni, Bika bravely went about taming the Jats, the Mohils and Bhatis of the surrounding areas, and then proclaimed himself the ruler of a new state of Bikaner.

Throughout the rest of his reign, he continued to add new territories extending his domain from the borders of Pugal to Hissar and from Ghaggar to the borders of Nagaur. When he died in Samvat 1561 (AD 1504), he left for his successors a well-established State, a good match for the parental state of Jodhpur.

BIKA'S WORTHY SUCCESSORS

WARRIORS, BUILDERS & PATRONS OF ARTS

The successors of Rao Bika, by their own individual achievements, added on and embellished the newly found principality. Rao Jaitsi, the fourth ruler made history by defeating Humayun's brother Kamran, with very limited forces at his disposal, and protected Bikaner from falling into the hands of the Mughals. His heroic tales have been told by the bard Bithu Suja in his famous work 'Rao Jaitsi Ro Chhand'.

Rai Singh, the dynamic sixth ruler, who ruled from Samvat 1628 to 1669 (1571-1612 AD), assumed the title of Maharaja and made a seminal contribution to the history of Bikaner and all of Rajasthan by becoming a Mansabdar of 5000 in the Mughal Court. His period was a high point in the relations between the Rajput principality of Bikaner and the Mughal imperial power of Delhi. This also led to prosperity of Bikaner back home.

JUNAGARII (OLD FORT)

The foundations of a new fort were laid in January, 1586, and the monumental building was completed in a record time, by January 1594 AD. Now known as Junagarh (old fort), it is one of the grandest forts of Rajasthan to which successive rulers have added new wings and edifices. Built of the famous yellow and red stone and fabled for its gold printings and majestic appearance, it still stands as an impressive citadel over-looking the vity.

Rai Singh, though of a warrior mould, was also a man of letters and a patron of arts. His brother, Prithviraj, better known as Peethal, is known as the most outstanding poet of Dingal for his immortal work 'Vel Krishna Rukmaniji.' One of the Nava Ratnas (nine jewels) in the court of Akbar, Peethal also inspired and steeled Rana Pratap of Mewar to hold out against the Mughal power.

Though maintaining the best of relations with the Mughals, it is to the credit of Raja Karan Singh, the ninth ruler, from Samvat 1688-1696 (1631-1639 AD) that he could foil a likely bid of Emperor Aurangzeb to convert the Hindu rulers, on the banks of the river Attock. Maharaja Karan Singh was then proclaimed and hailed as 'Jai Jangaldhar Badshah' by the other rulers present with him.

Maharaja Anoop Singh, son and successor of Karan Singh, was also a man of literature and a great patron of arts. He managed to collect and preserve many valuable Sanskrit manuscripts.

The Anoop Sanskrit Library built later and presently housed in Lalgarh Palace is a tribute to the scholar-warrior. It presently has a large collection of the Vedas, Samhitas, Upanishads, Mahabharat, Ramayans as well as treatises on

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

(Continued)

INDIAN BOOK CHRONICLE
Monthly Journal Registered with Registrar
of Newspapers under No. R.N. 28625/76

468 X

TIER BOOK PC

)1)

Indian Book Chronicle

December 1992 500 YEARS

Jyotish, Alankar, Vyakaran, Nyaya, Sankhya, Dvait-Advait and Tantra-Mantra. It contains 11,264 manuscripts, of which 9,521 are in Sanskrit, 554 in Hindi and 359 in Rajasthani; 830 are on Jain philosophy.

TOWARDS MODERNISATION

It was in the times of Maharaja Surat Singh, the 17th ruler, that the Bikaner State signed a Treaty of Friendship & Alliance with the British/East India Company in 1818. The period that followed this alliance was one of comparative peace,

In the earlier periods, the State of Bikaner had waged regular battles with its parental state of Jodhpur, the neighbouring Bhatis of Jaisamver and had been, off and on, beset and besieged by internal strife and rebellions. The Treaty resulted in a kind of 'subordination' to the British Power, but also led to the development of the State along modern lines.

Maharaja Dungar Singh, the twentieth ruler, took steps to modernize the administration, settled land revenue and reorganised the police force and the system of law and courts. Education, medical care and development schemes also received a great impetus, and new schemes of canal irrigation, railways, electrification were conceived.

However, it was during the long, dynamic rule of Maharaja Ganga Singh that Bikaner became a modern welfare state. Having faced the great famine of Samvat 1956 (1899 AD) known as the 'Chhapania Akal', he set about taking vigorous steps to 'drought proof' the area. The results of his hard labour were seen when the Gang Canal was inaugurated by the Viceroy, Lord Irwin on 26th October, 1927. The Gang Canal at present irrigates over 3 lakh hectares of land, one of the most fertile areas of the district of Ganganagar. The pioneering enterprise of bringing waters of the Indus Rivers System from the Himalayas to the parched water-thirsty lands of Rajasthan set the trail for further development in the form of Bhakra System and the Indira Gandhi Nahar Project (earlier called Rajasthan Canal Project).

Bikaner state also took a wide leap in introducing the railway system, broad-basing education, medical care and even starting a lignite-based electricity generating plant. Maharaja Ganga Singh actively participated in the two World Wars. He was a signatory to the famous Treaty of Versailles in 1919, and represented India in the Leage of Nations and the Round Table Conference. He built the new Lalgarh Palace (named after his father Lal Singh) a marvellous red sand-stone (brought from Dulmera). The building complex now houses a Museum, the Anoop Sanskrit Library and also a leading hotel of Bikaner city.

The great genius of Dr. L.P. Tessitori also flowered in the desert principality of Bikaner during the period of Maharaja Ganga Singh. An Italian scholar, he undertook surveys of archaeology, history and literature and brought to light the ancient pre-Harappan civilization of Kalibangan and nearby areas. The famous Jain Sarswati statue of 10th century was obtained by him from Pallu. He surveyed the existing literature in Dingal and other languages as a part of the 'Bardic and Historical Survey of Rajputana.' He, thus, laid the foundations of historical reserach. But for his untimely death in 1919, his contributions would have been even greater.

VIBRANT SOCIETY & CULTURE

Over nearly five centuries, despite external warfare and frequent internal dissensions, the overall security of desert state of Bikaner, provided adequate opportunity for the multi-facet development of the area and its people, especially in the fields of literature, art, architecture, painting, culinary arts and folk culture. The 'Rammats' of Holi and fire dance of Jasnathis are examples of a vibrant social life.

The canal irrigation system spurred the growth in the field of agriculture and forestry and the districts of Ganganagar and parts of Bikaner are leading centres of cotton, wheat, mustard and groundnut production.

CENTENARY VOLUMES

Once capital of the Rajput principality, Bikaner is today the headquarters of the District of Bikaner and Bikaner Division (consisting of the present-day districts of Bikaner, Churu and Sri Ganganagar) the area of which is almost analogous to the erstwhile State of Bikaner.

The two books under review are publications brought out by Rao Bikaji Sansthan to mark the completion of 500 years of the vibrant city founded by Rao Bika with the blessings of Kani Mataji.

The ITC publication is in hard cover and has a fine coffee-table book appearance. The text edited by Kishore Singh gives a flowing and lucid introduction to the various aspects of the life and history of Bikaner. The articles that follow cover a wide range of subjects including history, literature, Mata Karniji, music, painting, fairs and festivals, contribution of Seth Sahukars, works of Dr. Tessitori, journalism, eduction in Bikaner and also dwell upon the Gang Canal, Bhakra system and the Rajasthan Canal Project, now renamed as Indira Gandhi Nahar Pariyojana.

The editor and the other article contributors to the book have done a very satisfying job. No less attractive are the photographs which have been presented in the finely produced volume. The famous temple of Deshnok, the grand forts of Junagarh and Lalgarh, the gold painting on walls and camel hide, the camels moving in the sand, the children playing in the desert homes, women in all their costumes and jewellery, and the internationally renowned savouries *Bhujia-Papar* of Bikaner come to life with (their tastes and smells.) through the lens of the cameramen Avinash Pasricha and Ashim Ghosh. The coverage is truly comprehensive. (The present reviewer is proud to be living with her husband, in the house (allotted to him as official government residence) so marvellously photographed and depicted on page 136 of the book as one of the gracious

Indian Book Chronicle

December 1992

OF BIKANER

houses that once housed British representatives in Bikaner).

The price of the book (Rs. 450/-), however, would certainly limit its purchase; probably Indian readers would have to read it in libraries or institutions.

SMARIKA

The book "Bikaner Panchshati Smarika" is also an excellent compilation of articles and photographs on the history and culture of Bikaner. The main articles are in Hindi followed by summarized but apt translations in English. The topics covered include a brief history of Bikaner, teracotta art, literature, places of tourist and religious interest, dance and drama traditions, kite flying, role of the camel and many others. The Smarika, low priced at Rs. 50/- can be a valuable reference book for the general readers, tourists and historians alike.

Together, the two books provide a comprehensive over-view to the general reader about the former Bikaner State and its capital city. With Bikaner now forming a part of the Tourist Desert Triangle (alongwith Jodhpur and Jaisalmer) these books can also serve as 'appetizers' for both the Indian and foreign tourists.

OTHER BOOKS FOR REFERENCE & STUDY

For those who would like to go deeper into the subject and relive the history, here are some suggested readings :-

Rao Jaitsi Ri Chhand (in Dingal) by Bithu Suja. Edited by Dr. L.P. Tessitori and published by the Asiatic Society, Calcutta, 1920 (available as reference book in the Public Divisional Library, Bikaner). Recently edited published by Bhartiya Vidya Mandir.

Khyat Deshdarpan (in Dingal) by Dayal Das, edited and published by the Rajasthan State Archieves, Bikaner, 1989 and available there.

Gazetteer of the Bikaner State 1874 (in English) Captain P.W. Powlett, reprinted at the Durbar Printing Press 1907- available in Anoop Sanskrit Library as a reference book.

His Highness the Maharaja of Bikaner - A Biography. (in English) by K.M. Pannikar, Oxford University Press, 1937 – available in Anoop Sanskrit Library as a reference book.

The Art and Architecture of Bikaner State (in English) by Herman Goetz, published by Bruno Cassirer, Oxford, 1980 - available in the Public Divisional Library, Bikaner as a reference book.

The Relations of the House of Bikaner with the Central Powers (in English) by Dr. Karni Singh, Munshiram Manoharlal Publishers Pvt., New Delhi - April, 1974.

Karni Charitra (in Hindi) by Kishore Singh Vahrspatya, Hanuman Prasad Sharma Bookseller, Deshnoke, Bikaner.

Reviewer (Mrs.) Meenakshi Hooja was until recently, Divisional Commssioner, Bikaner. She is now Director General, Jawahar Kala Kendra Jaipur, and Director Indria Gandhi Panchayat Pratisthan, Jaipur.

CHARAIVETI CHARAIVETI (KEEP ON MOVING)

Satish Kumar: NO DESTINATION (An Autobiography) Green Books, Ford House, Hartland, Bideford, Devon (U.K.) 1992; pp. 287; price L 9.95

Review by Balabhadra Bharati

A very fascinating story of an uncommon foot-loose wanderer. Here is a wanderer who refuses to use the available means of transport, but relies only on his godgiven legs! He carries no money about him, depending again upon the good sense and hospitality of God's children. He faces the consequent trials and misadventures with stoic equanimity and a subtle sense of humour and maintains his peace as well as he can. All through his travels, God's benign umbrella protects him. This is what makes the story fascinating.

Satish Kumar's peregrinations started at the young age of 9, when he joined the ascetic order of Acharya Tulsi, a Jain Saint of India. However, 9 year later, he felt disenchanted with his status and work, and flew out of the "cage", as it were, to fall this time in the fold of Vinoba Bhave, a follower of Gandhi and the founder of the Land Gift Movement, Bhoodan, which promised in the fifties of this century to sort out the land problem in India in a nonviolent revolution.

Nevertheless, restlessness in search of a destination remained his persistent trait and this landed him in the lap of varying types of characters and situations, finally coming to the view that life is a long unending journey (pilgrimage), leading to 'no-where', which may also be read as NOW HERE.

A MARCH FOR PEACE.

When he read the news of Bertrand Russell's arrest at an anti- nuclear demonstration in London, he was triggered. Russell had said, "Today a handful of people in a few countries are vested with power to preside over the destiny of human-kind. It is the duty of every common man and woman to rise up and expose the intrigues of the big powers which may lead to the destruction of humanity through nuclear war."

"Here is a man of 90, committing civil disobedience and going to jail. What are we doing ?" said Kumar to his friend, Prabhakar Menon. Thus was born the idea of a Peace March to Moscow, Paris, London and Washington. Having made up their minds, they went to Vinoba to seek his blessings. He gave them two "weapons". The first weapon was that they shall remain vegetarian in all circumstances; the second was that they will carry no money, not a single penny. How these weapons stood them in good-stead, time and again, as they trudged, step by step, through Pakistan, Afghanistan, Iran, USSR, Poland, Germany, France, and UK, where they met Bertrand Russell, may be scanned in the pages that follow.

(Continued on p.17)

ret

Ma

and

lec

and

car

and

obs

unc

the

cut

Th

wa:

car

Ch

Ra

To

riag

De

life

pric

hya

riag

His

for

and

Who

of s

effe

(lite

Clo

tain

to 1

dist

end

role

havi

HERO AS A MAN OF LETTERS

KANDUKURI VEERASALINGAM - by D. Anjaneyulu

[School master, social reformer and pioneer of modern Telugu literature, Kandukuri Veerasalingam Pantulu was born in Rajahmundry on 16, April 1848 and died in Madras on 27 May 1919] (D.A.)

INDIAN RENAISSANCE

We read in history books that Western Europe woke up from the lethargy of the middle ages, and during the Renaissance turned to the literature of Greece and Rome for intellectual rejuvenation. So was India aroused by her contact with western literature to a new world of thought and exploration, and began to look for new models of composition in prose and verse, in the latter half of the last century. It was during this period that the major Indian languages saw the birth of the novel, the short story, the essay and the lyric, the biography and the autobiography and many other modern forms of the literary art.

THE FIRST FICTION IN TELUGU

While there can be no doubt on these general trends, academic researchers have a vested interest in concentrating their attention on marginal issues like the chronology of a novel, or the correct name of a play in its first edition or the variation in the number of pages from edition to edition. In Telugu, there are at least three claimants to the title of the first published work in prose ficition: Kokkonda Venkataratnam Pantulu's Mahasweta (1867); Narahari Gopalakrishnamma Chetti's Sri Rangaraja Charitra (1872) and Kandukuri Veerasaligam Pantulu's Rajasekhara Charitram (published in book form in 1880, though serialised in a periodical in 1878).

The first two are hardly of any interest to the general reader at this distance of time. The first might be a rehash in Telugu of the well-known Sanskrit classic, Bana's Kadambari. It was also incomplete. The last belongs to a different category altogether. Questions of chronological precedence apart, there could be little doubt about the fact that Rajasekhara Charitram is a work of great literary distinction, which has stood the test of time. It continues to be readable enough to this day, more than a century after it was first written, with all the changes in narrative techniques and readers' tastes. If it was not the first novel in Telugu, it was certainly the first social novel in the language, as we understand it now. It is still remembered, while many other are forgotten and justly so too.

A MIRROR OF MIDDLE CLASS SOCIAL LIFE

On the author's own admission, it was inspired by the model of Oliver Goldsmith's *The Vicar of Wakefield*. But it was far from being a mere translation or even a narrow adaptation of the English classic. Except for a general similarity in the basic traits of the main characters and in the occurrence of some incidents, there was not much in

Charitram was an origional work in its own right was amply demonstrated, when it was brought out in an English translation by the Rev. T.R. Hutchinson under the title Fortune's Whee' In a brief notice of the book, published in London in 1887, The Times observed that "the picture of Hindu domestic life, religious ideas, mode of worship and superstitions, and the condition of women with denial of all rights of choice in marriage, are so well known and illustrated that the book will have a charm for all readers".

Even now, it is highly valued by Telugu readers of this generation for the vivid light it throws on contemporary social life in the fertile districts of Andhra.

THE STORY

The story of the novel is a fairly simple one. Rajasekhara, the hero, is a prosperous middle-class man of some learning and culture, living happily with his family comprising a wife, two daughters and a son. He runs into debt, having spent too lavishly on the daughter's marriage, owing to his love of ostentation and inadequate appreciation of the value of money. In a frantic attempt to repay the debt and repair his fortunes, he finds himself in the tempting clutches of an alchemist; and ends up by throwing away real gold and silver in search of the false.

For consolation, Rajasekhara goes on a pilgrimage to Varanasi; and on his way back, he encounters new friends and strange experiences, including the kidnapping of his younger daughter by some miscreants. Through the machinations of a villain who pretends to be a well-wisher, but who later tries to blackmail him, he is locked up in the king's prison for no fault of his. But, luckily for him, help comes from unexpected quarters. The son who enters the service of the local ruler rescues him in time; and the King, no other than the unknown friend, amply rewards him for all his troubles, and helps him to get back all that he had lost and more. And Rajasekhara lives happily ever after with his family and friends.

Though the story may not be remarkable in itself, there are a few notable features that stand out in a study of this novel. From the traditional preoccupation with mythology, legend and romance, among the writers of the day, we have come down here to social life in all its realism. The prince of noble birth, who used to be the hero of the medieval *Prabandhas* and *Kavyas* has given place here to the average householder, so familiar in life to the modern reader. The good man suffers here, not from the wrath of God or a holy saint, but due to his own human weakness and vulnerability to flattery and weakness for ostentation. He can be taken as a symbol of the age of feudalism - of unearned incomes and unproductive occuptions. The good man comes out of the ordeal in good shape, because it was the author's belief

Indian Book Chronicle

)2

December 1992

that if providence was just, virtue was bound to win in the end.

KANDUKURI VEERASALINGAM PANTULU – TEACHER & REFORMER

The author of the novel, Kandukuri Veerasalingam pantulu (1848-1919) was a teacher by training, who started as an assistant at a secondary school in Rajamundry and retired as the Chief Telugu Pandit at Presidency College, Madras, 1903.

An ardent Brahmo Samajist, he was a preacher by temperament, who sought to improve the morals, public and private, of his time. For this purpose, he delivered lectures, started and edited periodicals (*Vivekavardhini* and *Hasya Sanjivani*) on his own, wrote books, conducted campaigns, and fought battles at considerable risk to his life and limb.

FOR SANITY IN SOCIAL LIFE & PURITY IN PUBLIC LIFE

The forces of religious orthodoxy and intellectual obscurantism were very powerful in the society of his day, under the grip of illiteracy and supersitition. Corruption in the judicial and other services was rampant and concubinage among the gentry gained social respectability. The plight of virgin widows among the twice born castes, was becoming inhuman and unbearable.

It was against heavy odds that Veersalingam started a campaign for widow remarriage in South India. The precept of Raja Ram Mohan Roy and the examples of Isvar Chandra Vidyasagar in Bengal and Mahadev Govind Ranade in Maharashtra were a source of inspiration to him. To him goes the credit of celebrating the first widow remarriage in South India, which was in Rajamundry on 11 December 1881. He followed it up with many others in his life-time. He had also the distinction of officiating as a priest in the intercaste marriage of Sarojini Chattopadhyaya with Maj. M.G. Naidu in Madras in 1899.

These widow remarriagesges and inter-caste marriages were but a part of Veerasalingam's larger campaign. His was, in fact, a tireless crusade for sanity in social life, for purity in public life and for an outlook based on science and reason as against supersition and prejudice in life as a whole and its problems.

A SOCIAL SATIRE & OTHER WORKS

In this crusade, he used literature as a handy instrument for putting the message across. He utilised the form of social satire in prose to good effect. One of the more effective of them was Satya Raja Poorvadesa-Yatralu (literally "The Eastern Travels of the King of Truth"). Closely modelled on Swift's Gulliver's Travels, it is a sustained piece of social satire in ficional form. Satyaraja's visit to Malabar (in Adu Malayalam) is not only amusing but distrubingly though-provoking. Men are at the receiving end here, with women having the upper hand. The familiar roles are found reversed. A widowed man runs the risk of having his nose cut off ("Nasika Khandanam") just as a

widowed woman runs the risk of having her hair cut off ("Kesa Khandanam") in orthodox Hindu society.

The list of books, originals as well as translations, authored by Vecrasalingam exceeds a hundred. It covered a wide variety from serious novels to works of light-hearted satire, from the burlesque and broad farce to biography and autobiography. His autobiography in three volmes. (Sweeya Charitra) is a monumental work, meticulous in its detail, marked by courage and candour. It is the kind of magnum opus that would gain by editing and condensation.

By and large, Veerasalingam wrote almost everything with a sense of social purpose. He, therefore, cared less for the style than for the substance. No wonder that most of his books have dated, because of their preoccupation with the social problems which no longer exist today, not in the same form, at any rate. He didn't care enough for their artistic value. He would have agreed with G.B. Shaw that all literature is propaganda, however lofty and wholesome. He used the pen as a sword to cut away many of the diseased limbs in the society of his day. Here was the hero as a man of letters, to adapt the picturesque idiom of Carlyle.

Freelancer & columnist, Dr. D. Anjaneyulu is also IBC Editiorial Associate in Madras.

CHARAIVETI CHARAIVETI

The march started from the Samadhi of Gandhi and ended at the grave of Kennedy, for, in the meantime, the latter had fallen to the bullet of an assassin. Understandably, the heads of state could not find time to meet them personally and they were subjected to harsh and uncivil treatment at several places, yet the common folk were available to recieve their message of love and peace. The marchers rightly discerned "fear" to be the basis of arms preparation on the part of national policy-makers, while "greed" motivated the arms manufacturers. Humanity is doomed to be crushed between 'these two mill-stones' if sanity fails to take command.

In 1973, Kumar seems to have found his terrestrial destination and as the blurb says, he settled in England, taking on the editorship of Resurgence Magazine and becoming the guiding spirit behind a number of ecological, spiritual and educational ventures. In the his 50th year (1986), he awalked to the holy places of Britain as a pilgrim, again carrying no money, and met old friends and made new ones, enjoying the warmth of human friendship and the love of common folk, all the way through Glastonbury, Canterbury, Lindisforna and Iona.

Here is a book which I could not let go out of my hands till I had finished reading it. It pulsates with adventure and should stir kindred spirits and the "vagabond" youth.

"Charaiveti, charaiveti."

Balabhadra Bharati is the new adopted name of a former adminstrator and educationist who has been one of IBC's regular contributors.

B

it

Cl

aı

aı

0

th

T

In

pi

th

tr

m

po

to

tu

re

ha

to

rh

gı

fr

it

is

Si

ta

FOUNDATIONS OF INDIAN CULTURE

G.C. Pande: FOUNDATIONS OF INDIAN CULTURE Motilal Banarsidass, Delhi (1990) 2nd Editon Vol. 1, pp 178; Vol 11 pp 284, Rs. 325 (set)

This is the second edition of Dr. Pande's book. The first volume of the work has the sub-title 'Spiritual Vision and Symbolic Forms in Ancient India'. The various chapters deal with the transcendental roots of Indian culture, Vedic interpretation and tradition, various philosophical schools, such as Mahayana, Vedanta, Adhyatma-vidya as philosophy, Puranas and Tantras, etc. In the second part of this volume, the author deals with language and myth, forms of rational knowledge, literature and art. The first part is almost a history of Indian philosophy, albeit in a condensed form.

The second volume is sub-titled 'Dimensions of Ancient Indian Social History'. It deals with patterns and standard of living from the Vedic to the post-Vedic ages, and also with the political order and ideas.

It was necessary to give some idea of the contents of the book to show what a vast field the author covers. To review the book adequately will require the reviewer to have some knowledge and understanding of all the subjects dealt with. Few would claim to possess this.

The purpose of Dr Pande's book is to show that the foundational ideas of Indian civilization were native to the soil, and the whole of this civilization developed on these ideas. Our civilization was not a layer by layer addition of ideas that came here due to migrations and invasions.

The book tries to establish that there are two main traditions which are the foundations of Indian civilization. One of them is Vedic and the other Sramanic. There are other minor traditions such as the Tantric, but these did not affect much the mainstream of our civilization.

INTERPRETING & INVOKING THE VEDAS

One of the most interesting chapters in the book is entitled 'Vedic Interpretation'. This describes how all through the ages, attempts have been made to understand the meaning of the hymns of the Rgveda and the Atharva Veda. Their language, which we may call Vedic, had been forgotten long before the Christian era began. All the attempts to interpret the language of the Vedic hymns failed. The grammarian Panini (fourth century B.C) failed to analyse Vedic words; and Yaska could interpret only a few terms. So much so that "one of Yaska's predecessors, named Kautsa actually had the audacity to assert that the science of Vedic expositions was useless, as the Vedic hymns and formulas were obscure, unmeaning or mutually contradictory". (A.A. Macdonell, A History of Sanskrit Literature, p.61.)

The only attempt to comment in detail on the Vedic texts was made by Sayana (fourteenth century A.D.), and this commentary remained the standard interpretation of the Vedas till the middle of the nineteenth century. Wilson and Max Mueller made it the basis of their translations of the Rgveda. But later European and American scholars said of Sayana, who lived only six hundred years ago, the Vedic language was as obscure to him as it was to the ancients. They, therefore, made fresh attempts to interpret the Vedas. They took the help of the then newly discovered science of comparative philology. The German scholar Roth was the most persevering in his efforts and, as Macdonell wrote at the end of the nineteenth century, Roth brought us "at the threshold of the world of Vedic thought". (Macdonell, A History of Sanskrit Literature)

Some Indian scholars also joined the quest during the current century. They have succeeded in many respects, and as Dr Pande says in this book, "The principal uncertainty of Vedic interpretation is not now linguistic or philological. The uncertainty arises from the fact that there is enough ambiguity in the Vedic hymns to allow a diversity of interpretation as to their exact significance."(p.12)

The purpose of this digression is to raise the question, why did the classical scholars invoke the Vedas as the source of their sciences if they did not understand the Vedas. In most cases the Vedas were invoked perhaps to give some authority to their works, and also to say that they were writing in the orthodox tradition. They, however, rarely quoted any actual Vedic words. Some of the scholars were honest enough to say that by Vedas, they meant their recitation only and not their substance. "The emphasis laid in Mimanisa texts of the unbroken tradition of Vedic study refers apparently only to the tradition of memorizing and reciting the Vedas." (p.11)

A few centuries after the Samhitas or the Vedic texts were compiled, a vast amount of literature grew, ostensibly to describe how the Vedic rituals and sacrifices were to be carried out. These were called the Brahmanas. They were followed by other compilations known as the Aranyakas and the Upanisads. The Dharmsastras, the codes of conduct, perhaps came a few centuries later. The texts of the Samhitas were rarely quoted in these works, though the term Veda was frequently invoked in them. These texts and other literatures which followed them constitute what are known as Vedic tradition and form, according to Dr. Pande, one of the two foundations of Indian civilization. The civilization of the Samhitas, which may be called Vedism, had practically no influence on them. As R.N. Dandekar puts it, "The impact of Vedism on the mythology, ritual and philosophy of classical Hinduism has been of a superficial nature." (Some Aspects of the History of Hinduism,p.28)

THE S'RAMANA TRADITION

Another independent foundation of Indian culture is what Dr. Pande calls the Sramana tradition. It is quite obvious that this tradition, which may also be called asceticism, is all-pervading in the life and thought of all Indians. "The Sramanas believed that life is basically pain-

A Comment by A. K. Roy

ful and spiritually evil. The all-pervasiveness of Duhkha has since become a by-word in the Indian tradition and makes pessimism its hallmark" (Vol.I,p.61). "Life is not pleasure and pain but pain through and through".(Vol.I,p.61).

When did this Sramana tradition appear in India? Dr Pande in the present work says that it probably arose in the post-Vedic age and gained strength at the time of the Buddha and Mahavira. But might it not be older? Perhaps it existed from very ancient times. The joyous attitude of the Vedic seers was unable to suppress it. In fact, it succumbed to it and the later Vedic tradition accepted sannyasa or asceticism as desirable in the fourth or the last stage of human life. Dr Pande himself wrote in 1947, "The antiritualistic tendency within the Vedic fold is itself due to an asceticism which antedated the Vedas". (Studies in the Origin of Buddhism, p.317)

Whatever its age, there is no doubt that asceticism and the striving for spiritual objectives, as against material things, is one of the main characteristics of Indian life. There is great pride in thinking that Indians are not enamoured of material ends; we aim at spiritual ends.

MANUSMRITI & BIIAGVAT GITA

But is the Vedic tradition also equally a foundation of Indian culture?

The Bhagavadgita and the Manusmiti were both compiled perhaps at the beginning of the Christian era. With these two ended the writing of original texts of the Vedic tradition. Thereafter, what was written were mostly commentaries. The two texts are supposed to provide the important basis of our religious philosophy and act as a guide to the everyday life of the people. How far have they provided the foundations of the present-day Indian culture? The Manusmrti, it appears, has been practically rejected by the people. The book is totally materialistic. It has little time to discuss spiritual things. It gives more space to describing what kind of meat, of the buffalo or of the rhinoceros, will please the manes more than to the thought why the manes need be pleased at all. Manu ridicules the great idea of the Bhagavadgita that one should work without worrying about the fruits of one's action. "Not a single act here [below] appears ever to be done by a man free from desire [for rewards]; for, whatever [man] does, it is the result of the impulse for desire." (Manusmrti, II,4)

The chief religious ritual mentioned in the Manusmrti is sraddha, the offering of water and food to the manes. Sraddha is nearly a forgotten ritual today, specially in northern India; and in the parts of our country where it is taken a bit more seriously, it is performed in a perfunctory manner.

VARNASRAMA DIIARMA

The main foundation of Indian social life is said to be Vamasrama Dharma as expounded in the Manusmrti and other Dharma-sastras. The question is, did this dharma ever exist, or was it ever treated even as an ideal? In the case of the dharma of the four asramas there is no doubt Gurukul Kangri Collection, Haridwar

that the first three asramas did exist, at least as ideals. Doubts exist about the fourth asrama, that in the last part of one's life, one should live as an ascetic. It appears that this idea was taken over from the sramana tradition, and nobody ever actually lived like an ascetic in his old age. The Mahabharata had prescribed only the third asrama, the Vanprastha, for Dhrtarastra and others of his generation in their old age. In any case the position remains doubtful.

On the other hand, the idea of the four vamas was always a fiction. There were actually only two varnas in India: the Brahmanas, who laid down the rules, and others whom we may call the Sudras. We rarely hear of any Ksatriya ruler of India. From the Mauryas to the Guptas to the Queen Rudramba, the great administrator who ruled when Marco Polo (AD 1293) passed through south India, none was a Ksatriya. In fact, some of the Puranas assert that in the Kali Age, Ksatriyas and Vaisyas were not found in the country. It was only Kamalakara Bhatta (early seventeenth century), the Maharastriyan polymath who admitted of their existence in some pockets in India. Kamalakara said that in spite of the statement in some Puranas that in the Kali Age only two varnas, viz. the first (Brahmanas) and the fourth (Sudras) exist, Ksatriyas and Vaisyas who have given up their proper religion and other activities do exist here and there.

PRASTHANA-TRAYI

The foundations of Indian religious philosophy are the Upanisads, the Bhagvadgita and the Brahma-sutra. These three together are known as Prasthana-trayi. Numerous commentaries have been written on them, at least from the time of Sankara. In fact, it became almost a rule that nobody could start a religious school unless he had written commentaries on these three sets of books.

Of these three, the Brahma-sutra is terse and cryptic. Almost any interpretation could be given to its sutras.

The Upanisads are too vague and poetic, but they brought in the idea of an abstract God. An abstract God, or Brahma, about whom nothing positive could be said, brought one very close to Sunya-vada, the all-is-empty theory of the Mahayanists.

Sankara almost fell into this trap, and was sometimes called a pracchanna-Bauddha, a disguised Buddhist. He saved himself by equating Brahma with self. Whether equating two unknowns makes things easier to understand is not quite clear.

The idea had already appeared in the Upanisads as 'Thou art That'. This looks like a profound pronouncement. But does it mean anything? If 'That', i.e. Brahma, is known only negatively, 'neti', 'neti' ('not this', 'not this'), will not 'Thou' have the same status? All this Vedanta doctrine thus appears to be empty semantics.

In fact, this love of semantics has been a great waste of time for the intellectuals of ancient India.

(overleaf)

ta

D

th

N.

ir

te

tl

tv

is

M

ANCIENTS' LOVE FOR SEMANTICS

& PROTESTS BY RAMMOHUN ROY & VIDYASAGAR

As Ram Mohun Roy put it in his letter to the then Governor-General of India, when he protested against the establishment of a Sanskrit college, as against a modern school, "...no improvement can be expected from inducing young men to consume a dozen of years of the most valuable period of their lives in acquiring the niceties of Sanskrit grammar. For instance, in learining to discuss such points as the following: Khada signifying to eat, Khadati he or she or it eats; query: whether does Khadati taken as a whole convey the meaning he, she or it eats, or are separate parts of this meaning conveyed by distinction of the words...?" (A.D. 1823)

Ishwar Chandra Vidyasagar, the Principal of Sanskrit College, Calcutta, was more outspoken. In a letter regarding the revision of the syllabus of the College to the Secretary of the Council of Education, he wrote, "For certain reasons, which it is needless to state here, we are obliged to continue the teaching of Vedanta and Sankhya in the Sanskrit College. That Vedanta and Sankhya are false systems of philosophy is no more a matter of dispute." (7.9.1853)

QUESTIONS OF PHILOSOPHY & WHAT WE LEARNT FROM GREEKS

What has India gained by remaining parochial? It is sad to think that our philosophers never asked the perennial questions of philosophy, 'What can human beings know ? How do they come to know it? And how is that knowledge deployed in thought and action?' These questions are still as fresh as they were two thousand five hundred years ago when the Greeks started asking them. It is not that the Indians did not come into contact with the Greeks, but all that our pundits learnt from them was astrology, something which perhaps they could have done well without.

One of the greatest contributions of the Greeks in the history of human thought was the discovery of axiomatic geometry. Indians never tried to learn how from only four (and an implied fifth) postulates, the whole of the subject of plane geometry could be built up. (A postulate in mathematics is a claim to take for granted the possibility of a simple operation, e.g. of drawing a straight line between any two point.) Indians had two chances of learning axiomatic geometry: one directly from the Greeks, and another from the medieval Arabs who re-discovered the Greek sciences, and amde geometry one of the subjects of their educational curriculum.

An important mathematical contribution of the Indians is said to be the Decimal Place Value Notation. This helped them to write very large numbers conveniently and in a short space. It also could have helped them in building up a Theory of Numbers. Gauss in the eighteenth century called the Theory of Numbers, the Queen of Mathematics, CC-0. In Public Domain. Gurukul Kangil Collection, Haridwar

FOUNDATIONS OF ...

but nobody in India took any interest in the application of their great discovery. The Greeks, whose manner of writing large numbers was clumsy, discovered the Prime Number Theorem, that there is no largest prime number, but Indians perhaps had not even a name for prime number.

BHAVADGITA & PANCRATRAS

Among the Prasthana-trayi, the most popular is the Bhagvadgita. This work is both a guide to human conduct, and a religious work.

As a guide to human conduct, it is perhaps not very helpful. It is wholly amoral, in that it tries to justify the slaughter of one's kith and kin for a selfish end. (Some people have, jocularly, described the Gita as a manual of brain washing.)

As a religious work, its chief contribution is the bhaktimarga, the way of salvation through devotion to God. The Gita is perhaps the first exponent of bhakti-marga in India. Another school which taught this marga was the Pancaratras. It is possible that the Pancaratras, were contemporaneous with the Bhagavadgita, but the Pancaratras according to Dr Pande, specifically denied that they belonged to the Vedic tradition. (1, 142)

Both the Gita and the Pancaratras advocate devotion to an abstract God. It is not devotion to an anthropomorphic God as we know the bhakti-marga today. The bhakti of the Gita and of the Pancaratras has become irrelevant today: it is confined to the texts only. In fact, many educated people have not even heard of the Pancaratras.

BHAKTI CULT: FROM THE ALVAL POETS TO MITHILA & BENGAL

Bhakti to an anthropomorphic god is one of the main religions of India today. Its literary manifestation sometimes borders on the erotic. The devotee imagines himself as a female lover of God, usually Krsna. The love scenes are enacted on the banks of the Yamuna in Uttar Pradesh.

This type of devotion cannot be traced back to any Vedic or post-Vedic tradition. So far as is known, it was first expounded by the Alval poets of the Tamil land between the fifth and eighth centuries AD. They wrote many devotional poems woven around the love of Krsna and his malkmaid companions. The stories were sanskritized and incorporated in the Bhagavata and the Brahma-vaivana Puranas. As these Puranas travelled north, they inspired the local poets to write many love lyrics. The most famous of these collections was the Gita-Govinda of Jayadeva composed in Orissa or Bengal.

By the middle of the sixteenth century, there was a great resurgence of vernacular literature în Mîthila and Bengal. Under the guise of bhakti, the poets wrote numerous love lyrics. Even Tagore has not been able to surpass them as love poems. It was a period of renaissance of Bengal; and it owed nothing to the Vedic or post-Vedic

Indian Book Chronicle

of

er

ne

ry

of

ti-

1e

n-

as

ey

n

cti

nt

b

19

ıy

is

15

INDIAN CULTURE

December 1992

'THE BRAHMANA MONOPOLY'

The Vedic and post-Vedic religions of northern India have their texts in the Vedic or Sanskrit languages. The rituals and philosophy which accompanied them were known only to some learned Brahmanas, who in their turn never allowed the non-Brahmanas to study the texts. (It was after Ishwar Chandra Vidyasagar's term as its Principal that the Government Sanskrit College, Calcutta was allowed by the orthodox to admit non-Brahmanas to study in the College.) Can it be said that these texts are the foundations of Indian culture when the vast majority of Indians were not even allowed to have any access to them?

PUJA & ARATI

The religious ritual which flourishes in India today is the worship of some god, either in a temple or in a household shrine. The name of this worship is puja (Tamil, puca). In the house, puja is performed by the members of the family. When it is performed in the temple, there is usually an officiating priest. He is called a pujari (Tamil, pucari). A pujari is generally a low class Brahmana; the higher class Brahmanas disdain to perform puja. An important ritual in a puja is arati, waving a flame before the idol. This again is from a Tamil word, aratti.

TEMPLE CONSTRUCTION

Ancient texts on architecture deal mainly with the construction of temples. Several types of temples such as Dravida, Nagara, and Vesara have been mentioned in them. Two things are common to all the texts. They (the Manasara, the Mayamata, relevant chapters on the subject in Kamikagama, etc.) are all found in south India, and the temples they describe all have spires. There is no trace of the Vedic tradition in any of the texts.

So far as is known, the construction of brick-built lemples in northern India started during the Gupta period. The oldent known example is the Udaigiri temple near Bhopal (c.A,D. 400). It was a flat-roofed structure, rectangular in shape.

IS THERE AN ALL-EMBRACING INDIAN CULTURE?

Perhaps many volumes can be written on what culture is, particularly on whether there is an all-embracing Indian culture. There are many aspects of cultural difference between one part of India and another. Language, food habits, clothes, style of music vary from place to place. This is not surprising in this vast land of over a thousand million people.

DEVI MATA

But in the matter of people's or folk religion, which no doubt is an important aspect of culture, there is a great uniformity. This is the reverence or worship of the Devi-Mata or the Mother Goddess. From Kamakhya in Assam to Hinglaj in Baluchistan, from Kanyakumari in the extreme south to Vaishno-devi in Jammu, there is scarcely any village in India where there is no temple or sthana (place, shrine) for the Mata. Sometimes she has a specific Sociology South Gujarat University, Surat.

name, such as Keola-devi in north-eastern Rajasthan, or Kali in Calcutta. Sometimes she is known by a general name such as Shitla in the north or Mariamma in south India. Sometimes there is a temple for her, but in most cases, the shrine is a few lime-washed stones lying on the outskirts of the village. A newly married couple would go and bow to her. Occasionally the village women would throw a pitcher of water over her; but in most cases, there is no regular worship or any officiating priest.

Mata was there when the Indus Valley Civilization flourished. She is still there at the end of the twentieth century. The priestly caste, left out of making a living out of her, have tried to include her in their pantheon by calling her a part manifestation of Mahadevi.

Kala ya yah samudbhutah pujitastasca bharate Pujita gramadevyasca grame ca nagare mune

Devi -Bhagavata (1.1.158)

All the village devis which exist in the villages and towns of India are actually worshipped with full ritual as Mahadevi for they are (but) kala (phase, part manifestation) of Mahadevi.

This was almost the last comment contributed to a journal by (late) Dr. Ashim Kumar Roy before his demise in May 1992 after a protracted illness. During the last several years he was closely associated with I.B.C. We recall well the excitement he had felt about this comment when it was accepted for publication in the Journal of Philosophy. He had given consent (rather was keen) about its appearance in IBC.

RIGHT TO HAVE SILENCE

Poem by Uma Arora

Oh! winter's here! she felt the cool wind that swept the dark corners and she tightened the thin covers around her limbs.

She could hear her own teeth clattering as there was no.blanket the baby crying for there was no milk mother blabbering as there were no medicines.

Her dreams were neither of green pastures that her mother told about nor about gold as that of the heroine in one of the movies she had once seen.

All she wished was just this moment of stillness the freedom to have silence the right to peaceful quite before the dragging day starts

And she clung to the imaginary warmth for the second longer!

Ms. Uma Arora is a Research Scholar in the Department of

'a]

R

10

ey

in

in W

re

CC

to

pi

ag

oir

h

H

p

PHILOSOPHY, NOT DARSHAN

M.M. Agrawal: CONSCIOUSNESS AND THE INTEGRATED BEING—SARTRE AND KRISHNAMURTI: Indian Institute of Advanced Study, Shimla and National Publishing House, New Delhi, (1991), pp. vii + 106,Rs. 100/-.

Review by S.C. Malik

Professor Agrawal, in this book, is engaged in a discussion of Consciousness and Nothingness within the framework of ideas of Sartre, Heidegger and Krishnamurti. Within a space of 106 pages, the author covers the subject in seven chapters, plus a two-page epilogue: covering the nature of consciousness, the self, consciousness and human freedom, authenticity and wholeness and the integrated being. The approach is that of a professional philosopher, and only those who are familiar with Western Philosophy, especially with the existentialist ones and Krishnamurti, will be able to follow the arguments.

However, more than that a personal involvement of one's own search—of the self—an enquiry is also necessary, since that is what the author's emphasis is, if the argument has to hit the mark. Not that the book is heavy going, but it needs a lot of preparation to follow the long line of thoughts. Obviously Agrawal seems to have written this as part of his own quest and inward journey, perhaps that is why it makes sense. But it is still philosophy and not darshan; it would have made more sense if there was more of the author's own experience than quotations from Sartre, Heidegger and Krishnamurti.

EGO AS A SOURCE OF FRAGMENTATION

Of course, such intellectual analyses and comparisons by philosophers are important albeit difficult, when talking of the experiential moments of living in the now, beyond fragmentation, which the author has tried sincerely to argue step by step. But sometimes the very presentation seems to be lacking in coming across, except as a debate; as if these arguments and prescriptions of an integrated being, beyond becoming, will bring about the radical revolution so imperative in today's world. There is no disagreement on this.

The idea, approach, is very persuasive; i.e., the ego—as a psychological construct—is the source of fragmentation. And, that freedom is not for the self but from the self. He says, supported by his protagonists, that self-seeking is itself fragmentary in its approach, the cause of all divisions in society. It is only when becoming ends that the individual enters into a state of selflessness which is the sole principle of integration within the individual.

While there is no argument against this oft – repeated statement by many traditions, does this not become another goal, this attempt at negation of the self, neti, neti? Who and what in the individual is to look, to negate, to be aware, to die to all of yesterdays and tomorrows? As he himself says, all this 'knowing', or 'not knowing' is the becoming Cook in Public Domain. Guruk

PAINTINGS & PAINTERS -- AS SEEN BY SOME XXTH CENTURY POETS

J.D. MacClatchy (Ed.): POETS ON PAINTERS University of California Press, (USA), 362 pages, 32 illustrations, reproductions of paintings in colour & b&w.

Review by Ram Dhamija

This is a fascinating book in which the editor has assembled together 26 poets including Ezra Pound, D.H. Lawrence, W.H. Auden, W.B. Yeats, Stephen Spender, Howard Nemerov, Wallance Stevens and Robert Duncan, in a series of prose essays in which they offer not just interpretations of paintings, painting styles and their significance as they see them and react to them; but a different kind of meditation about art. In these comments, we find intimacies, not just interpretations.

"One of the characteristic symptoms of the spiritual condition of our age," wrote Baudelaire about Delacroix is that "the arts aspire, if not to take one another's place, at least reciprocally to lend one another new powers". The nineteenth century in Europe forged this alliance of powers. In English alone, there are poems by Keats, Shelley, Browning, and Rossetti that attest to it.

The 20th Century, however, with its expansion of museums and the expanding technology of mechanical reproduction is especially rich not only in poems that seek to resemble imaginary pictures, but also in poems that seek to interpret existing ones. Poems about paintings may be trying one of several tasks: it is a way to copy and learn; by 'describing a painting, a poet may study figurative problems—the composition of subject matter, colour, the scale, or the relationship between chance occurence and formal pattern. Describing can be offered as a homage. Often, writing about an old painting may prove the best way to evoke the past—something framed, distanced and given a form.

"This collection", the editors says", is based on "the available tradition—both European and the Anglo-American." It has been, particularly the Anglo-American one has been so far, largely an unrecognised line of force in the fine arts. His viewpoint is that it is vital nevertheless, and is one very good reason for having compiled this collection.

He explains: "The essays in this book abound with French and Italian example, and a distinct sense of longing—of North for South, newer for older, near for far—giving a peculiarly haunting edge to many poets' views. That is the measure too, of the ways in which English and American poets have in this century opened up literature to new energies and expropriated for their own use the art of other cultures. Much of the groundwork for those transformations can be discovered in these essays."

The essays, though sometimes polemical, are rarely theoretical. They avoid both the pedantry of the standard Kangri Collection, Haridwar

(contd. on opp. page)

Indian Book Chronicle

PAINTERS & PAINTINGS

December 1992

art history approach, and the fuzziness of conventional appreciations'. They do not offer, the editor explains, in Robert Frost's phrase, merely copy speech but counter love, original response. The poets bring to their task a fresh eye and a freshened language, vivid with nuance and colour and force. Their essays are flecked with poetic asides and startlingly apt phrases."

One other point needs to be underlined. The poets are attracted more by the possible meaning of a painting than by the evident means used to make either painting or meaning. The picture as object yields to the subject for interpretation. And the question to ask is, what kind of instruction does the poet seek from the painter's images?

When does the picture become a looking glass?

The book, as the editor explains, has a point of reference. It is this. All the essays are (or should properly be read as being) about style—the way the artists use art and invent it. The 'experience' of any artist—painter or poet—consists of what is in, not just in front of, the artist's eye. Life and ideas about life, ideas about ideas; the intention towork on art, and what, Yeats defines as the only "master-pieces"— "the old images, the old emotions, awakened again to overwhelming life by the belief and passion of some new soul". These are what an artist, and in turn, an audience, seizes on or is seized by shapes and is shaped by. And these are the subjects of the essays that are put together in the book.

McClatchy, as the editor and visualiser of the book, has tried to assemble together a wide variety of flavours within the compass of one century and one language: "Where their literary convictions divide them as poets, the opposing points of view juxtapose, provide often exhilerating reading. Although roughly chronological, the essays have been within limits juxtaposed. And, as the reader would expect, the tone of these pieces is highly personal." Just to give the reader an idea of the flavour of some of the prose writing of the poets in this selection, I give below a couple of paras on Cezanne by D.H. Lawrence. This is from his long essay Introduction to These Paintings:

"Cezanne wanted something that was neither optical nor mechanical not intellectual. And to introduce into our world of vision something which is neither optical nor methanical not intellectual — psychological requires a real revolution. It was a revolution Cezanne began, but which

nobody, apparently, has been able to carry on....

"He wanted to touch the world to substance once more with the intuitive touch, to be aware of it with the intuitive awareness, and to express it in intuitive terms. That is, he wished to displace our present mode of mental-visual consciousness of mental concepts, and substitute a mode of consciousness that was predominantly intuitive— the awareness of touch.

"Without knowing it, Cezanne, the timid little conventional man sheltering behind his wife and sister and the Jesuit father, was a pure revolutionary..."

Let me end with one other piece. This is from Stephen Spender writing on the Painters as Writers:

"Self-portrait and the writings of artists make me suspect that painters have a greater problem than writers in their indentity. A good writer knows himself, because verbal self-consciousness in his vocation. Painters, even in their writing, seem to be groping towards self-knowledge: the bright screen of the external world hides them from themselves. Moreover, painting is the art in which the artist most needs to distinguish his own identity from that of other, because he is peculiarly exposed to the identities of colleagues and rivals.

"A painting is an 'open book' in a way that a book never is. The frame is a poor substitute for the cover of a volume. The painting sets out its creator and his methods, and the painter's criticism or dismissal of the methods of other contemporaries is apparent at a glance...

A neat, handy, well-designed volume, this is a very stimulating book to dip into as often as one can.

Dr. Ram Dhamija, is a well-known New Delhi-based critic of arts. IBC has often published his comments.

PHILOSOPHY NOT DARSHAN

What and who in one is to be integrated: Is the self, ego, to be eliminated; if so, is it not the ego, the brain's chatter itself which does this double-speak? One (?) may be aware of it all, but the ego as the shadow can do nothing except act as an intimation of the substratum which is always there and here, beyond space, time and words.

SMALL SELF & BIG SELF

The question is, is not the ego necessary in this world? Is there any other world? Is the ego, small self, different from the big self, or consciousness and awareness ? All the talk, communication, writing of books, etc., needs an ego - perhaps not as the sole dominant operator but as weak ego as Shri Ramakrishna might say, so that I may be able to enjoy the nature of divinity, of Cosmic Intelligence and the Silence beyond which Krishnamurti talks of. Am I (one) not the knower, known and knowing at the same time? Is it not the play of consciousness, knowable through Bhakti, surrender to what is ? Is it not an all-inclusive universe where nothing is to be denied, excluded - not even the ego-since it is all integrated anyway? But that is something beyond Western philosophy, and intellectual debates seldom bring about that awakening except act as a pointer that, it's time to move beyond the limitation of words, as the author also stresses.

This very insightful and concise book is marred by too many proof-reading errors, which is distracting, and is it an indication of the lowering of standards of the Indian Institute of Advanced Study caught up in the goal of 'publish or perish'?

Dr. S.C. Malik (U.G.C. Professor) is Research Scientist at Teen Murti House, New Delhi.

Anti

Bind

She

Mic

Ngi

Kap

Vec

Kris

Srik

Chi

T.A

M.

M.I

P.N

Ma

SURSAGAR ILLUSTRATIONS FROM UDAIPUR by B.M.S. Parmar

Following the footsteps of Ramanuja and Madhava, Vallabhacharya and his son Vitthal preached the creed of Vaishnavism during the 15-16th cent. in north India. Mathura region was its main centre, for it was related with the childhood of Lord Krishna. This creed propogated by Vallabhacharya, popularlý known as Pushtimarga and also Shudha-Advaita, was open to both men and women of all groups and castes.

PUSHTIMARG

Its main tenets were: - that the supreme God (as Krishna) can be sought through love, and not through barren ascetism:

- that by complete self-surrender and chanting of devotional songs or verses, one can reach God (who is Puma Purushottam and rasa of all the rasas);

- that Shringar (love) is the highest rasa, which shines more in separation (Vivoga).

In this system of devotion, God is considered to be the eternal bride-groom and the souls are as his eternal brides. God confers the divine grace, that is called Pushti, on the devotees; the Gopis or milkmaids of Braja are the best examples of it.

In Rajasthan, as in other parts of India, religious or cultural awareness has been there since very early times and there are ample evidences to trace the prevalence of Vaishnavism. But the arrival of the Turks as conquerers in late 12th century caused the fall of Chauhans in Rajasthan, and the religious activities received a setback, which resulted in a pause in temple construction in the following centuries. It is again in the 15-16th century that some revival is noticed, most probably due to the new Bhakti movement or cultural renaissance in all spheres. Vallabhacharya, Vitthal and poets of Astachhap (Parmanand, Nanddasa, Govindaswami, Kumbhanadasa, Surdasa, Chaturbhujdasa, Chhitasawami and Krishnadasa) provided the ground for a rich socio-cultural and literary activity.

Among the poets of Bhakti Marg, Surdasa was the foremost; and his verses of deep devotion to Krishna emulated Vallabhacharya who initiated Surdasa into his creed and asked him to compose more and more verses in praise of Krishna- leela, thus propounding Madhura-Bhakti. His verses are in Brajabhasha and also became very popular in many parts of Rajasthan.

The main themes of these were devotion and childhood pranks or plays of Krishna, the union and separation aspects of Radha-Krishna or Krishna and Gopis. Verses containing Gyan-marg were also composed by Surdasa, which also form part of his Sursagar, but we find these being rejected by the milkmaids of Braja.

MEWAR PAINTERS & KAISHNA THEME

Rulers of Mewar were the worshippers of Eklingji (Shiva) but they also favoured Vaishnavism. Maharana Kumbha and Jagat Singh built the Kumbhashyam and Jagadish temples at Chittaurgarh and Udaipur respectively. Under the patrongage of their rulers, Mewar painters

also executed beautiful paintings based on themes from Ramayana, Mahabharata, Bhagwata Purana and Sursagar.

Out of these, the Sursagar illustrations numbering more than 120 are preserved in the collection of Government Museum at Udaipur. A short description of some of these is sketched below:

- (1) A scene of Vaikuntha (Museum Reg. No. 1097/26/222) where Brahma and Siva are shown seated in the foreground, with folded hands, along with other gods and Rishis. Garuda is also seated below, with folded hands. The river is full of lotuses, fish, ducks and swans. Surdasa is shown seated on the other side, playing manjira. The colours used are light green, red and yellow, Red is used on the border and in the background.
- (2) Transfer of newborn babe Krishna (Museum Reg. No. 1097/26/236). In this miniature, Krishna's father, Vasudeva is crossing the river Yamuna in the dark night with a basket on his head; his mother Devaki is being guarded by two ladies inside the prison, while two male guards are seated outside, in slumber.
- (3) There is a scene of rejoicing in the Gokul on the occasion of Krishna's birth. (Museum Reg. No. 1097/26/235).
- (4) In a picture of Yashoda and Krishna, child Krishna is shown enquiring about his Shikha (tuft) while Yashoda is offering him milk and combing his hair. (Museum Reg. No. 1097/26/278).
- (5) Krishna and his companions go stealing butter (Museum Reg. No. 1097/26/252.) while simultaneously, a complaining Gopi is surprised to see Krishna seated in front of Yashoda.
- (6) There is a scene of Krishna uplifting mound Goverdhan. (Museum Reg. No. 1097/26/253).
- (7) Krishna is seen milking a cow (Museum Reg. No. 1097/26/219) but is more interested in conversing with a gopi, probably Radha, who has a milk (or water) vessel on her head, like other gopis.

(8) Krishna and a gopi are shown in another picture. (Museum Reg. No. 1097/26/258).

- (9) While Krishna is playing the flute (Museum Reg. No. 1097/26/299) the milkmads, herdsmen, cows and practically all the creatures abandoning their natural behaviour listen to its notes.
- (10) Another version of Krishna playing the flute. (Museum Reg. No. 1097/26/298).

(11) Krishna is seated in a grove waiting for Radha.

(Museum Reg. No. 1097/26/292).

Paintings in this group are in a horizontal format below the margin while relevant verses of Surdasa are written in Nagari characters, with yellow beckground. The houses are mostly painted in white colour. Male and female dresses are in red, green and yellow colours. Colours have been used in contrast. The approximate dimension of these miniature is 40 x 24cms and there are assignable to Maharana Jai Singh's reign (c. 1680-98 A.D.)

Mr. B.M.S. Parmar is Supdt. (Art Survey) Archaelogy &

Museums, Govt. of Rajasthan, Jaipur.

BOOKS RECIEVED

Rukmini & Other Stories

mreeta Syam: Kaikeyi (Poetry)

Saxena: The Face in the Pool (I & 2) (The Aryaman

Epic Trilogy)

Shefali Khanna: In the Labyrinth of Life (Stories)

Michael Kelly: Anglo-Hiberno-Indica (Echoes of Sanskrit

Ngiwainimbi E.S. Kombem: Dawn in Range (Novel set in

The Cameroon) Kapil Jolly: Selected Writings (Posthumous Anthology)

yeerendra Kumar, Narendra Kumar & Raghuvanshi Kishnamurti: The Ballad of Budhni (Aalhaa transcreated) by Vasanthan Surva

Srikant R. Tambe: One Hundred and One (Verse)

Chandni Kapur: Reflections (Poems) T.Ao: Songs That Try To Say...(Poem) M.Vasanth: Smiles and Tears (Verse)

M.K. Naik (Emkern): More Indian Clerihews

P.N. Banerji: Armageddon (Verse)

Manorama Biswal Mahapatra: They Come Back As Clouds Again (Poetry)

Somnath Das: Torments of Spring (Poems)

Minal Sarosh: Mitosis & Other Poems

Kynphama Singh Nongkynrih: Moments (Poems)

Michael Kelly: Vintage Sanskrit (Poems)

Meena Sodhi: Coleridge's Theory of Poetry (A Critical Study)

Asif Curribhoy: The Doldrummers (Play)

Michael Kelly: English Echoes of Indian Poems

S. Vasuki: Chimerical Corridors (Lyrics)

Cheryl Rao: The Cord & Other Stories

G.S. Amur: Forbidden Fruit (Fiction)

V.Rama Murthy: Poems and Translations

Michael Kelly: Free Versions of Ghazals (Poetry)

Asif Curimbhoy: The Dums Daner (Play)

S.Samal: Lazarus on the Pavement (Poems)

S. Radhika: Stories & Poems

Asif Currimbhoy: The Hungry Ones (Play)

B.B. Kar: Shattered Symphony (Poems)

WRITERS' WORKSHOP 162/92 LAKE GARDENS CALCUTTA, 700045.

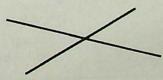
WITH BEST COMPLIMENTS FROM

RIHANT SOLVEX LTD.

F-29, BEECAHWAL INDUSTRIAL AREA (Phase II),

BIKANER - 334 002 (Rajasthan)

Phone: (0151) 23341, Telegram: ABHINANDAN: Telex: (3505) 219 P.P.

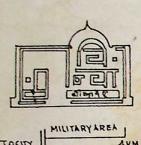


Regd, Office: Bader Bhawan, Bihadanlo Ki Pirol, BIKANER - 334 005 (Rajasthan)

Head Office: S-154, Greater Kailash II, New Delhi - 110 048 Phone: (011) 6465007

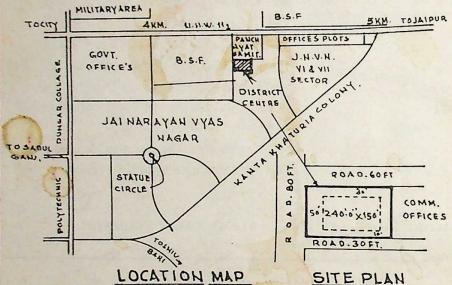
CST No, 272/94/CTO/BKN/(Central) dt. 7.12.90

RST NO. 1852/26 w.e.f. 27.5.90



AUCTION OF PLOT FOR HOTEL

AT DRIME LOCATION: DISTRICT CENTRE IN JAINARAYAN VYAS COLONY (N.H.H) BIKANER DATE & TIME OF AUCTION: 22 & 23 | 2 | 93 (11 A.M-4 P.M.)
PLACE OF AUCTION: AT SITE



CONDITIONS & LOCATION

- 1. AN ADVANCE OF RS. 25,000 SHALL BE DEPOSITED IN CASH OR BANK DRAFT IN FAVOUR OF SECRETARY U.I.T. BIKAHER.
- 2. PLOT AREA: 240'0" x 150'0" = 36,000 S.FT.
- 3. ON JAIPUR AGRA ROAD NATIONAL HIGH-WAY NO-11
- 4. 4.5 KM. DISTANCE FROM RLY. STATION, K.E.M. ROAD, MAIN SHOPPING CENTRE OF BIKANER.

OTHER DETAILS AND CONDITIONS CAN BE SEEN IN U.I.T. OFFICE BIKANER.

OM PREKASH SECRETARY U.I.T.BIKANER.

CHAIRMAN U.I.T.BIKANER.

500 वर्ष पुराने नगर के नियोजित विकास में अग्रसर-नगर विकास निगम बीकानेर U.I.T. BIKANER

IS COMMITTED TO URBAN IMPROVEMENT & RENEWAL

Entered in Database

Signaturally impose

14/6/08

Digitized by Arya Samaj Foundation Chennai and eGangotri CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

